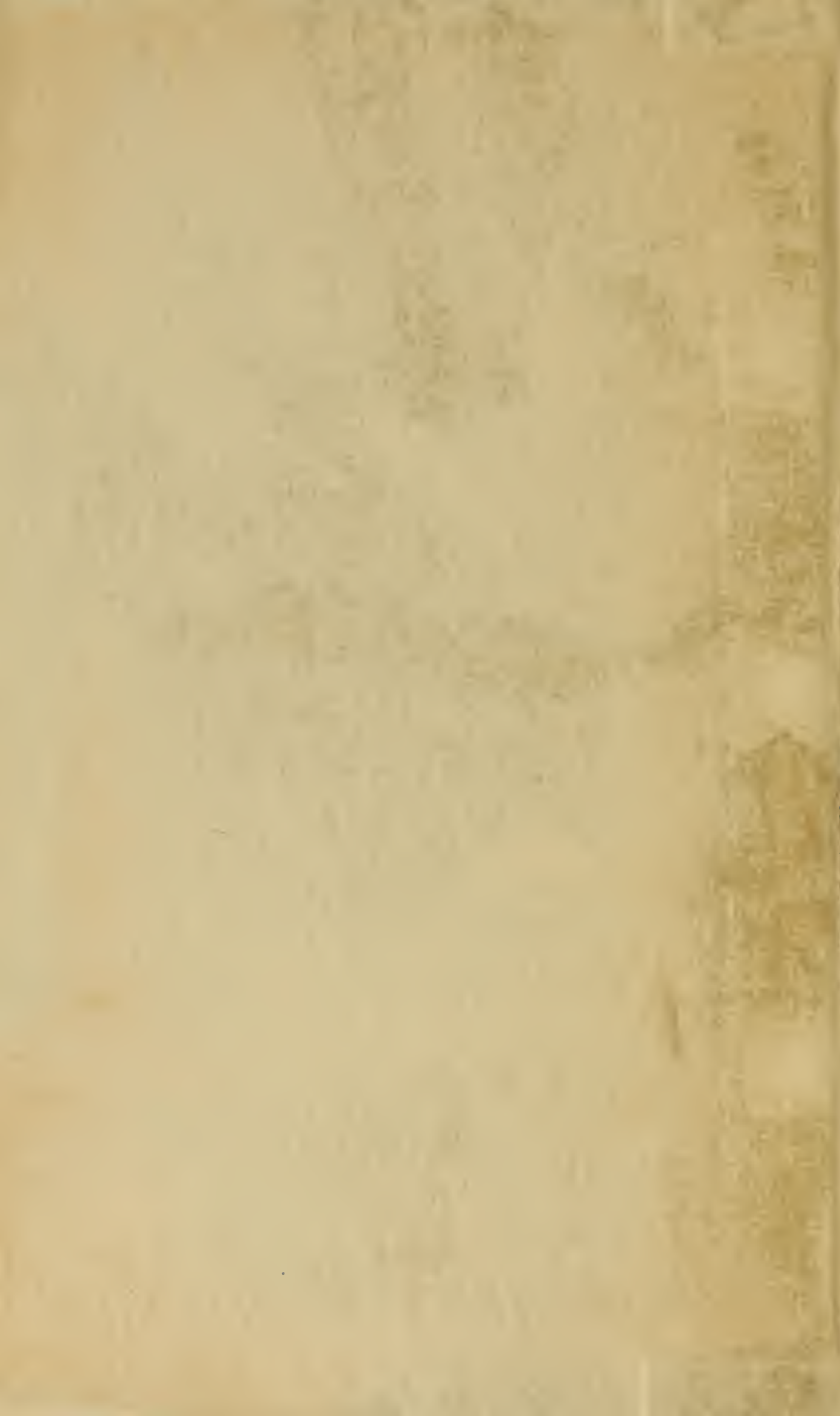
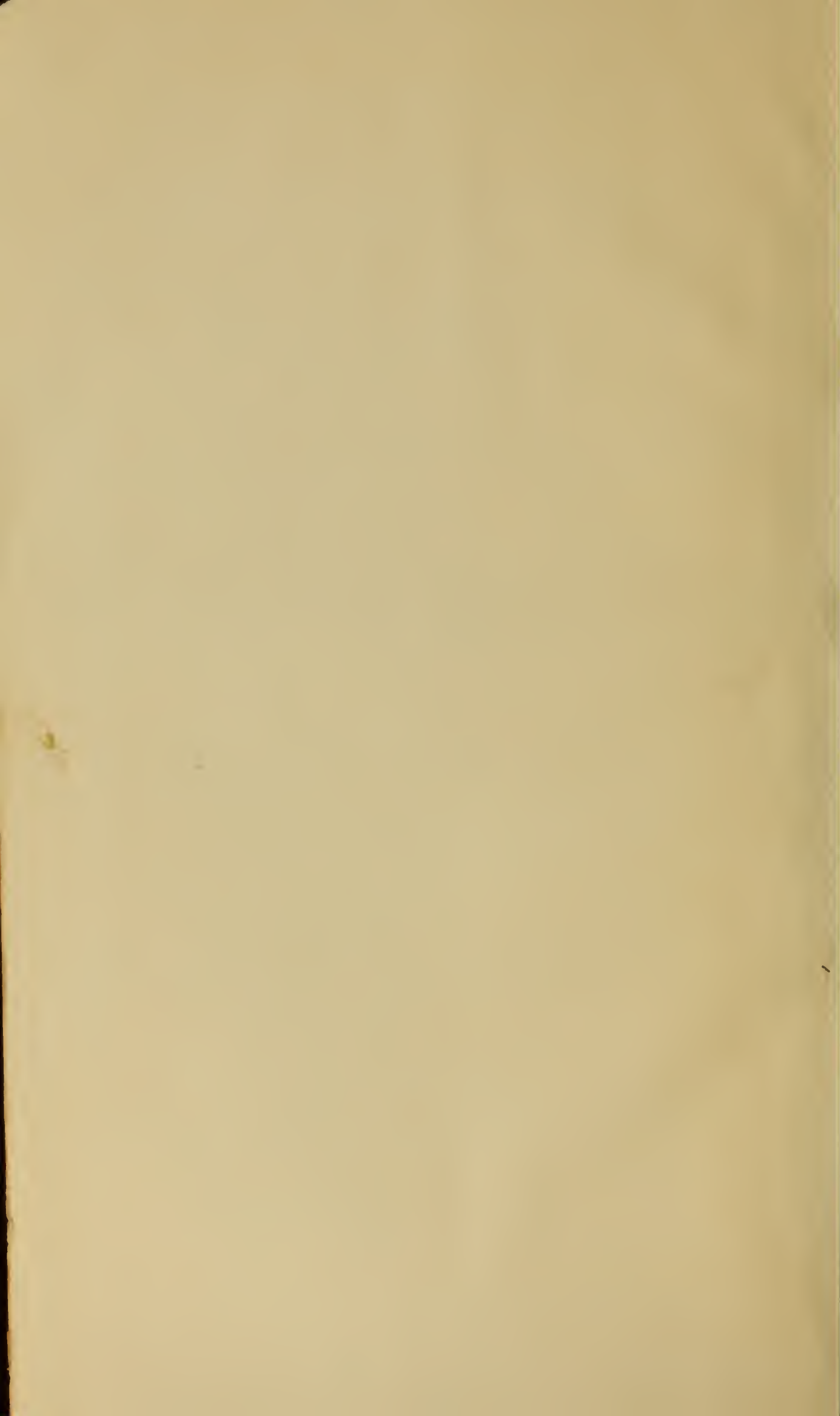






THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

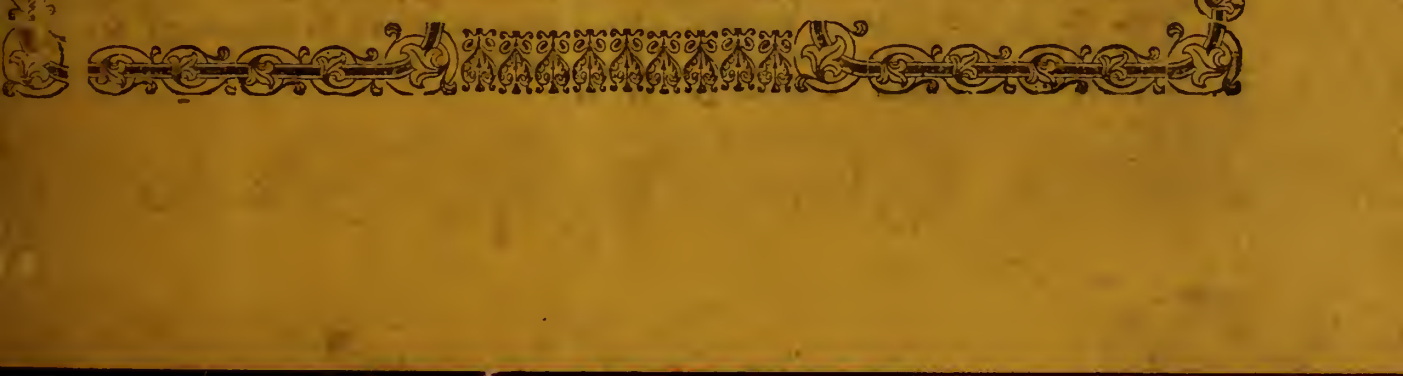
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Der Evangelische Besuch

kann nur fortgesetzt werden, wenn er für sich selbst, ohne vom (Englischen) Gospels Visitor abhängig zu seyn, bestehen kann, wozu bis jetzt noch keine Aussicht ist. Wir wollen aber noch eine Weile zusehen, und dann in der December-No. sagen, was wir thun können.

Letters Received

From Philip Boyle. Henry Wissinger. C H Balsbaugh. Mich. Zug. George H Swigart. C H Balsbaugh. Dan H Keller. Leah C Sayler Vis. 1. John Coover Vis. 4. A B Brumbaugh. P Fahrney. Dan Myers Vis. 1,25. Thos S Holsinger for books. Joseph Schmutz 2,50. C Bucher Vis. 7. W House. Stephan Butterbaugh 1. John Gotwals 3 f HB. Jos Masterson Vis. 2. Jacob Kurtz, Marion. John Zug Vis. 5. Isaac Dierdorff. S A Moore, J G Klein. Dan Zug, W E

Roberts 13,21. E Brallier 1. D Horner 2,25. A Emmert, P Beer on old account. A Hollinger for book and Vis. 13,75. Jacob Mohler 15, Christ. Gnegy. Leon. Furry. Jo Lutz 15,00. J Chrystal 1. Sarah H ley. A I Casebeer 1. Leonard Fur C H Burkholder for books. We sh send them as soon as we get them fr the binder. J W Stouffer 1. E W liams 1,50. Deb. Cowperthwaite 1 R Niswanger 1. Christ Heim 5. D B Klein 1,25, H Koontz. Jer She 10. E Slifer, Arr. 5,20. M Besho J P Lichty. J K Reiner 6 C T R fensperger, Jacob Reichard 12, David Geiser. Adam Hollinger. Jun M Bennet. A Ritchie 1. Grabill M ers. Jac A Murray 1. John Fla 7,50. Dan Moser 2. Ad Beaver, M ses Miller 2,

TAKE NOTICE.

We shall send probably this first number of a new volume to some of who we have not heard yet, in such case we shall consider them as subscribers to this volume, unless this number is immediately returned to us, and we hope a few will do this, considering that our Southern subscribers all being cut off the Visitor would have to stop his visit altogether, if our Northern subscribers would cut off themselves too.

H. Geiger & Co.

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THE GOSPEL - VISITOR,

A MONTHLY PUBLICATION

DEVOTED

TO THE EXHIBITION AND DEFENCE
OF GOSPEL - PRINCIPLES & GOSPEL - PRACTICE
IN THEIR PRIMITIVE PURITY AND SIMPLICITY, IN ORDER TO
PROMOTE CHRISTIAN UNION, BROTHERLY LOVE &
UNIVERSAL CHARITY.

*“For I am not ashamed of the Gospel of Christ, for it is the power of God
unto salvation to every one that believeth, to the Jew first, and also to the
Greek.” Rom. i. 16.*

EDITED

By

HENRY KURTZ & JAMES QUINTER.

VOL. XII. 1862.



PRINTED IN COLUMBIANA, COLUMBIANA Co. O.

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THE GOSPEL - VISITOR.

VOL. XII.

January 1862.

NO. 1.

INTRODUCTION TO VOL. XII.

DEAR READER;—We renew our visits to you through the Gospel Visitor, and offer you the twelfth volume of this work. It originated in the conviction that the cause of the blessed Redeemer may be promoted by such an instrumentality as the Visitor aspires to be. It is continued under the same conviction. Since the commencement of our editorial labors, our desire has been to do good, and our humble efforts have been made with this object in view. How far we have accomplished our object, it is not for us to say. But one thing we trust we may say, without any impropriety; we have received many expressions of approbation from the brotherhood, and from friendly aliens, which have given us encouragement. It is true we hear occasionally a complaining voice, but this is what we expect, and are neither disappointed nor discouraged thereby.

The experience we have had as public teachers of Christianity and as editors, leads us to hope that with the help of the Most High and the co-operation of the brethren, we shall be able to accomplish good by the means of the Visitor the present year. The times are unfavorable, but we trust the utility of our work is sufficiently appreciated to insure for it a fair patronage. But this patronage cannot be obtained without the efforts of the friends of the Visitor. We feel indebted to our friends for the kindness they have

shown to us in past years, not only in becoming themselves subscribers to our Magazine, but in using their endeavors to induce others, also, to subscribe for it. And from the kindness our friends have hitherto shown to us, we are encouraged to appeal to them for new and persevering efforts in behalf of the present volume. Ours is the only work among the periodicals of the day that advocates the faith and practice of our brotherhood, and it should therefore, we think, receive a liberal patronage from the brethren.

Some of the brethren have thought the terms of the Visitor, one dollar a year, are too high. But all who are acquainted with the Magazines in circulation, will perceive that our terms, considering the number of pages our Journal contains, are as moderate as such works usually are.

The general features of this volume will be similar to those which have preceded it. The several departments will be filled with such articles as will be, in our judgments, best calculated to instruct and edify the reader. Our object will still be to do good and not evil—to promote peace and unity among the brethren, and evangelical holiness in all our readers. And whatever materials we may have at our command, and which we may judge calculated to accomplish our purposes, will be used to the best advantage our judgments will enable us to apply them. We shall labor to improve the Visitor and to make it more worthy of

the liberal patronage we ask and hope to receive.

We ask the co-operation of our brethren and sisters in the good work in which we are engaged, and their prayers for us and our cause, that whatever influence the Visitor may exert, may be directed to the advancement of the Lord's glory and kingdom.

EDITORS.

Expressly for the Gospel Visitor.

RETROSPECTIVE AND PROSPECTIVE.

The year Eighteen Hundred Sixty One is in the throes of dissolution. Its verdant robes and variegated decorations are laid aside, and Nature presents a bleak and cheerless aspect—the emblems of decay and death. Another fragment of our never-ending journey has been measured, another period of our mortal existence has rolled down the tide of time, and we have approached nearer the shadowy portals of Eternity. But a few weeks ago all Nature was clothed in her gayest drapery. The fields were beautified with the richest verdure; the flowers wafted their soul-stirring odors broadcast over hill and dale; the forests clapped their hands on the mountain tops; the golden grain waved inspiringly o'er the plain, and bowed itself before Nature's universal sovereign to teach mankind humility; field and forest rejoiced together, and all the earth seemed exuberant of life and joy. How changed the scene now! The harvest is done; the rich fruits have been gathered; the fields look bleak and sterile; the loveliness of the flowers has faded, and they lie slumbering on the bosom of their

mother, awaiting a resurrection. All that was, a little while ago, so lovely and so fair has been folded in a winding sheet of frost and snow, as in the shroud of death.—Such is life. The seasons of the year are symbolical of our terrestrial existence. We have our Spring-time of Youth and development; our Summer of ripening Manhood; our Autumn of spiritualizing influences, and gathering into the garner of the soul the fruits of Wisdom matured by culture and experience; our Winter of decay and dissolution—the harbingers of an *Eternal Spring*, a glorious IMMORTALITY.

Since the first number of the last volume of the "Visitor" saw the light, millions of beings have been ushered into existence, and millions have been removed to the "bourne whence no traveler returns"—some thrust down into "outer darkness," and others translated to the realms of endless day. Not only outside the sacred enclosure, but also of the members of "God's heritage," has the ghastly "rider of the pale horse" gathered in his quota of sheaves for the great harvest. Flame and tempest have swept away their thousands; the angry billows clapped their hands over sinking, perishing multitudes; and multitudes were sent into the presence of a frowning God, by sword, bullet, and bayonet! Each number of the Visitor comes burdened with obituaries of those who belonged to the same mystical body with ourselves. Each month brings the record that the golden-crowned, cloud-enthroned Arbiter (Rev. 14,) has plied his fatal sickle to God's husbandry, and plucked roses from the plain of Sharon for

the Eden above. While seated in my little sanctum penning these lines, there are many hearts throughout our widely-extended Brotherhood, throbbing with sorrow, and refusing to be comforted, lamenting the loss of loved ones who, since the commencement of the present year, have been summoned to the presence-chamber of the "King of kings."

But the changes wrought by the ever-circling revolutions of time, and the wounds inflicted by the gracious hand of Omnipotence, *touch not our faith*. Our hearts may bleed as though cleft in twain by the stroke of Providence, and our minds darkened by the pressure of grief, we mourn not as those "who sorrow without hope." What our senses perceive to be decay, disorganization, and ruin, our faith recognizes as change, progression, and glorification. Many of our beloved kindred according to the flesh, and in "the household of faith," who entered upon their duties at the dawn of the year with hearts fresh as the morning, and hopes verdant as the spring, now repose in silence and loneliness beneath the coffinlid, unconscious of the tears that affection weeps over their sacred dust. I, too, lament the departure of the loved and dear, around whose memory my heart-strings entwine with all the devotion of fraternal love, and the flowers on whose graves grow more luxuriantly for the tears by which they are bedewed.

As the forests retain the power to resume their apparel when they are disrobed, and fade *apparently* to burst into life afresh, so the body that goes down to the tomb to

minge with its original elements, only falls a victim to decay to be reorganized on an indestructible basis. As Autumn and Winter are emblems of death, so they are the forerunners of Spring, which is the image of the resurrection. Wonderfully plain are all the teachings of the ever open volume of Nature's Book. Every page confirms the glorious hope inspired by the declaration, "this corruptible must put on incorruption, and this mortal must put on immortality." The manifestation of Divine power, as exhibited in the material world, ought to strengthen our confidence in the promises of God respecting the dignity, perfection, and glory to which we shall attain in the resurrection. Although our beloved dead are wasting away, and the eyes, lips, and brows which once reflected the Divine Image are consumed by the loathsome grave-worm; the day is approaching when all who "sleep in Jesus" shall burst from the silent charnel-house, and share in the blessings of Christ's glorified humanity. The veracity and omnipotence of God are pledged for its fulfillment, and happy are they who, through *crucifixion of self and devotion to the Redeemer*, are made meet to be "partakers of the inheritance of the saints in light."

Pleasantly and profitably, we have gone hand in hand through another year. We have held sweet intercourse through the medium of the Visitor, and I for one gratefully acknowledge that I have found sentiments and expressions scattered over its pages which cast a soft, attractive lustre on my checkered pathway of life. It has made a

favorable impression on my mind and heart, and I desire to say a few words in its favor. Though young in years, it speaks the language of sanctified manhood, and ever appeals to the Source of Wisdom to corroborate the sentiments it utters. It takes its position on the "Rock of Ages," fully determined to maintain it against the combined powers of earth and hell. It is the *only* religious magazine in America which teaches the doctrines of Christianity in their primitive purity, and its silent power has in no inconsiderable degree leavened the popular mind in those sections where it freely circulates, with the views of the Brotherhood, and in not a few instances, those who formerly looked with disdain on the "eccentric Tunkers," are beginning to see that we who rigidly advocate the necessity of observing the *symbolic* part of religion *as it was observed by the Apostolic church*, are not so destitute of reasons therefor as the superficial thinker might suppose. The Visitor has no denominational bias as the term is understood in modern theology, but utterly abhors sectarianism in all its forms. It is, however, characterized by a spirit of rigid exclusiveness, believing in only "one Body, one Spirit, one Lord, one Faith, one Baptism," so that none need be at a loss to know what views we entertain of man's obligations to God. It penetrates to the *heart* of Truth, and fearlessly utters what the "Oracles of God" teach, without dreading unfriendly criticism on the one hand, or being cajoled into reprehensible self-approbation by flattery on the other. *It speaks the truth for the truth's sake.* It thinks and con-

cludes for itself, guided solely by the "Pillar and Cloud" of Divine revelation.

The Visitor has a mission to accomplish in the church and out of it. Its aim is to build up whatever is true and good, and to overthrow whatever is false, unnatural, and unscriptural. Most of the articles which appear in its columns are blocks quarried from the mine of the Gospel, arranged and polished by the intellectual chisel wielded by the writer, filling up some breach or void in some reader's spiritual temple; and by these *individual* appropriations the spiritual edifice of the church *at large* has been advanced, solidified, beautified. Not unfrequently some zealous contributor throws a flaming bombshell of red-hot truth into the camp of error, and explodes some absurd theological dogma, to the sore discomfiture of sordid, white-washed creed-worshippers. This also has its uses, and cannot be dispensed with in this age of sham, priestcraft, and spiritualism. We have many gifted, dauntless generals in the camp of Israel who, Gideon-like, go forth against the hosts of error with no other weapons than the lamp of truth and the sword of the Spirit. We have many youthful Davids who have their shepherd's pouch filled with pebbles from the brook which issues from the throne of God, and who can so skillfully employ the sling of evangelical truth as to fell the renowned Goliath, who cometh up daily out of the camp of the Philistines to "defy the armies of the living God." And what is deeply significant, when these ruddy bethlehemites have cast their "smooth stones" and stunned their

antagonists, they unsheath their enemies' swords and decapitate them with their own weapons. God bless their self-sacrificing devotion to the cause of righteousness! May they continue to pull vigorously the "wizard beard of hoary error," and plunge their weapons up to the hilt into the theological idols of the day, tear off the mask from modern pietism, and expose its sickly, sallow, cadaverous features. Not only must religious truth be judiciously presented, but vice must be stripped to its bare bones, black hearts, fatal delusions, and haggard error must be held up in their true hideousness, and the scalpel of truth must reach the very core of the fetid ulcers on the body of Christendom, however creed-mongers and mammon-worshippers may wince and groan under its double-edged application.

The Visitor has done good. More than one soul has been savingly illumined by the expositions of divine truth gleaming from its pages. Let but its contributors be deeply solicitous to hold the torch of Divine Revelation in one hand, while thoughts inspired by the Holy Ghost flow from the nib of their pen in the other, and the Visitor cannot fail to be instrumental in glorifying God, bringing the Brotherhood into closer sympathy, instilling greater uniformity of views on the cardinal doctrines of religion, and extending the boundaries of the church. Every one in whose heart Christ has been conceived by the Holy Ghost, and who has been *visibly* born by the "*Lamb's wife*," has in some degree "come to visions and revelations in the Lord," and can, therefore, cast his mite into the common treasury. Many a gem

lies hidden in the minds of those who withhold their contributions on the ground that their limited mental culture disqualifies them for the work. Remember the widows mite. We have many brothers, *and sisters*, throughout the fraternity who, as far as classical polish is concerned, resemble the oyster's uncouth shell, or the rough appearance of the chestnut-bur, but who nevertheless are the repositories of the rarest intellectual pearls, and most grateful manna for the inner life. If such have but a small vessel to draw water from the wells of salvation, they may have *a longer chain to draw with*, and what they bring to the surface comes from the deepest, purest, and freshest part of the Living Fountain. Dip your pen in the crimson tide of atonement, and cherish in your heart of hearts the priceless worth of Him in whose name, by whose Spirit, and for whose glory you write, and you cannot fail to produce something that will be treasured in many an humble heart. *Write as you are moved by the Holy Ghost.* Do not *force* your thoughts,—that is, do not write for the sake of writing when you have nothing to say.—Write only when you feel the deepest fountain of your soul stirred by the indwelling Spirit of Christ. *A forced birth is in every sense an abortion.* We should be desirous to claim paternity to such productions *only* as have been begotten in the soul by the Spirit of Truth. We must not hold our vessel *aslant* so that its contents must run out from the force of *self-instituted conditions*; but let us patiently wait till it *runs over of itself*, and then the probability is that we will write with pleas-

ure to ourselves, and with profit and edification to others.

Wishing you all a happy Christmas and New Year—happy in yourselves, happy in your friends, happy in your Redeemer in the life that now is and in the hope of that which is to come, I am yours in the bonds of the everlasting covenant.

C. H. B.

Union Deposit, Dauphin Co. Pa.

Nov. 15, 1861.

THE TERRORS OF DEATH, THE PRODUCTION OF GUILT.

“When men my scythe and darts supply,
How great a king of fears am I!
They view me like the last of things:
They make, and then they dread, my stings.
Fools! if you less provoke your fears,
No more my spectre-form appears.”

“The sting of death is sin.”

How extremely painful is the death-scene of many a person! And yet, strange as it may appear, it is nevertheless true, those fears which so greatly distress many on the bed of death, are caused entirely by themselves. And what downright folly it is for intelligent beings to pursue a course of conduct, which they know will certainly lead to painful feelings when they close their earthly career!

Death has a sting, and men by their actions make that sting, and then they dread it! It is sin that makes death painful and distressing, or to use the figure used by Paul, it is sin that gives it that pointed and poisonous sting which it possesses, and which often pierces the soul and produces the anguish which it manifests. Now whatever a foreign power and circumstances may have to do with the sins which men commit, they themselves are the authors of them, and consequently are

the authors of all the troubles and fears which they bring upon themselves by committing sin. This reflection must necessarily, when the mind becomes exercised in it as it sometime will, aggravate the remorse of conscience which the disobedient will feel.

What an utter neglect then of the promptings of instinct, which should restrain men from injuring themselves, do those show which imbibe principles and commit acts, which will necessarily render them miserable. But it is likewise a shameful abuse of the noble faculty of reason to fail to profit by the experience of ages, and with open eyes and in view of lessons which we would think could not fail to teach wisdom, pursue a course that has led multitudes before them to trouble, misery and ruin.

The prophet Daniel, when reproving Belshazzar, refers to the instructive incidents in the life of his father Nebuchadnezzar, and administers to him the following language of reproof: “And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this.” He is reproved for failing to learn wisdom from the folly and wickedness of his father. “Understand, ye brutish among the people: and ye fools, when will ye be wise?”

What would we think of the individual who would scatter coals of fire along the way over which he was to pass? Or of the person who would put thorns in the bed in which he was to lie? Such conduct would indicate great recklessness, if not insanity of mind. And is not the moral course pursued by many very similar to those? How very

many are now living in such a course of disobedience, which cannot fail to bring great trouble upon them, should sickness and death come upon them while living as they now do. The apostle Peter speaks of characters who "bring upon themselves swift destruction." They bring destruction upon themselves. What a thought! It is a guilty conscience which gives to death that hideous form, and those alarming weapons which to some it possesses. To the Christian it is a subdued enemy. It has no terrors to him. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." As "the sting of death is sin," and as Jesus "saves his people from their sins," by becoming his people, we shall be saved from our sins, and death will not be "a king of fears," but

"A port of calms, a state of ease
From the rough rage of swelling seas.

J. Q.

A GOOD HEARER.

We often read about *good preachers*, and we wish there were hundreds of them where there is now but one. But we are disposed to think that *good hearers* do much to make good preachers. Ministers often find that they can preach far better to some hearers than they can to others. This shows that hearers have an effect on preachers, as well as preachers on hearers. I propose to characterize a good hearer.

1. He comes to the house of God with a desire to be instructed and profited by the Word preached. Do not many attend church without

any such desire? But the good hearer has an object in view in visiting the sanctuary—he wishes to increase in divine knowledge and grace.

2. That he may be profited by what he hears, he humbly asks God to make his heart like the good ground, which brings forth a hundred fold when the good seed is sown upon it. He that prays well before going to church, will be likely to hear well when he gets there.

3. The good hearer endeavors to fix his mind on divine subjects while on his way to the place of worship. Men are too apt to think and talk on worldly matters when going in company to the house of God. The good hearer guards against this.

4. When he arrives at church, he goes directly to his seat, and raises his earnest aspirations to Heaven, that he may not be a sleepy or forgetful hearer, but a doer of the word. People are too apt to linger about the steps, to meet old acquaintances, shake hands, and talk on worldly subjects. The good hearer seeks to avoid this.

5. He gives devout attention to each part of divine worship. During prayer, he puts himself in a devotional attitude, instead of sitting erect with his eyes open. He looks out the hymn, and sings with the spirit and understanding if not with the voice. During the singing, instead of looking at the singers, he looks at his hymnbook, and follows the sacred song with his eye and mind as it proceeds.

6. Instead of gazing about the house, below or above, or putting his head down in a comfortable attitude for sleeping during the deliv-

ery of the sermon, he keeps his eyes most of the time on the speaker.

7. If he does not make a memorandum on paper of the text and main thoughts of the discourse, he endeavors to fix them in his memory and conscience.

8. He endeavors not to have his attention so taken up by the manner and style of the speaker as to lead him to forget the truths which he utters. He does not hear to criticise, but to remember and practice.

9. While he is charitable enough to desire all the hearers to "receive with meekness the ingrafted word," yet he hears for himself as well as for others.

10. After returning from the Lord's house, he endeavors to recall to mind as much of the discourse as possible, and inwardly digest it, that he may grow thereby in knowledge and grace. And perhaps he recounts the main points of the sermon in the presence of others, for his own and their profit.

Good hearers as well as good preachers are quite too scarce in our day. It would be well for all to seek to improve.—

Anonymous.

THE AUTHORITY OF RELIGION.

There can be no religion without authority to enjoin it; and the doctrines of religion, to have any influence, must rest on authority of the highest order, and the religion that is from God, has such authority. Jesus Christ proclaimed himself as the only Mediator between God and man, and the only Lord of the human conscience. When his disciples professed his name, they declared their allegiance to him, and their internal faith, by public baptism. This was

the order in which Christ himself connected the conditions of obedience: "He that believeth, and is baptized, shall be saved." And his inspired apostles observed the same principles, in the same order. They always regarded baptism as the outward act of internal faith; as the test-oath, and naturalization act, by which a stranger and alien declared his allegiance to Christ his King, and became a naturalized citizen of the visible church. Thus the apostle Paul declares it, as the act of the soldier who has put on the regimentals of the army, into which he has been sworn; or as the act of the servant assuming the livery of the master, whom he has bound himself to serve. "For as many of you as have been baptized into Christ, have put on Christ." Nay, the very method by which baptism was administered, declared its significance and its binding obligation. It was a solemn act of burial in water, by which a man declared his belief of the burial and resurrection of Christ; his own deadness to the world, and his rising again to newness of life. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

CHRISTIAN ECONOMY.

When Christ had miraculously fed five thousand with five loaves

He said to his disciples, "Gather up the fragments that remain, so that nothing be lost." How strange this command, after such a display of power? They were to fill their baskets with broken bits of bread, though he whom they followed could make food enough for thousands by the touch or the mere volition of his creative energy. The lesson is manifest: Economy is a Christian duty; we are not to expect miracles while we can succeed by a faithful use of means; we are to save even the fragments, because God has made them.

This lesson is greatly needed in our day. Such an abundance of the good things of this life have been given us that we are tempted to extravagance. We do not save the fragments; and hence we have nothing or but little to give to the cause of Christ when what we call "hard times" comes. Even now, what the Christians of this land waste would sustain all our missionary enterprises! We make this assertion deliberately, and believe that a little reflection will convince every reader of its truth.

Economy is not niggardly and mean. It is consistent with the highest liberality. All depends upon the motive for which we save. If we gather up the fragments to hoard them until they moulder on our hands, then we are misers—that is, mean and miserable. But if we gather them up to give to the poor, or to live on in order that we may have means to aid in advancing Christ's cause, then our economy is as noble as was the conduct of these disciples who filled their baskets with bread, in obedience

to the command and beneath the eye of the Lord of life and glory.

God is rebuking the extravagance of this generation. He is saying to us, Learn to economize for my sake. Let us see what we can save for the poor, and for objects of Christian benevolence, and we shall be blessed in our own souls, and be a blessing to others.

CHRISTIANS IN THEIR ZONES.

I. *The frigid Christian.* He is one who, as the term indicates, is always cold, dull, formal and lifeless. There is nothing about which he is less concerned than the salvation of his soul, and the prosperity of Zion. If he sings or prays at all, he is not edifying, because his devotion is too frigid, having neither spirit, life, nor power in it. Often he is so near frozen to death that he won't pray at all, and the result of all this is that he remains barren and unfruitful as the sterile soil of the frigid zones, being but slightly affected by the rays of the "Sun of Righteousness." Such Christians seem to be preparing themselves for a heavenly mansion at the very extremity of the north pole. Now, then, let us take a long flight, and at once land in the zone of

II. *The torrid Christian.* Here is one that has "zeal without knowledge." He is of a fiery temperament, and both does, and requires of others, things that are unreasonable. His piety is furious, but affected; and he would fain appear more holy than he really is. He is governed more by feeling than by principle. Whatever he feels like doing he will do, and what he feels like leaving undone he will

leave undone, whether it be duty or not. If any thing new is introduced, however good it may be, he will, if an "old foggy," warmly oppose it, without in any way examining into its merits, under the pretext of adhering to the "old way;" or, if he is for progress, he will advocate it with a fury that repels even its friends. In short, every thing that does not exactly correspond with his views he will censure, and one might better suffer the scorching rays of a torrid sun, than to have judgment passed upon him by such a blind zealot. Now let us go between the two extremes, and here we find

III. *The temperate Christian.*—This is one who is neither too cold nor too hot; but, guided by deep seated principles within him, he is always found at his post. He is ever striving to do his duty and seeking to be "filled with the knowledge of God's will." He proves all things and holds fast that which is good. His zealous devotions are spiritual and edifying. He enjoys the life and power of godliness, and is earnestly seeking the kingdom of God and his righteousness. He views the service of God as reasonable, and therefore requires nothing unreasonable of his brethren. He endeavors to shun every appearance of evil, and to glorify God in his body and spirit which are God's. Neither is he influenced too much by popular opinion, but takes revelation and reason for his guide.

Reader, to which class do you belong? In which spiritual zone do you reside? Would you be useful in the world, and escape the disapprobation of your Judge, or

the hot displeasure of God, then avoid all extremes, as well as a lukewarm condition, and "serve God in truth with all your heart."

National Lawlessness and its Cure.

FROM A DISCOURSE BY DR. WILLIAM ADAMS, OF N. Y.

Surely, if ever there was a people under all conceivable obligations to love their country, to obey its laws, to be loyal to its constitution, it is the people of these United States. Bear in mind the principle of our national life; that which has been smelted out of the fires and battles of past ages; that which is the peculiar gift of our country to the general history of the race—the ultimatum, as we should say, of human hope and desire; *the right of self-government*; personal liberty unrestrained save by those limitations of order which thoughtful liberty has imposed on herself. If the word of God, fresh from its inspired origin, abounds with commands to "honor the king," to "obey magistrates," to revere authority, to pray for all who represent the ruling power, when that ruling power existed in the shape of heathen emperors, irresponsible and despotic, what emphasis belongs to the same precepts in this stage of society, when government, constituted by the people themselves, represents the heaven-born law of order, with the very minimum of restraint upon personal liberty.

That there is a right reserved to nations to change and revolutionize civil government, is conceded. But that right, like every other, must be justified by morality. It exists only when government has been perverted from its proper ends, to

such a degree that redress can be obtained in no other way. It is when the wrongs perpetrated by government are mortal and incurable; so that the very principle of order which the state represents, the very ideas of justice and right and humanity and happiness which are symbolized by the ruling power, demand a change to be made, even at the expense of a temporary inconvenience, peril, and suffering; a parenthetical evil for the sake of an ulterior good, amputation and cautery for the sake of the life. Till such a case is presented, every act of resistance to civil government is immoral and unchristian.

The question forced upon an incredulous and reluctant country a few weeks ago, was nothing but the existence of its own nationality. That there had been a highly exasperated feeling, which was to be deplored, was true. But if this was to be allowed as adequate cause for disruption, why might not some other excitement and displeasure in some other direction prompt other states to fly off at a tangent and array themselves as foreign and hostile bodies? The difficulty lies in this, that we are to be forced to recognize a right of voluntary withdrawal, which implied of necessity national suicide. If one part could withdraw, why not another? Nay, facts already show that the question was not to be confined to states, but that one portion of a state could claim a right to separate from the rest. If states from states, why not counties from states, and towns and cities from counties, and individuals from towns? Tell us where this process of dissolution and disintegration shall end. It has no

end short of the destruction of the whole social system; the dissolving away into chaos of that constituted order which is the definition and purpose of the state, leaving the dismembered parts to that condition of anarchy in which every man does that which is right in his own eyes. The tremendous question is, and we cannot evade it, how the right of voluntary separation, at mere will, upon mere feeling, can be conceded to the several parts, larger and smaller, without consenting to a principle which would be sure to recur again in other issues, and at some other caprice, till the whole civil polity, the entire social fabric, had crumbled to pieces. The question on trial, therefore, is the very existence of lawful government, and that government the very one which has made us the envy of so large a part of the world—self-government, under the auspices of liberty and virtue.

This is the issue which is now joined. It is not a warfare of one section against another. It is not a warfare against slavery—however directly or indirectly that may be involved in it. We hold ourselves still bound by constitutional obligations on this, as on all other subjects. It is not a warfare for political ascendancy, for partisan preferences. It is not a warfare for territorial conquest, for the lust of subjugation. The very idea is as absurd as for the eye to attempt to conquer the ear, or the foot to subjugate the hand. It is simply, solely, honestly, for the defence of constitutional government, as the only breakwater against inevitable faction and feud; the only surety for order and justice and humanity.

It is for the maintenance of the common weal; the health and vigor and life of the whole nationality. It is to uphold what we believe is of essential service and benefit to all alike. It is to decide whether we can abide in peace and unity, under lawful magistracy, or whether, at every gust of passion, or every whim of feeling, we are to be dismembered into contemptible factions, and dissolve away into absolute lawlessness. Nothing is demanded of one member of the body which is not demanded of all. Nothing is demanded of any more humiliating or more unreasonable than subjection to those self-imposed laws which have conferred on the whole country such boundless prosperity, and which have never inflicted a wrong on any.

This is, as I believe, the one issue, in view of which we are now making history for ourselves and the world. We must meet it in the spirit nurtured by our religion. We must meet it with the temper of men who have been taught in the school of Christ to bear all personal affronts with meekness, smitten on the one cheek to turn the other also; but who, when great interests are at stake for posterity and for the race, are inspired by an unselfish and manly energy, counselled by our religious faith, to withstand in the evil day, and having done all to *stand*. War is indeed a most tremendous necessity. Gladly would you and I have cut off our right hands, and plucked out our right eyes, if we could have spared our native land the direful visitation. Since these events have come upon us, since we are not spared the trials which we had fondly be-

lieved belonged only to the past and the remote, let us seek to extract the lessons which will secure for us a better and wiser prosperity.

We look forward and upward, above and beyond the dun smoke of the battle-cloud, to a more serene and tranquil sky, which sooner or later is sure to come. We will pray and hope and look for nothing worse than this, that the whole population of these United States may gladly subjugate themselves to constituted law; that nothing may be defeated but that which imperils the good of all; that nothing may rise to the ascendancy but that which is right and just and humane, that all causes, come whence they may, which tend to exasperate and irritate and vex, may be removed, and that the people in every portion of the continent, identified in history, in interest, and in hope, may study the things whereby they may edify one another; that peace, on such a basis, and with such purposes, may speedily return, so that as the tender grass springeth up after the rain, all that blesses and beautifies life may reappear with a fresher and surer growth; that confidence and credit, scared away by the noise of arms, may return; that suspicion and fear may fly away for ever; that commerce and all the arts of peaceful life may resume their wonted channels; that education and religion may bestow on all their divine blessings and strength; that liberty may grant and secure the privilege to do all that is right and good, and that only: so that the sun may reappear, holding its steady sway along the western sky; neither going backwards, nor hiding itself in

clouds; but, as the vapors which strive in vain to conceal the heavenly luminary along its daily path become afterwards the instrument of reflecting its light in most glorious effulgence, so will we hope, believe, and pray, that all the trials through which we are now passing, or are destined yet to pass, will only contribute to enhance the glory, which, according to the word of the Almighty, is sure to come in the **LATTER DAY**.

American Messenger.

IT IS TOLD ME I MUST DIE.

Richard Langhorn, a lawyer, was unjustly condemned and put to death as a traitor, in the reign of Charles II. Just before his execution he wrote the following exquisite and remarkable poem. In the language of the *Quarterly Review*, "A poem it must be called, though not in verse. Perhaps there is not in this, or any other language, a poem which appears to have flowed so entirely from the heart."

It is told me I must die;

Oh, happy news!

Be glad, Oh, my soul,

And rejoice in Jesus the Savior!

If He intended thy perdition

Would He have laid down his life for thee?

Would He have called thee with so much love,

And illuminated thee with the light of the Spirit?

Would He have given thee His cross,

And given thee shoulders to bear it with patience?

It is told me I must die;

Oh, happy news!

Come on, my dearest soul,

Behold, thy Jesus calls thee.

He prayed for thee upon the cross;

There He extended His arms to receive thee;

There He bowed down His head to kiss thee:

There He opened His heart to give thee entrance;

There He gave up His life to purchase life for thee.

It is told me I must die;

Oh, what happiness!

I am going

To the place of my rest;

To the land of the living;

To the haven of security;

To the kingdom of peace;

To the palace of my God;

To sit at the table of my King;

To feed on the bread of angels;

To see what no eye hath seen;

To hear what no ear hath heard;

To enjoy what the heart of man cannot comprehend.

Oh, my Father!

Oh, thou best of all fathers!

Have pity on the most wretched of thy children;

I was lost, but thy mercy found;

I was dead, but by thy grace am now raised again;

I was gone astray after vanity,

But I am now ready to appear before thee.

Oh, my Father!

Come now in mercy, and receive thy child!

Give him thy kiss of peace;

Remit unto him all his sins;

Clothe him with the nuptial robe;

Permit him to have a place at thy feast;

And forgive all those who are guilty of his death.

(The following article attracted our attention, and after perusing it, and being assured of the truth of the narrative in every particular, we thought it might prove as a little cordial for some distressed, suffering SARAH or otherwise named reader of the Visitor. May the Lord bless its perusal.)

SARAH L.

"The Lord knoweth them that are his."

"He careth for you."

The narrative which I am about to relate, is, in every particular, true. It is written here for the encouragement of the children of God.

Sarah L. was a native of—in Ireland. She was of the gentry, or middling class; brought up in competence; respectable and respected.

But Sarah came to America, in 18—to earn her living as a servant. Why? She had the misfortune to win the affections of a young man, who, though every way worthy of her in other respects, was poor, and

not her equal in position. She returned his love, and they hoped for a day in the future, when success would crown his industry, and they might be united. But her father and brothers were indignant at the presumption of the young man, and angry with Sarah, and would not for a moment, allow that such a union could ever be permitted. The will of the father and eldest brother is law in all such matters in Ireland, and as Sarah was a conscientiously obedient daughter, she instantly and for ever surrendered her wishes, and strove to be satisfied.

But she was not happy, and sorrow told upon her health. Her father, too, for some season lost his property, and life looked dreary to her. It was proposed, that in company with a younger brother, she should go to the United States. The voyage would benefit her, and in that land of hope and promise to so many of Erin's children, they might easily earn their way to comfort. They sailed for New York, and arrived there, as I have said, in 18—.

It was hard to leave native land, and home, and friends. Harder still, to begin life anew in a strange country, amid scenes entirely new, and suffering the loneliness which is worse than all others. But Sarah's trials were only begun. Their father had been able to supply them with means barely sufficient for their voyage, and the brother, soon after landing, went a short distance from New York to seek employment, intending to return and take Sarah with him. She never saw nor heard of him again. She never believed that he had deserted her. She thought him dead. Probably

She was now wholly alone. A more desolate being can hardly be imagined. She sought work, and was at last taken by a gentleman into the Eastern part of Massachusetts, and employed as a servant in his family. She staid a year. The work proved hard for her and her health was not good. She left, and went to a neighboring city, and was again employed, but in a smaller family. Her work was to take care of an aged lady, who was very infirm, and whom she was obliged to lift daily. Unconsciously to herself, the seeds of vital disease were working in her frame, and her strength again failed.

At this point the instruction of our story commences.

Here was one of God's children, lost to all but himself, in the vast wilderness of this dreary and sin-blighted world. The family in which she lived were worldly people. She had not a friend in the place. The servants around her were almost without exception, Roman Catholic Irish, with whom she had no affinity. She was destined, though she knew it not, to a long and most distressing sickness, which was to terminate in death. Had she known all this, doubtless you would justify her if she indulged in anxiety and fears.

Yet there was no need. She was not forsaken. She had a Father in heaven, and at this very moment he was making the kindest provision for her wants; not only those which she saw and felt, but for those which were coming upon her; which he saw, but she dreamed not of.

While Sarah was pondering what she should next do, and feeling

that she must look for another place, a lady called one day at the house, and asked for her. The lady was young; about being married, and wished to secure a Protestant servant. The offer was an attractive one and she did not hesitate. She engaged to be ready upon the lady's return from her bridal journey, which was to be in about a month, and in the mean time she would seek board in a Roman Catholic family, with whom she was acquainted, and rest, for she was weary.

A few days after this, Sarah appeared at the house of the young lady's father, and asked to see her mother. She said the family where she went to board, were not kind to her, and she had come to beg that Mrs. M—— would give her work in her own house till her daughter was married.

Mrs. M—— saw that she was in trouble, and being really in need of assistance, consented. The next day found her at work in the new place, and quite happy. She was directed to do some cleaning in the parlors. After a time, Mrs. M——'s girl, went up to see how she was doing her work, and was surprised and shocked, to find her lying in a swoon upon the floor. The next day she was seriously ill. The family physician was summoned, and decided that she would have a long and dangerous sickness. What was to be done? She had no home to which she could be taken. She had no friend who could come there and take care of her. The Lord her God knew what would be done. He put it into the hearts of all that family to do just what was needed.

A comfortable room and bed were

immediately prepared for her, near Mrs. M——'s apartments, and from that time, during the five weeks that remained of her suffering life, nothing that love and tenderness could dictate, was omitted to be done, by those whom the Lord had made to be to her, father, and mother, and sisters.

Some one will here ask, "Had Sarah been a remarkable Christian? Had she been peculiarly faithful to her Lord, that he was so faithful to her?" Yes, she had, as you would have ascertained, had you stood by that sick and dying bed, and heard the prayers she offered; and listened to the passages from Holy Writ which she repeated, hour after hour in the long night-watches; and witnessed the humility, and meekness, and fortitude, and triumphant faith, which showed her all ready for the heaven she was entering.

Not a murmur escaped her lips,—not an impatient expression. Jesus himself stood by her, and all fear of suffering and death were taken from her. The dark valley was robbed of its terrors. The rod and staff of her Shepherd were her stay.

Her sufferings increased. Her last night was one of almost unparalleled anguish. But patience, and fortitude, and love, failed not. Her dying eyes were closed by kindest hands. Love performed the last offices, and she was carried from the home which her heavenly Father had prepared for her, with all the order and decency which the utmost refinement could have asked.

The wisest, the noblest, the richest, the most prudent, the most anxious, could not have secured for themselves, against the hour of

trial, and poverty, and sickness, and death, more of kindness, and care, and abundant supplies for every need, than the Lord thus provided for this his unconscious and trustful child.

Is this a solitary case? No.

“Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.”

Tract Journal.

For the Gospel Visitor.

TRIADS.

- Three things to love,—Courage, gentleness, affectionateness;
- Three things to admire,—Intellectual power, dignity, gracefulness;
- Three things to hate,—Cruelty, arrogance, ingratitude;
- Three things to reverence,—Religion, justice, self-denial;
- Three things to delight in,—Charity, frankness, freedom;
- Three things to wish for,—Health, friends, a cheerful spirit;
- Three things to pray for,—Faith, peace, purity of heart;
- Three things to like,—Cordiality, good humor, friendship;
- Three things to suspect,—Flattery, puritanism, sudden affection;
- Three things to avoid,—Idleness, loquacity, flippant jesting;
- Three things to cultivate,—Good looks, good friends, good humor;
- Three things to contend for,—Honor, country, friends;
- Three things to govern,—Temper, impulse, and the tongue.

Ne quid stimus.

Covington, O. Nov. 23, 1861.

Reflections of the past, and Exhortations for the coming Year.

Love and gratitude towards God induces me to speak through the columns of the Gospel Visitor, in order that its readers may be reminded of the goodness of God, and the riches of his mercy displayed towards us in the past year, with some short reflections also of the just judgments, the retributions, and outpourings of the wrath of God over a rebellious and gainsaying people. Forasmuch as another year of our short life is about to close upon us, does it not demand an unreserved self-examination to see how we spent the past year? and whether we have made an advancement in our Christian warfare? And whether we have “offered unto God thanksgivings, and paid our vows unto the Most High?” For we must acknowledge that with but few exceptions, the dispensation of God’s grace, mercy, and goodness, has been experienced, and been abundantly realized, in that “He hath done good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.” “Thou, O God! waterest the ridges thereof abundantly; thou causest rain to descend into the furrows thereof; thou dissolvest it; thou blessest the springing thereof; thou crownest the year with thy goodness; and thy paths drop with fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.” O then! my dear readers,—“By Him therefore, let us offer the sacrifice of praise to

God, that is, the fruit of our lips, giving thanks to *His name*," for so the Lord commandeth, "In every thing give thanks—and pray without ceasing." Although some may think, these are only temporal blessings; yet, I assure you, upon obtaining them, hinges the importance and necessity of *keeping His statutes*. "If ye walk in my statutes," saith the Lord, "and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage. And the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely. And I will give *peace in the land*." "And ye shall lie down and none shall make you afraid." *Important promises!* Especially needful at this time; when our land is rocked with the curse of rebellion; and our institutions of freedom threatened by a dreadful civil war. While on the one hand, we extol the goodness of God, on the other we must deplore our national calamity, which we, as a nation, have justly brought over us; and acknowledge to be a just judgment of the Omnipotent, Eternal and All-wise God. "Hear the word of the Lord, ye children of the land; For the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and let every one that dwelleth therein

languish," and let tears run down from their eyes night and day; humbling themselves in sackcloth and ashes, confessing their sins to God. And in the language of the prophet, with a full purpose of heart, say; "We acknowledge, O Lord, our wickedness, and our iniquities; for we have sinned against thee. We have broken thy covenant, and transgressed thy commandments; and have rebelled against thy holy law. We have rejected all thy counsel, and despised thy reproof. O! Let us one and all, amend our ways, reform our life, and turn with our whole heart to God in a heartfelt, and united devotion, peradventure, *He* will withdraw his judgments, and grant peace and union in our heretofore blessed country; so that we may again have the privilege to correspond with our brethren and sisters, now deprived by this direful calamity.

In such a manner, is our firm assurance, God's wrath may be appeased; not only in withdrawing the sword from our land; but also in averting fearful and fatal diseases, now prevalent in many places, by which many, in this present year, were carried to the regions of the dead to reap the reward for their labors.

But amidst all these things, God by his All-wise Providence overrules every thing for the good of his people; and for the establishment of Christ's kingdom. For by the operating Spirit of God, the preaching of his word, accompanied with the power and grace of God, great additions were the result in many places, through the year; so that we can say with confidence, the Lord is in Mount Zion, and reigns

among his children; and still remembers his covenant; for he has not forsaken nor forgotten them; but pours out his blessings from the rising of the sun to the going down thereof. *Blessed be the name of the Lord Jehovah. And let all his people say, Amen, AMEN.*

A short exhortation for the coming year.

First to the brethren and sisters.

We are now about to enter upon a new year. But let us not forget the last, but try, by the grace of God, to improve what we have experienced. No doubt, some met with sorrows and disappointments. Some had to mourn the death of their children, the fruit of their bodies; others to part with a dear wife, or husband, the companion of their bosom; others with dear relatives, who were near by the ties of nature &c. However painful as the separation is here between blood relations, yet nothing to be compared to the separation finally to be made at the judgment bar of God; and the pains they have to endure, who have to be separated from God and the Lamb forever. And now, my dear brethren and sisters, let us seriously reflect upon our future state and condition in the world to come. None, but God only knows, who will survive the coming year. Let us then try to have our Christian graces brightened; and our profession adorned with the fruits of the Spirit. Our faith witnessed by a Christian walk and conduct; our names conformed by avoiding all evil, and unrighteousness. Our love manifested by doing good to all around us and by showing mercy to the poor. Our patience displayed by exercising forbearance

to our neighbors, and forgiveness for others' faults. And our hope established by a strict obedience to all the commandments of our Lord and Savior Jesus Christ, and continue faithful to the end. Then, in the bright prospect of our faith, we can look forward to the blessed hope of the glorious appearing of the Great God, and our Savior Jesus Christ, who will translate us from the Church militant, into the Church triumphant in heaven, to be ever with the Lord. Therefore comfort one another.

A few words to the unconverted.

I as one who feels for the welfare of Zion, and the souls of men, would exhort you not to live any longer in disobedience and rebellion against God. Reflect, my dear sons and daughters of Adam, what will become of you, if you die in your sins. If the righteous are scarcely saved, where, I ask you in the presence of an all-knowing, heart-searching, and rein trying God; I say where will you have to appear! You may think you have time yet and many thousands, no doubt, have thought so in the beginning of this year that are now where mercy never can reach them—to suffer the pains of hell. Therefore, *repent,*

Turn ye, Turn ye, for why will you die,
While your soul is so precious and mercy yet nigh.

Enterprise, Pa.

L. F.

Dec. 5, 1861.

Difficulties urged against Immersion considered. No. 1.

An objection to immersion is founded upon the number that John the Baptist is sometimes thought to have baptized. The Rev. Thomas Lape, a Lutheran minister, in a

work which he calls "A Manual of Christian Baptism," a work highly recommended by a number of doctors of Divinity in the Lutheran church, thus states the case: "There are other circumstances, which must be taken into account, which do not favor immersion. As it respects the baptism of John, it is said by the Evangelist Matthew, 3d chap. 5th and 6th verses, "There went out to him Jerusalem, and *all* Judea and the regions round about Jordan, and were baptized of him in Jordan, confessing their sins." Upon good authority, it has been estimated, that in the days of David, the population of Palestine could not have been less than six millions and seven hundred thousand, and in the time of John, it amounted to about six millions, and of these, one would suppose, judging from the language of Matthew, at least three millions must have been baptized by John.

"Again, John the Baptist was six months older than Jesus Christ. He then must have entered upon his ministry about six months earlier than Christ did upon his. John continued but a few months after he had baptized Christ; consequently, his ministry must have been a year or less than a year. Now the question arises, how could John baptize such an immense multitude in such a short space of time by immersion? Admit for a moment, that he did baptize nine months—that his bodily strength would allow him to be in the water twelve hours each day, rising of nine hundred an hour, and about fifteen each minute. Now is it possible that he could have baptized all these by immersion? Let reason and candor decide this matter. But he could easily have bap-

tized them either by pouring or sprinkling." This at first sight seems to be a formidable objection to immersion. And where a careful investigation of the subject is not gone into, it may appear plausible. A proper examination, however, of the subject, will show that the objection is without any just foundation, being built upon an exaggeration of the number John baptized.

First. It may be remarked that Palestine under the Romans, in the time of Christ, was divided into Judea, Galilee, and Samaria, John 4; 4, 5. Consequently, when it is said "There went out to him Jerusalem, and all Judea and all the regions round about Jordan, we must not necessarily understand that reference is made to all the inhabitants of Palestine, since as we have seen, Judea was frequently used to designate but a part of Palestine.

Secondly. Since John required those that he baptized to "bring forth fruits meet for repentance," Matt. 3; 8, it is evident that all children that were too young to repent were excluded from his baptism. If we then take all those that were too young to repent from the six millions supposed to have been the population of Palestine, the number will be greatly reduced. But as probably only a part of Palestine is referred to, and as only then a part of the six millions was embraced in the part called Judea, a great deduction must be made from the number, three millions, which Mr. Lape supposes John baptized.

Third. It appears from John 4: 1, that Jesus through the 'agency of his disciples baptized more disciples than John. If then John baptized about half the population of

Judea, and Jesus baptized more than John, then there were none in the country but what were baptized. But there were many that were not baptized, as will be made to appear from the following consideration.

Fourth. It is said Luke 7: 30, that "The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him," that is of John. Now the Pharisees were a very numerous sect among the Jews, and the lawyers likewise constituted a considerable class, and but few of either of these were baptized. These then are to be deducted from the number of the inhabitants of Judea, and they comprised, no doubt, a large number. Admitting then that Palestine contained about six millions of inhabitants, if we then take the number which would properly belong to Judea, and then deduct the children, and the body of the sect of the Pharisees, and the lawyers, as we have seen these last two classes rejected the baptism of John, and the number Christ baptized, and then make a proper deduction for the number that was not baptized from the remainder of the people, for there were evidently a large number that was not baptized, and the number left would not be greater than John could have immersed within the time he was baptizing. Thus the objection urged against immersion from the number John baptized, disappears in the light of an intelligent and candid view of the whole matter. The Greek word *pas*, used in Matt. 3: 5, and translated *all*, Parkhurst defines to mean *a great many*, in his fourth division of his explana-

tion of the word. And this is all we can understand the word to mean, to reconcile it with other passages.

In the difficulty urged by Mr. Lape against immersion, he calculates that John must have baptized fifteen each minute, and thinks it was impossible for him to have immersed so many, but thinks "he could easily have baptized them either by pouring or sprinkling." But if fifteen were baptized each minute, it would have been impossible to baptize them by sprinkling or pouring, for there was an examination of the candidate's faith before he was baptized, and this could not have been done of each, and fifteen baptized in a minute, even by sprinkling or pouring. So the objection urged against immersion, from the number baptized, will apply to sprinkling or pouring as well as to immersion, if there were as many baptized by John as Mr. Lape supposes.

J. Q.

The Family Circle.

Thoughts in Sickness.

Faint, and too weary e'en to think,
And just perhaps upon the brink
Which bounds eternity,
Father, I stretch my hands to thee,
For thou alone canst comfort me.
Friends, Oh how tender, at my side
In cheerful accents seek to hide
Their own anxiety,
And patient try each skillful art
Which may fresh life or strength impart.
While I, alas, with nerves unstrung,
And heart with nameless tremors wrung,
Feel their sweet sympathy,
Yet scarce can thank them for their care,
Nor speak of what I hope or fear.
Lord, in my weakness pity me:
Lord, if thou wilt, Oh strengthen me;
Help me to rest in thee,

Leaving with thee my every care;
 Scarce even can I raise a prayer.
 Yet, as descending from above,
 Oft come sweet words of praise and love,
 As if spontaneously—
 As if the chords of memory
 Were swept by heaven's own minstrelsy.
 Oh precious thought! The Savior *reigns*
 Above, below: he still remains
 The same who died for me;
He holds the keys of life, of death;
He gives or takes my mortal breath.
 "In him is life"—a Friend indeed:
 He will "not break a bruised reed,"
 But ever tenderly
 Says, "As thy days thy strength shall be."
 Yes, since thou answerest, Lord, for me.
 Dear Savior, let me *feel* thee near:
 Then without trembling, without fear,
 I may resignedly,
 Calmly await thy holy will,
 Hearing thee whisper, "Peace, be still."
 AM. MESSENGER.

"Unworthy"—"Jesus Christ."

Janet was the only daughter of a humble Scotch widow. She was a child of many prayers, and her pious mother was made glad by perceiving that the seeds of God's word were sown in her heart, and were springing up to bear fruit unto everlasting life.

As the diptheria removed several of the little ones to the eternal world, Janet's mother offered many a prayer that her dearest earthly treasure might be spared; but she ever added in a Christ-like spirit, "Nevertheless, not as I will, but as thou wilt."

At length this beloved one was brought down with the epidemic in its malignant form, and human aid seemed powerless. Tearfully the mother watched over her suffering child as the disease gained rapidly upon that strong young frame.

From the first, Janet had been unable to speak without great effort;

and at last it was impossible for her to articulate at all; but she seemed to watch every movement of her beloved mother as she moved about her sick bed.

Mrs. L——felt anxious to know if Janet realized how near she was to the confines of another world. She spoke gently to her of the change that awaited her, and asked her if she felt willing and ready to appear before her Judge and Savior. The suffering girl fixed her eyes tenderly on her mother and tried to speak, but that was impossible. She then made a motion that she could write. Her mother immediately handed her a pencil and paper. Feebly the pale fingers grasped the pencil, and traced distinctly but one word, "*unworthy*." Closing her eyes a moment, her head fell back upon the pillow; but at once a heavenly smile illumined her face as she again seized the pencil and wrote one more word, "*Jesus Christ*," then motioned for her mother to take the paper away. Thus stood the precious, touching expression of the dying girl, the two words, "*unworthy*," "*Jesus Christ*."

As the pencil dropped from her fingers, the soul was released. With no plea but her own unworthiness and a dying Savior's love, she stood before her Judge. What a precious legacy was thus bequeathed to the grief-stricken mother; a crumpled slip of paper, with two simple words almost illegibly traced upon it: the wealth of India could not buy that sacred legacy: two words. "*unworthy*," "*Jesus Christ*." What humility, what sense of sin, what faith, what trust in a Savior's merits!

"Just as I am without one plea,
 But that thy blood was shed for me,

And that thou bidst me come to thee,
 Oh Lamb of God, I come. C. P.
Am. Mess.

Youth's Department.

The Name cut on the Rock.

You will find it on the Natural Bridge unless it has become effaced by the hand of time. It was cut by a boy who tried to procure a little glory for himself in an unusual way.

One day, this boy and several companions came to the rocky archway to cut their names on its sides. Some put them towards the bottom, and some chose a higher place; but the boy I am speaking of was a great deal bolder than the rest, and, after looking up and seeing the names of many visitors high above him, he said, "Pooh! I am not going to creep on the ground, like the rest of you, when I cut my name! I'm going to put it where the people at the Rappahannock can see it. Look here, boys," he continued, "I've got my big knife along, and may be you'll see me a little higher than the rest pretty soon."

"You aren't going to venture up there," said one of the boys.

"I think I am, though. What's the use of walking this long way and doing nothing after all?"

"Don't brag, Jim," said his next neighbor, who was standing on the roots of a small cedar tree, and hard at work scratching his initials, "W. J. B.," upon the softest part of the rock he could find,—*"don't brag."*

"Well, you'll see what I can do," was Jim's reply, "so here goes!" and away he was commencing to climb the jutting crag. He got on very well at first, by holding the bushes and brambles, until he was

beyond nearly all the names on the side of the rock.

"Hurrah, where are you?" he shouted to his comrades; "come on, and follow your leader, if you dare."

"You are high enough now, Jim," said Bob Willis; "I'd stop there if I were you."

"Not half way yet, you little coward!" answered Jim; "don't give your advice to your betters till you can spell 'a-b-l-e';" and the adventurous boy, who had stopped to take breath, resumed the ascent, and went up until he was above the tops of the highest trees which grew in the valley; and still upward he went, until the boys below began to be afraid in earnest, and begged him to stop.

"You'll break your neck as sure as your name is Jim Vaughn," shouted little Joe Ednor.

But Jim, who was also beginning to think that he was high enough, just happened to see at a distance above him, a name; and in his pride, he shouted, "Mind your own business, Josey; I'm not going to let anybody put his old name over my head."

Again he went on with his climbing. He cut notches in the side of the rock and, holding on with one hand, worked away with the other.

At last he was at a point which no one before him had reached, and there he scratched and cut his name as deeply as he could. By this time he was pretty well tired; but the excitement of the occasion kept him from feeling much fatigued.

Having finished his work, the climber thought of getting back to the ground. But this was not so easy a matter as he had at first taken it to be. If it was hard to go up, it

was yet harder to go down. He saw the danger into which his pride had led him, and his head began to grow dizzy.

By this time a large number of people had come together. The boys becoming alarmed, had run to spread the news in the neighborhood: one of them went to Mr. Vaugh's house, and soon Jim's father, mother, brother, and sister were there also.

"You can't descend," shouted one of the crowd: "no use to attempt it; try and gain the top." And this was all that could be done. Poor Jim! he would have given worlds to be on the ground, but he had no time for lamentation. A desperate effort must be made, or he would soon lose his hold, and be dashed to pieces. He determined to put forth all his remaining energies. Step by step he began to scrape and cut his way upward. At length his strength was nearly gone, and he clung to the sides of the rock. It was a moment of fearful suspense.

Some of the people had hastened to the top of the bridge with ropes, which were let down to their full extent. In deepest agony of mind the father shouted to him, "Jim, Jim, do not look down. Your mother, and Henry, and Harriet are all here. We are praying for you. Do not look down. Keep your eyes towards the top."

At the sound of his father's voice, the boy grasped his knife again, and upward he was seen once more slowly to move, until he found himself near the arch. The sight of ropes hanging from above roused him to new efforts. The blade of his knife was now worn to the last

half inch. He cut one notch more with it, and it fell from his hands at his mother's feet.

What was now to be done to save him? At this moment a man lay down at his full length, with nearly half of his body hanging over the top of the bridge. He lowered a looped rope within reach of the fainting youth, who was now just able to place it over his head, and then under his arms. And now he was seen swinging over the fearful height, whilst those from above gently raised him to the top. As he came up, one of the crowd on the top of the bridge seized him in his arms, and held him up to the view of the rest; while the shout, "He's safe! he's safe!" was heard above and below. How great was the joy of his parents, and how indescribable his own feelings as he thought of the dangers he had passed! I do not know whether Jim Vaugh knelt down that night to thank the Lord; I hope he did; but of this I am certain, that he never again attempted to climb the Natural Bridge.

You have listened to my story, children; now attend to what have yet to say. Some of you, boys are good climbers; but high as you may have ascended, you have not climbed as high, nor did Jim Vaugh, as some of whom I have heard, who wished to cut their names higher than others in the world, and sought to reach lofty places of earthly renown. Shall I tell you about some of them?

King Solomon climbed till his head grew dizzy. He "withheld his heart from no joy." Then, as he returned to God, from whom he had wandered, he said of laughter, "It is mad," and of mirth, "What

doeth it?" of all his climbing, "It is vanity and vexation of spirit."

Severus, Emperor of Rome, climbed from a low position to the highest pinnacle of earthly greatness. Then, he said, when he saw his end approaching, "I have been everything, and every thing is nothing."

Alexander the Great was another high climber, and when he attained to the throne of the world, he wept because there were no more worlds to conquer.

Louis XIV., King of France, climbed to an extraordinary height in the mad pursuit after happiness. He died in deepest anguish of soul on his royal bed.

Napoleon Bonaparte inscribed his name above all the kings of the earth, reached Waterloo, and fell brokenhearted on St. Helena.

Now, dear children, I must close these remarks, or you will get tired of listening to me. We sometimes say of a man, "He makes his mark;" and I hope that, as you grow up, you will make your mark; but instead of cutting a name for yourself in the world, you should rather try to do a little good, in a humble way, as you pass through it. I would rather have my name in letters of love and gratitude in the heart of a poor orphan child, or afflicted widow, than on the proudest statue or loftiest rock that stands on the earth.

But seek above all things, to have your names found written in the Lamb's book of life (Rev. 21: 27.) For what good will it do you, if you have the wealth and honor of the world, and your name placed on lofty statues, and yet have no place in His church on earth, and no part in his glory in heaven.

Selected.

ABSTRACT OF AN ADDRESS,

Delivered on Thanksgiving day by Elder H. Koontz, in Maryland.

"Righteousness exalteth a nation; but sin is a reproach to any people." The term '*righteousness*' defined would present us a law of acknowledged authority, which should be strictly observed, as it contains within its embodiment power and authority, and when we consider the Lawgiver, who is able to save and able to destroy,—the great God of heaven, we should reverence and adore him.

All the calamities that ever befell a nation, were in consequence of sin. The Jews were highly favored of the Lord, and while they acknowledged his authority, they were exalted above the other nations. But when they transcended the authority of God, they became a reproach and a byword to all nations.

Under the reign of Zedekiah, that wicked king who was an idolater and had forsaken the true worship of God, God permitted the king of Babylon to besiege the city of Jerusalem, and the Jews together with their king were led away captives to Babylon, and were in bondage seventy years. They were reproached by their enemies, and these (their enemies) desired them to sing one of the songs of Zion by way of reproach.

Hear the reply of the captive Jews. "How can we sing the songs of Zion in a strange land! Let my right hand forget her cunning, and our tongues cleave to the roof of our mouths, if we ever forget Jerusalem." But it was too late; they had become a reproach to the world.

We will contrast our condition with that of the Jews. In point of privileges and advantages, we have been favored above almost all other nations. We have inherited this goodly land, and been blessed with fruitful seasons, and plentiful harvests. We have been a prosperous nation, enjoying an extensive commerce, and accumulating great wealth, under the best government in the world, that ever was devised by the wisdom of mortal man. But in an evil hour it has been assailed by wicked and designing men to overthrow it, and the consequence is, we are involved in a bloody civil war, and God only knows, what the results will be.

It is the duty of every Christian philanthropist (patriot) to look up to God in prayer. For the battle is not to the swift nor to the strong, but in the power and wisdom of God. Let us pray God, if it be consistent with his will, to stop this rebellion by a reconstruction (reunion) of all our states into a consolidated compact, that never can be broken, that peace and harmony may rule in righteousness, and this nation may be exalted by godliness and the favor of God in the estimation of the world; that prosperity may attend our government, and our rulers and lawgivers may be guided in all their deliberations by that wisdom, *which is the fear of the Lord*;—that the star-spangled banner may float in the breeze at every part of the Union.

When the South will again say to the North, Brother! and the North to the South, Brother, give us your heart and hand, and we will walk together in brotherly love and union, as we once did;—this will exalt us in the eyes of all other

nations and in the estimation of God our Maker, and I would say to my dear brethren and sisters, both North and South, let us never be estranged from each other, but in one solid column stand up for the union, (as I believe we really do) both in church and state, for “united we stand, but divided we fall.”

We are taught by our Lord Jesus Christ, that if a kingdom is divided against itself, that kingdom must come to desolation. This is the language of Christ, and is most assuredly true. The Jews had warning from the Lord Jesus Christ, what their condition would be by their rejecting him and his word. On his last visit to that sinful and devoted city he beheld it and wept over it, saying: “If thou hadst known even thou, at least in this thy day the things which belong unto thy peace: but now they are hid from your eyes. For the days shall come upon you, that the enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.” (Luke 19: 42–44.)

God have mercy upon us as a proud and haughty nation, and cause us to come down in sack-cloth and ashes. Amen.

(Please publish the above, as it is requested.)

The storm-cloud of vengeance is gathering fast,
The harvest is ripening and soon will be past;
The last final struggle of earth has begun,
Soon all will be ended, and strife will be done.
Then gird on thine armor, O Christian, with care,
The time of great peril prevails everywhere;
Be watchful, be prayerful, forgiving and kind,
The enemy watches each unguarded mind.

Queries.

1. AN EXPLANATION OF 1 COR. 16: 22; MARK 1: 43, 44.

1. What is the correct translation and the true meaning of "Anathema Maranatha?"

2. Did he whom the Savior cleansed, and charged to tell no man, do the will of the Savior, when "he went out and began to publish and blaze abroad the matter?" Mark 1: 43, 44.

BOELUS.

Answer.—1. Anathema is a solemn curse among the Jews, and maranatha signifies in the Syriac language, the Lord comes. There seems to be an allusion in this anathema pronounced by the apostle to the custom of the Jews, who when they were prevented from executing the sentence of their law, still pronounced it with a reference to the judgment of God. And Paul may mean by this, that if the teachers at Corinth, who perverted the gospel, and opposed his authority, were false apostles, they would receive their proper punishment when Christ should come at the last day.

Dr. Doddridge remarks on these words thus: "When the Jews lost the power of life and death, they used nevertheless to pronounce an anathema on persons who, according to the Mosaic law, should have been executed; and such a person became an anathema, or cherem, or accursed; for the expressions are equivalent. They had a full persuasion that the curse would not be in vain; and indeed it appears they expected some judgment correspondent to that which the law pronounced would befall the offender;

for instance, that a man to be stoned, would be killed by the falling of a stone or other heavy body upon him; a man to be strangled, would be choked; or one whom the law sentenced to the flames, would be burned in his house, and the like. Now to express their faith, that God would one way or another, and probably in some remarkable manner, interpose, to add that efficacy to his own sentence which they could not give it; it is very probable they might use the words *Mar-anatha*, that is, in Syriac, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution, and to show that the person on whom it falls is indeed, *anathema, accursed*.

2. "And having straitly charged him, he forthwith sent him away, and saith to him, see thou say nothing to any man: but go, show thyself to the priest, and offer for thy cleansing what Moses commanded for a testimony to them. But he going out published it much, and blazed abroad the matter, so he could no more openly enter into the city; but he was without in desert places: and they came to him from every quarter." So reads the passage referred to in the second query.

The priests being so much prejudiced against Christ, had they known that he had performed the cure, they would not have pronounced the leper clean, and consequently he would still have had to suffer all the disadvantages in society that the real lepers had to suffer. But could the man who was cleansed have got the priest to pronounce him clean, and then made the offering which the law required,

he would have been considered clean indeed. And this the priest would have done in all probability, had he not known that Christ had performed the cure. This most likely was at least one reason why Christ forbade the man that was cured to make the cure known before he had seen the priest. But the leper not appreciating Christ's design, and being so transported with joy at so great an instance of divine mercy in delivering him from the sad disease, "he went out and began to publish it much, and to blaze abroad the matter." It appears that the leper did not observe the direction that Christ gave him in publishing abroad the wonderful cure which he experienced.

2. CONCERNING THE RECEIVING OF A BISHOP.

Is it in accordance with the gospel to receive an elder or bishop when he moves from one arm of the church into another, where there is no bishop, and where he is to have the oversight, in the same manner as any other minister or deacon is received with the right hand of fellowship &c.? We had such a case not long since, and I think it would be well to have the question scripturally answered in the Gospel Visitor. For my part I think an ordained elder is ordained for all the world (and every church) wherever he may come, and that he has the right (and it is his duty) to set things in order or help to set things in order if they are out of order. Am I right? I want to learn.

P. H. K.

Answer.—The order we have among us of receiving ministers, deacons, and members coming from

one congregation of our brotherhood to another, by the right hand of fellowship &c., is calculated to show that the congregation receiving members, whether common or official, is willing to receive them in whatever standing they were held in the congregation from which they came, and if they are official members, their authority is acknowledged. And this order showing that the members coming from another congregation are welcomed, we think is a good one, as it shows there is a proper fellowship existing between the congregation and the members received. Now if this is thought to be good when ministers, deacons, and common members are received, we do not know of any reason why elders or bishops should not be received in the same way. It is true the authority of a bishop is more general, but by the usages of the brotherhood that authority is more particularly acknowledged in the congregation in which he resides, and hence, he should, it would seem, be received as the special bishop of that congregation. If a bishop would move into a congregation and exercise his authority in that congregation without the acknowledgment of his authority in some way by the congregation, it might seem like forcing himself upon it whether it wished his services or not. Such seems to be our view of this matter. We know of no scripture bearing directly upon it.

News from the Churches.

We had a love feast on the 5th of October and although we had a very rainy time, we had a tolerable

good turn out of people. There were several ministers from a distance in attendance, and at the close of the meeting there were four added unto the church by baptism, thus showing that in these gloomy times there are still some that are willing to take the yoke of Jesus upon them. May the Lord prosper the good work.

A. H. S.

Salomony church, Ind.

Our Brethren in the South.

There has news come to us from the South that brother John Kline and another brother by the name of Arnold have been shot just for saying, "they thought it not right for brethren to go to war." We would like to know the certainty.

If you know any thing whether it is so please let us know through the Visitor.

S. B.

Mt. Morris, Ogle co. Ills.

A brother from Berks co. Pa. speaks of a brother mentioning in his sermon lately, that brother John Kline of Rockingham co. Va. had been hung by the Rebels. "They had tried to force him into their army, which he refused to do, being conscientious in the matter; they then destroyed and confiscated all his property, and hung him to a tree." The writer continues, "If you have any reliable information in regard to this matter, please give it &c."

D. B. K.

(We hope and trust still, that these may turn out mere rumors; but the present state of things in our land and nation, and especially in the South is such, that "prayer should be made without ceasing of the church unto God for" our brethren

in affliction, for our neighbors, land and nation, rulers and lawgivers, friends and enemies, and for all mankind, that the great tribulation apparently coming upon us (Matt. 24: 21. Rev. 3: 10.) may not find us unprepared, and may be the means of bringing yet many to repentance unto life. Ed.)

Correspondence.

A late correspondent says, "I could have got more subscribers, if there had not appeared in the Visitor a piece from the Rockingham paper concerning our Y. M. and then a reply on that (same) piece. They say, it has a tendency to get up a division between the Southern and Northern brethren of our church, and if you thought fit to publish a Methodist Editor's opinion of our Annual Meeting, you could do so, and not reply to him &c. &c."

To this we reply, if the appearance of one single article in a whole year can cause a falling off of subscribers, it must be evident to every candid reader, that these subscribers could not be very warm or steadfast friends of the Visitor, and that they would undoubtedly consider it hard usage, if they were dealt with in a similar manner. Again, if we are to admit any and every article sent us, however repugnant to our views and sentiments, without replying to it, without exposing its errors &c., or without having the privilege to do so, would this be right in any sense, either on the principle of liberty and equity or of morality and religion?

* * *

Some of our friendly agents, who obtained some new subscribers at club rates, seem to misapprehend our offer of premiums; please to read the terms over carefully, and remember also that we can send

none other books for premiums, but those offered. Neither can we allow club prices for a less number of copies than that stated in our conditions.

To our Friends and Subscribers generally.

It is really impossible for us to say at this time (December 19,) what we can do concerning the Visitor for this year; not only the German subscribers come in so slowly, that we must still delay the December No. in order to be able to tell our old subscribers, whether we shall commence another volume, or shall bid them a final farewell. German subscriptions may be sent on, but the money withheld, till the first No. appears in order to save us the trouble and expense of returning the money. But not only the German subscribers come slowly, but also the English, so that it becomes a serious matter for us to continue, knowing that in the year now closing our expenses have far exceeded the income.

Those knowing themselves to be in arrears for Visitor or books are respectfully solicited to send us our dues as soon as convenient, inasmuch we greatly need them.

IMPOSTORS.

There are two men professing to be brethren, begging among the brethren, and are grand impostors. They say they were driven from Alabama by the rebels near the Tennessee line. One is a tolerably large man, sandy complexion, talks a little broken in English, and does all the talking; his age is about 40 years.

The other is a small man, dark complexion, and is about 55 years old, says he is from Germany. Both wear beards.

They said when here, their families were in Kentucky. They begged clothing as well as money.

G. B. STUDEBAKER.

Eaton, Delaware co. Ind.

OBITUARIES.

Died in the Monocacy church, Frederic county Md, October 20, 1861, brother HENRY WITMORE, aged 80 years, 10 months and 19 days. His companion, our dear sister SOLMA, preceded him. She died June 18, 1861, aged 84 years and 4 months.

Thus this venerable couple (with one exception the senior members of the church) passed from earth (as we hope) to the mansions prepared for the blessed in heaven. In many respects this was an extraordinary couple. They were born during the period our fathers shed their blood to establish the best form of government God ever blessed man with, and both died in the period of a southern rebellion against that government, and thus lived the entire period of a prosperous and peaceable government. Both became members in the church when young, and enjoyed an unusual degree of health, br Henry was never sick—could ride out to see his friends and go to meeting more like a young than an old man—read his Testament through seven times since New Year, and was permitted to pass from earth in peace with God and man at the end of three days illness. They entered upon life's tempestuous sea with but little of this world's goods, but they "seeking the kingdom of God and its righteousness" the Lord blessed them with what they needed, and gave them also a goodly earthly portion, "because they were faithful." They having but one child, a son, David, who also is a brother and his companion a sister.

D. P. SAYLER.

Died in Snakespringvalley church, November 10, JOHN J STEEL, son of Abraham and Sarah Ann Steel, aged 2 years, 4 months and 29 days. Funeral service was improved by the brethren from Matthew 18: 1, 2.

Little Johnny is no more,
And his pilgrimage is o'er;
Glory, glory is his theme,
With the saints in joy supreme.

Little Johnny you shall see,
Parents, if you holy be;
In the realms of glory meet,
And enjoy re-union sweet.

H CLAPPER.

Died Yellowcreek, Bedford co.. Pa. Oct. 9, of diptheria, DAVID REPLOGLE, son of Daniel and Nancy Replogle, aged 17 yrs, 7 months and 12 days. The deceased, although being of a large family, was the youngest in the same. Well may we feel the loss of our brother, who while he was with us has set us an example that none need hesitate in copying, but that we can proudly follow and practice. We can not only look to him as a guide and example of the most strict obedience to his parents, but also that he has given us timely warnings and admonitions, which he appeared to desire to utter before his dying farewell. When he saw us encircling him in tears of sorrow, he intimated that we should not weep for him; told father and mother, weep not. Meditating a few moments and apparently not being able to recall any transgressions to make him feel to any degree guilty, he quoted Bible injunctions, and expressed his desire and willingness to comply with any; was eager to follow Christ's example and be baptized: tho'

this was deemed not advisable at the time, he was satisfied with being considered a candidate.

S B REPLOGLE.

Died on the 20th of November 1861 of Typhoid fever, in Newton church, Miami county, Ohio, brother GEORGE BASEHORE, aged 68 years, 1 month and 29 days. Funeral services attended to by Elders I Resor and I Cadwallador. There was a large concourse of people present on the occasion. Our old brother leaves a wife and four children behind to mourn their loss; but they are all consoled by the thought, that their loss is his gain. It is hoped his good and pious example will not be soon forgotten.

W R D &c.

Died in Mahoning county, Ohio November 13, LYDIA FLICKINGER, eldest daughter of brother John and sister Nancy Flickinger, aged 13 years, 2 months and 21 days.

Died in the same place and house November 17, HOSEA FLICKINGER, eldest son of the same parents, aged 15 years, 2 months and 3 days: Both died with diphtheria, which seems again to ravage the neighborhood. Funeral services by Elder H. Kurtz and John Gnegy from Matthew 2.

Died in North Lima and same county November 19, HARRIET FLICKINGER, wife of George Flickinger, aged 34 years, 3 months, less 2 days. Funeral services by Elder H Kurtz from 1 Cor. 7: 29-31.

Died in Cumberland county, Pa. October 11, 1861, sister CATHARINE MILLER, consort of brother Joseph Miller, at the age of 47 years, 7 months, and 27 days. Early consecrated to God, her faith and trust in Christ sustained her during a painful illness, and smoothed her passage into the land of promise, whither her mother and former husband preceded her. She was loved of all who knew her, for her kind and amiable deportment, and her holy characteristics, which shone brightest as the lamp of life flickered in the socket, and as the tide of life was ebbing gently away. Although racked with the most excruciating physical suffering, yet her death-bed was placid, and radiant with triumphant faith, trusting with childlike confidence in her God. Truly, many hearts are saddened by this bereavement, yet, beloved friends, your loss is her gain. While you weep over her tomb, she reposes in the bosom of her Savior-God, and basks in the raptures of Infinite Love. There is a blessed hope dawning in the Gospel, and in a little while will come its full fruition, when the faithful shall have a recognition, and when the death-divided shall rejoin each other in that goodly land beyond the frowning billows of Jordan. Softly rest her sacred dust till Christ shall come to claim his own. "Be ye therefore also ready." She died of erysipelas at the hour of midnight. The solemn occasion was improved by br'n Moses Miller and Samuel Etter, by ably discoursing from Matthew 24: 42-51.

C H BALSBAUGH.

Died in Union district, Marshal county, Ind. November 11, 1861 sister CATHARINE SMITH, aged 68 years, 6 months and 16 days; leaving 4 children living, namely John and Charles Knisley, and Elizabeth Burns and Hannah Inbody, who are all members, and the first a minister in the church. The mother and sister deceased was a member for 35 years, and proved faithful to the last. She was sick for some 8 months, and suffered very much; still she

bore it patiently, and trusted in the Lord to her end. She lived with her son-in-law Peter Inbody 18 years, and there she died and went home. Funeral services by br'n W Fuson, J Barnhart and Marvin Hamilton from Rom. 5: 12. She could say

"Many of my friends are gone
To their long eternal home;
They have left me here below,
Now I after them must go."

Died in Upper Conowago church, Adams county, Pa. of typhoid fever sister ESTHER RAFFENSPERGER, wife of br John T Raffensperger, leaving to mourn her loss a husband, one son, with a large connection of friends and relations. She was indeed a sister, a mother in Israel: her loss will be felt by many: funeral services by Elders Adam Brown, David Bosserman, and br Jacob P Screw from Rev. 14: 13.

P. S. Writers of obituaries should always be careful to give the facts, the date for instance, when a person died, their age &c., which are not found in the above.

Departed this life in Christ in Manor congregation, Indiana county, Pa. November 7, 1861, our dear and much beloved sister SUSANNA NISWANGER, wife of br John Niswanger, aged 61 years, 8 months and 3 days. She left behind a companion and 10 children to mourn their irreparable loss. She was the mother of 13 children, 3 of whom are dead, and the remaining 10 all belong to the church of God except one. The funeral occasion was improved by br'n Samuel Lidy, Adam Helman and David Ober from Rev 14: 12, 13.

J R N. & H W.

Died of whooping cough, in Eel river church, Kosciusko county, Ind. October 19, 1861, EL LADORA BAER, infant daughter of A R and Sarah Baer, aged 2 months and 7 days. Funeral discourse by the brethren John Metzger and Joseph Hardman.

Died of same disease in the same house on the first of December 1861, CORA IDELLA BAER, infant daughter of A R T. and Sarah Baer, aged 3 months and 19 days. These two infant daughters were twins and now rest side by side in their mother dust. Funeral discourse by brethren Jacob Metzger and Joseph Hardman.

Dearest babies, though ye left us,
And your loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

Farewell Cora Idella and
Sweet Elladora too;
Yet we hope again to meet you,
Where no farewell tear is shed.

Died in Eel river church, Kosciusko county, Ind. September 25, 1861, CORA IDELLA MESSIMORE, aged 1 year, 3 months and 14 days, daughter of Washington and Amanda Messimore, and grand-daughter of br George and sister Margaret Messimore, late of Columbiana county, O. Funeral services by br Jacob Metzger and Joseph Hardman from Matt. 18: 2, 3.

Died in Macon county, Ill. November 13 last ELIZABETH CRIPE, daughter of David and Hannah Cripe, aged 12 years, 10 months and 27 days. Funeral services by br John Metzger, S. Blickenstaff and D. Franz. J. P. REPLOGLE.

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Eds of Gospel Visitor.

Prospectus

Of the

Gospel - Visitor

For the year 1862, Vol XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

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We issue this circular for the purpose of enlarging our subscription list and of increasing our circulation. We hope that all our old subscribers will renew their subscriptions, and also that a large number of new ones will be sent. It is desirable that we hear from both old and new subscribers before the first of December, that we may know the extent of the edition that will be needed.

Brethren and sisters and friends, we appeal to you, and solicit your assistance to give our new volume a wide circulation. Please respond to our appeal faithfully and timely.

HENRY KURTZ,
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GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. XII. February 1862. NO. 2.

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THE GOSPEL - VISITOR.

VOL. XII. February 1862. NO. 2.

THE BAPTISM OF CHRIST.

BY THE REV. J. D. BURNS OF LONDON.

"Then cometh Jesus from Galilee to Jordan to John to be baptized of him." In this simple note of the evangelist is the long-suspended narrative of his life resumed. Our last glimpse of him was as a boy going out with his parents through the Temple porch toward the far blue hills of Galilee, and then for eighteen years all trace of him is lost. All that we know is that in the peacefulness and obscurity of Nazareth the Son of God was all the while meekly bearing the yoke of submission to parental law, through youth and graver manhood, amid hardship and poverty, in all beautiful and winning ways "fulfilling the righteousness of the commandment with promise, the golden rule of the home, as it had never been fulfilled under earthly roof before. Winding on from day to day in its hidden channel, the current of that life in its ever noiseless flow was brightened by heavenly gleams, though seen only by household eyes. Henceforward it is to come into open view, to pursue a rough and troubled course, to be chafed, ruffled, and perplexed, often darkened by stormy glooms than gladdened by sunshine, yet with no tinge of earthly element sullyng its clearness, keeping its native purity and freshness to the last.

From the towns and villages of his mountain-province, many in these days were making the pilgrimage to Jordan. No place was so remote as not to have been

reached by the impulse of the great Revival—the call to penitence and preparation which from the desert of Judea had thrilled through the land. For six stirring months the Forerunner had proclaimed the coming of the Lord, and "the people were in expectation," when from the home of Nazareth, Jesus, now thirty years of age, went forth, we may suppose, alone. In the long interval we cannot doubt that he had often gone up to Jerusalem at Passover times in the company of kinsfolk or acquaintance. But it was in obedience to another impulse that he entered on this long and toilsome journey. He heard a voice which others might not hear. The inward call of the Spirit was witnessing that the hour has come for his manifestation unto Israel. An invisible hand was drawing aside the veil that had hitherto hid the mortal lowliness of the Son of God, and that was to hide him from human eyes on this side of the cross no more. It was meet that he should go forth to this great epiphany alone. It is probable that in the interval Joseph had died: we hear of him no more; and the quick motherly perception of Mary would divine that in this sudden and solitary out-going of her son from the little world of home into the great world beyond, there was the fulfilling of the presentiment of years, that again He felt there was need for him to be "about his Father's business."

The circumstances of the baptism of Christ, making as it does the transition-point of his life, are re-

corded by all the four evangelists, but by none so minutely as the first. Weary and travel-worn he has reached the ford of Bethabara, and made his way unnoticed through the crowd to the spot where the hermit-prophet stands. It was an eventful moment when the Son of Mary stood face to face with the son of Elizabeth, as long before the two holy women had met in Hebron and the aged matron greeted in the retiring maiden of Galilee the mother of the Lord. From Matthew's account it might be inferred, that as soon as Jesus came into the Baptist's presence John recognized in him the One mightier than himself, of whose advent he had testified. He shrunk from the thought of conferring the distinctive rite of his ministry on Him. He "forbade him, saying, I have need to be baptized of thee, and comest thou to me?" It seems, at first glance, difficult to reconcile this with the statement in the last Gospel—that the Baptist declared he did not know Jesus to be the Messiah till he had seen the promised sign, the Holy Ghost descending on him, which did not take place till after the baptism. We are doubtless, to understand that John did not certainly know the fact of his Messiahship from the first. There was nothing in his outward look or bearing to mark him as the Christ. John, of course was acquainted with the miraculous incidents of the birth of Jesus, but it is uncertain whether they had ever met, whether the Baptist knew that this man of Galilee was the Son of Mary, Jesus of Nazareth, and supposing that he did, how far any previous knowledge of his life might have prepared him for the coming

revelation we cannot tell. On this point all conjecture is vain. It is enough to know that from day to day John was expecting the Christ to appear, and at the moment his eye first rested on the Man who stood in suppliant guise before him, some vague presentiment filled his soul with hope,—a silent influence of the Spirit drew out his heart to him in eager anticipation,—is not this He at last? We may well believe that between these two elected men, brought so strangely together, God's servant and his Son, there was a subtle sympathy of soul and heart—that though the son of Zacharias did not know the Virgin's Son after the flesh, his spirit was secretly and profoundly moved by the presence of the invisible Divinity that dwelt within him. This also must have struck the Baptist, that with all the lowliness of demeanor and suit there was no confession of sin—it was not as a penitent He came.

With such an impression or hope, we cannot wonder at John's hesitating to administer to him the rite which was to others the baptism of repentance. The less is blessed of the greater: and with the humility which was engrained in the Baptist's character, he said, I have need to be baptized of thee." Often, in baptizing others, he had felt that as a sinful man he needed to abase himself in deepest contrition before his God, that he too had the inward taint of guiltiness which needed to be purged away. Gladly would the great preacher have taken his place in the crowd of weeping penitents, lowliest of all.

The reply of Jesus, so quiet and simple, yet full of the self-conscious majesty which was in every word

he spoke, must have at once confirmed the Baptist's impression. These are the first words His lips have uttered in our hearing since the words to Mary in the Temple long ago, like them, too, giving us, as through a rent in the veil, a sudden glimpse into the spiritual world within,—a deeper insight into the sacred mystery of his human life.

"SUFFER IT TO BE SO NOW; FOR THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS." It is the language of One who accepts the avowal of inferiority as natural and valid,—One who might have stood upon his right rather to baptize than be baptized, But he waives it "for the present," as yet, it is fitting that He who is the greater should appear to be the less. There are reasons for it of the gravest necessity, arising from the nature of the work he has come to do. This rite of baptism is an ordinance of God, and every ordinance that the divine law has laid upon men the perfect Man must submit to and fulfill. Though in his essential glory standing above all law, He has, in the assumption of humanity for man's redemption, been "made under the law," that he might make it honorable by a heartiness and faultlessness of obedience such as had never been rendered on earth to that law before. Sinless of nature, He has come to place himself on the common level of sinful men, to be in all points made like unto them; to bow his neck under every yoke which is laid on theirs; to stand by them as a kinsman and brother of their blood in service and in suffering, not different in aught save by the willingness with which he serves and the patience with which he suffers. All that it was

right in them to do it is becoming in Him to do, even in the case of ordinances and rites which, in mystic symbolism, drew their solemn meaning from the sinfulness of man's fallen nature, and its need of spiritual cleansing. Thus He had been made a son of Israel by the rite of circumcision, though pure in spirit and flesh. Thus, as a first-born child, He had been presented in the Temple to God, and redeemed with an offering, though himself the Redeemer. Thus he had kept from year to year the passover feast, though no sprinkling of blood was needed for him who was the immaculate Paschal Lamb. And now, though for him, in His white and spotless innocence, there is no need of sacramental ablution, no sinful taint inhering in his mortal nature which must be washed away, he honors this latest ordinance of God by claiming at the hand of the Forerunner that rite which is the sign of absolving grace to sinful and contrite men. For thus it became Him who, "though he knew no sin, was made sin for us," to fulfill, in the likeness of our sinful flesh, all righteousness of law, that he might be the Restorer to men of the righteousness they had lost, that "we might become the righteousness of God in him."

Thus, while we wonder at the lowliness which shines out in his submitting to be baptized by John, we note, as we look into these memorable words, the utterance of clear and self-evidencing Divinity, an avowal which would have been impious presumption from other lips than his. In the very act of stooping to the Baptist's authority, He must speak as one undefiled and

separate from sinners. It is not to receive the seal of contrition that He comes, but to "fulfill all righteousness." It is natural in Him, conscious in the depth of his spirit of unblemished purity, to speak of righteousness where others could only breathe a prayer for forgiveness. Others were baptized of John in Jordan, confessing their sins." He was baptized, asserting his sinlessness, his clearness of conscience from all offence, as having, through these thirty years of life, kept himself unspotted from the world, — not a thought, or desire, or affection of his guileless soul that was not true to the law of his God. And for this very reason, that he is the absolutely perfect and righteous One, has he come to be laved with these mystic waters, that as the Fulfiller of the law, he might become the Redeemer of those that were under the law, and bring in an everlasting righteousness in which men could stand accepted before God.

As marking his solemn inauguration to his priestly and kingly work on earth, there was a special propriety in the season of life at which he was baptized. It was at the age of thirty that the ministers of the Temple, the members of the sacred Levitical caste, were invested with the priestly ephod, and took their part in its services. At this age he receives the divine anointing and investiture as a Minister of the true Sanctuary of God,—the Tabernacle into which are to be gathered, to the end of time, the company of elect and faithful men, wherein he is to be the Chief Apostle and High Priest, ministering at the altar forever, after the power of an endless life. Thus we behold all these sa-

cred rites spiritualized in Him, all types and symbols of the ancient Church receiving their full, harmonious completion in Him, the law beholding the ideal of its sanctity realized in one human life on earth before it passed away.

In the words, "Thus it becometh us to fulfill all righteousness," the Baptist must have felt that Jesus associated him with Himself, that he linked the ministry of repentance, at this last and highest stage of its development, with his own. John was the angel of preparation sent before the Angel of the covenant. and, now that the Lord stands before his faithful herald, the servant receives from the Master's lips the testimony which set a divine seal to his mission ere it closed.

"It becometh us,"—you, in your place as God's minister,—Me, in mine; you, a servant in His house,—Me, the Son, over the house,—to observe its holy order and law. It is becoming that you should consummate and crown your work by the sacred rite which is to consummate Me to mine. Our lives have been mystically bound together,—our names have been pronounced together by prophets long ago,—our missions are alike divine. Thine is ending as mine begins, and by this baptismal rite thine reaches its ripe result, and comes to its perfect close in mine. Thou in the lower station, I in the higher, in the Temple of God must fulfill all righteousness.

John testified that the end of his mission was that the Christ should be made manifest to Israel. As characteristic was it of the Baptist's humility that he at once deferred to the will of Jesus, as that he at first had shrunk in the feeling of inferi-

ority. It was not for him to argue, but to obey. We cannot feel our unworthiness too profoundly; but that obtrusive self-depreciation which hinders us from taking God at his simple word, in promise, invitation, or command, is not humility, but presumption. Without a word from the Baptist they descended into the river, and the rite was performed. The pure waters have laved his sinless body, and the Savior straightway coming up from the stream stands on the bank in prayer. Deeply significant to us is this, that "while He was praying"—his face towards heaven in intense devotion, as He dedicated himself by fervid vows to the service of God and man, here yielding up the sacrifice of his life to the Father—"the heavens were opened." To the Baptist's eye alone, it is evident, was given that glimpse of the ineffable glory, as through a rift in the blue firmament the golden brightness streamed; and in it the vision of the Holy Spirit gliding earthwards like a dove, and resting on his head. At the instant was heard a voice out of the excellent glory, "THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED."

The promised sign is seen at last. For this hour the chosen Harbinger had prayed in the deserts, watched and longed with passionate desire, and now that his eyes have seen the Christ, his ears heard the living voice of the Redeemer, his joy is fulfilled. It is now for him to bear record. "This is He of whom I spake"—to point Him out as he walked unnoticed among men. "Behold the Lamb of God!"

It has been supposed that the symbol under which the descent of the Spirit is portrayed, refers

not to the actual form of a dove which he had assumed, but to the manner in which the bright celestial sign seemed to descend, with a soft fluttering motion like a dove,—some glorious apparition like the fiery tongues of Pentecost, lambent or hovering over the Savior's head. No doubt there is a danger of degrading that which is spiritual by coarse materializing interpretations. But there is a risk of over-refinement on the other hand, leading us to explain away the plain and literal affirmations of Scripture. The testimony of Luke is explicit: "The Holy Ghost descended in a bodily shape, like a dove, upon him." There seems to be a peculiar congruity in such an emblem being employed. No other could have so impressively shadowed the Savior's gentleness and the benign spirit of his ministry than this,—the symbol of purity, and harmlessness, and guileless innocence. The Dove of heaven hovering with calm and spotless wing over his head might well harmonize with the mission of Him who was meek and lowly. It was the visible augury of the words: "He shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break, and the smoking flax shall he not quench."

It is in another point which has been, perhaps, too much overlooked that the special force and appropriateness of the emblem are to be found. The Spirit, when it descended, "remained on Him;" this signifying, that on Him there was to be a tranquil and continuous abiding of the Spirit in all the fulness of heavenly gifts. Thus was He signalized as more illustrious and

blessed than all the prophets who had gone before him. On them the Spirit came in abrupt and fitful accesses of inspiration: in trances of mystic vision, or moods of ecstatic utterance,—a sudden excitement of the intellect or imagination followed by a subsidence of the mind to its ordinary human level. But on Him, the divine Man, the Spirit was perpetually to rest. To Him the Spirit was given “without measure.” In Him, in sevenfold plenitude of divine illumination, and gracious influence to abide; in every word to speak, in every act to move,—to go forth from Him in silent, equable, never ceasing operation of power, wisdom, love, and sacred zeal. At this epoch of his earthly life, his spirit rose to its perfect height in all powers and endowments needful for His life of Mediatorship, and at this high level it remained. In Him alone, of all men, has there been an indwelling of the Spirit in such fullness, that of his own will He could impart the gift, dividing to every man severally as he would,—“He shall baptize you with the Holy Ghost and with fire.” Henceforward for Him, to the spiritual eye of his disciples the heavens are always to be opened, and the angels of God ascending and descending on the Son of man. “Thou hast loved righteousness and hated iniquity: *therefore* God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

Ineffable and blessed co-operation of all the persons of the glorious Trinity in this crisis of stupendous interest to the destinies of men,—the Word made flesh, with His glory veiled beneath the mean investiture, in prayer devoting himself to the work of redemption,—the Fa-

ther accepting the vow by solemn annunciation,—the Spirit descending and resting on Him in visible seal and attestation of the covenant. Thus was the voice of one crying in the wilderness reverberated by a Voice from the excellent glory. The Christ is come; the gates of the Kingdom of heaven are opened on earth to all believers. On the shore of Israel’s sacred stream He stands, wearing our humanity, the lowliest servant God ever had, the only one on whom that eye could rest with an entire and unmingled complacency. The Father is “well-pleased” with him for all that He has done through these thirty years of unblemished obedience. “Well-pleased” for his free and singlehearted consecration of himself to the work yet before him.

Standing in this gleam of empyreal light, heralded by the greatest of the prophets, greeted by voice and sign from heaven, men might have deemed His was to be a career of splendor and renown, a life of brilliant and unchecked triumph. But He knew well how it was to be,—how life was to put on for him its hardest, sternest visage of endurance. He knew he was to wear on earth the crown of His spiritual kingdom in a knotted wreath of thorns. The voice from heaven, He knew, was meant to cheer him on the threshold of his great enterprise. He girded himself for an arduous service, and with a forecasting glance surveyed the dark and troubled years before him. From the shore of Jordan His first step must be into the desert, to meet the fiercest assaults of the spirit of evil, and thereafter to pass through many a sore night-watch of wrestling with

the powers of darkness, wherein He seems to be left alone. This was to be the symbol of His life; thus, through suffering, must it come to its perfect consummation.

Yet once again, when a brief season of heavenly fellowship and rest is given to Him in the holy mount, and the tabernacle of his body becomes transparent through the outshining of the glory from within, is the voice that spoke at Jordan to be heard on earth. Then from Tabor's transient glory it is a descent into the world's wilderness once more, and darker shadows fall upon His path, and as one forgotten, He must go onwards with his yoke of mystic tribulation to Gethsemane and that other baptism of blood. There He must see the heavens closed above him, and no descending sign; the Father's face turned away, and no voice but His own, the wailing cry, "LAMA SABACTHANI! MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" Yet then, in the crisis of His redeeming anguish, unheard in earth and heaven, there is the same response from the heart of the Godhead; the Father looking on the finished atonement, saith, "THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED."

Concerning the German Word "TAUFE."

Brother Henry. Please give us some information in regard to the German word "Taufe" or "Taufet." Is it a correct translation from the original languages, and if so, what doth it mean in the English? For instance, if Luther was here, what would he say it meant?

D. M.

REPLY.

I have just read a recent publication, in which your question is very well answered, and so I can do no better than to transcribe a few extracts.

Speaking first of latin versions, and in the next place of ancient oriental versions, such as the Syriac, the Coptic and the Ethiopic, he comes lastly to the

Teutonic (German) versions, and says,

"At the head of these, as of Teutonic literature in general, stands the Gothic version of Ulfilas, (bishop of the Moeso-Goths) made in the last half of the fourth century. In this version the Greek word (*baptizein*) is translated by *daupjan*, (pronounced as *dowpyan*), which means *to dip*, like the Latin *mergere*, and the German *tauchen*; in two instances (Luke 3: 21, and 7: 29) by *uf daupjan*, *to dip under*, like the Latin *submergere*, and the German *untertauchen*.

Gabelentz and Loebe Glossarium der Gothischen Sprache: *Daupjan*,
1) tauchen, taufen, βαπτίζειν: Matt. 3: 11.

2) sich waschen, βαπτίζεσθαι: Mark 7: 4. *Ufdaupjan*, untertauchen, eintauchen, επβαπτειν: John 13: 26; taufen, βαπτίζειν: Luke 3: 21. 7: 29.

In its construction with other words also, this rendering corresponds with the Greek word. For example, Matt. 3: 11. "*I indeed dip you in water.*" Mark 1: 8. "*I dip you in water;*" verse 9. "*And was dipped by John in water.*"

In the first Lower Saxon Bible (published 1470-80 before Luther's time) it is translated by the word *doepen* (to dip). John 1: 33. "*But*

he who sent me to dip IN water" (not 'WITH water'); Matt. 3: 11; "And I indeed dip you IN water" (not, 'WITH water.')

In the Augspurg German Bible (1473-75) [also before Luther's time] it is rendered by the word *tauffen* (to dip.) John 1: 33. "He that sent me to dip IN water" (not, WITH water); Matt. 3: 11. "And I indeed dip you IN water" (not, 'WITH water.')

Anmerkung. Copies of these ancient versions are in the library of the American Bible Union.

In Luther's German Version (New Testament, 1522; entire Bible, 1534) the Greek word is rendered by *taufen*, to dip. So Luther himself explains the word (Sermon on Baptism): "Then also without doubt, in German tongues, the word *Tauf* comes from the word *tief* (deep) because what one baptizes he sinks deep into the water." (German: Dann auch ohne Zweifel in deutschen Zungen das Woertlein *Tauf* herkommt von dem Wort *tief*, dasz man tief ins Wasser senkt was man tauft. Sermon von Sacram. der Taufe.)

In the Dutch version (1526, revised 1562,) the Greek word is rendered by *doopen*; in the Swedish version (New Testament 1526, revised 1615, and more thoroughly 1711-28) by *doepa*; in the Danish version (from Luther's 1550 and 1589; from the original text 1605), by *doebe*; all of the same root as the word used by Ulfilas and Luther, and all meaning to dip.

The relationship of these words, with their ground-meaning, is shown on p. 400 of Meidinger's "Etymological and Comparative Dictionary of the Teuto-Gothic Languages (1833.) Under the root "*Tief*,

deep," he gives the family; "*Dippen*, to immerse, to sink, to plunge. Anglo-Saxon, *dippan*, *dyppan*, to plunge, to baptize; *dyfan* *duflan*, *ge-duflan*, to plunge. English *to dip*, *to dive*. Dutch *doopen*. Swedish *doepa*. Danish *dyppe*. Italian *taffare*. Under the same root, he gives the family: "*Taufen*, to baptize. Anglo-Saxon *dyppan*, *dippan*, *depan*, *dyfan*. Swedish *doepa*. Danish *doebe*. Dutch *doopen*. Old-German *doufan*. Old Gothic *daupian*, to plunge, to bathe."

The above is an extract of the Appendix published by the American Bible Union together with the new revised translation of the Gospel of St Matthew. The Appendix can be had separately for 50 Cts, or together with the Gospel of Matthew (the original Greek, the old version, and the revised translation for \$1,50 of the Am. Bible Union, New York.

For the Gospel Visitor.

"PREPARE TO MEET THY GOD."

Solemn admonition! To whom is it addressed? It is addressed to you, reader. It may be the last that the God of infinite mercy will ever give you. He has often spoken to you before; sometimes in the language of threatening, sometimes in the tender tones of invitation and promise. He has addressed you by his word, and by his ministers—by his judgments, and by his mercies. His next call may be from the throne of judgment. O, then, as you value your immortal soul, "*To-day*, if you will hear his voice, harden not your hearts." "Prepare to meet thy God."

Consider the *certainty* of the event. You *must* meet God. Other events may be doubtful; other meetings may never take place; but from this there is no

escape: "We must all appear before the judgment-seat of Christ." So then every one of us shall give account of himself to God. Willing or unwilling, prepared or unprepared, *you must appear in the presence of God*. This meeting may take place soon—it cannot be *very* far distant. If delayed to old age, it will soon arrive. The few intervening years are lost in comparison with eternity. But you may never see old age; you may never see another year; nay, another *day*, another *hour* may usher your soul into the presence of your Judge.

Consider *whom you are to meet*. Not a man like yourself; not an angel, however exalted, but God! the infinite Creator and Governor of the universe; a Being whose majesty and glory fill the highest seraph with awe; a Being of perfect holiness, inflexible justice, unchanging truth, as well as boundless goodness and mercy. He is *THY God*. Thou mayest never have acknowledged him as such; thou mayest never have chosen him as thy portion; yet he is thy Creator, thy Preserver, thy Benefactor, thy Sovereign and Judge; On him thou art entirely dependent; to him indebted for every blessing; and to him thou art accountable for the use thou hast made of all his gifts.

Art thou ready to appear in his presence? *He is coming to judgment*. "The voice of the arch-angel and the trump of God" announce his approach. "Behold, he cometh with clouds." The startled world look up in amazement; the millions of the dead are waked, and stand before the Judge of quick and dead, in silent and awful expectation; and thou among them. The books are opened, and the dead are judged out

of the things that are written in the books, every one according to his deeds. Say not with the cavillers of "the last day," "Where is the promise of his coming?" "The day of the Lord will come as a thief in the night." The day of death will be to you the day of judgment; the sentence of which will be confirmed amid the pomp and splendors of the final scene.

How terrifying and fearful will be the consequences if found *unprepared*! What shame and confusion, what consternation and despair will overwhelm the spirit, as it is ushered into the presence of the infinite Judge, with all its neglected opportunities, its unheeded calls and warnings and invitations full in recollection! What self-reproaches, what bitter regrets, what agonies of remorse will convulse and tear the soul! But the righteous sentence must be pronounced: "Depart ye cursed into everlasting fire, prepared for the devil and his angels." Oh, what a pang of insufferable woe does this sentence strike through the soul! and yet it is but the beginning of sorrows. It is but a foretaste of the *worm that never dies*, and the *fire that is never quenched*.

The sinner now finds himself in the hands of an omnipotent God, beneath whose all-consuming wrath he must sink forever. Resistance is vain; tears are of no avail. Repentance now comes too late.—The day of probation is closed; *his doom is sealed*. And oh, what a doom! — Banishment from heaven, and everlasting misery in hell! Yes, the bright and celestial abodes of peace and purity, where angels and saints mingle their praises and joys in sweet and holy fellowship, he shall

never see, except "afar off," and only to aggravate his pain.

Separated for ever from the good and holy, his dwelling is amidst the "blackness of darkness," his companions devils and damned souls, destitute of every lovely feature, "hateful, and hating one another." Scenes of horror and sounds of woe, the mournful fruits of sin, such as eye has not seen, nor imagination conceived, meet his eye and his ear in every direction; it is indeed "a place of torment." Hope, that sweet solace amid the trials of this life, now dies. *Everlasting punishment* is written on all sides of this infernal prison, and is echoed in all the wailings of the lost.

Oh, is this to be your portion? It will be, unless you listen to the gracious admonition now addressed to you—"*Prepare to meet thy God.*" Can you be so thoughtless, so rash, so hardened, as to neglect it? Will you give heed to the admonition of an earthly friend, and not listen to "Him who speaks from heaven?" Will you prepare in summer for the desolation of winter; in health, for sickness; in youth for approaching age: prepare for every earthly contingency, and yet make no preparation for eternity? Will you prepare a habitation for the body, which must soon crumble to dust, and neglect the never-dying Spirit? Will you prepare to meet the chief magistrate of the nation, and make no preparation to meet God, the Judge of all? Is the happiness of the immortal soul of so little value, that you can afford to part with it for the few uncertain and short-lived pleasures of this life? Are *they* sufficient to counterbalance *the endless pains of the second death*?

Oh, no, you cannot say this, you do not believe it. Why, then, not awake immediately to your peril and your duty. God is now calling upon you; the Savior extends his compassionate arms; the Holy Spirit, it may be, is striving with you; Christians are praying for you; the angels are waiting to rejoice over you; and are *you only* indifferent? Do you plead your pressing engagements? What engagement can you have so important as this? This is the prime business of life—the only thing worth living for; and this neglected, whatever else is attended to or obtained, life is spent in vain; life is lost; *all* is lost forever. Are you waiting for a more convenient season? What reason have you to believe that you will ever see such a season? The present is all the time of which you are sure; the future may be in eternity. If not, it may find you surrounded with more hindrances, and more callous to every impression of truth. God, in his righteous anger, may withdraw his Spirit, give you up to your lusts, and swear, in his wrath,

"You that despised my promised rest
Shall have no portion there."

Oh, how many beacons warn you of the danger of delay! How many blighted hopes and ruined souls admonish you to prepare now to meet God! It falls from the gasping lips of the dying sinner, and comes up in tones of anguish and despair from the bottomless pit: "Prepare to meet thy God." It is echoed from heaven and earth, from time and eternity and from the voice of your own conscience within, "Prepare to meet thy God." Now, in this accepted time, this day of salvation, make your peace with God. I will

indulge the thought that your careless mind at length begins to think, and your hard heart to feel, and that you begin to inquire, "What shall I do to be saved?"

If then a single serious thought has arisen in your mind, *cherish* it. As you value your immortal soul, let it not go till it has led you to peace and safety.

Now form the purpose at once, that preparation to meet God shall, from this moment, be the great business of life. Fall at once before God—look unto Jesus and with broken and penitent heart confess your sins, and resolve, in his strength, utterly and forever to forsake them. Implore his forgiveness—obey the Gospel—and yield yourself up to him to be his servant forever. Trust in Jesus, who died for us all and is the "way, the truth and the life." "There is no other name under heaven given among men whereby we must be saved." "His blood cleanses from all sin."

Guilty and hell-deserving as you are, you need not fear to go to him. He himself has said, "Him that cometh unto me I will in no wise cast out." Oh! then I entreat you go at once, and commit your condemned and polluted soul into his hands, and you will find how freely Jesus can forgive. You may have a title secured to you of an interest in the everlasting inheritance, and a hope full of immortality; and be prepared to meet God in peace and be finally admitted into the everlasting kingdom of our God, there to bask in the elysian fields of glory having crowns of gold, and palms of victory in our hands, and with golden harps chant redeeming love through the ceaseless ages of eternity.

M. I. T.

Brandonville, Va.

For the Gospel Visitor.

MY TRAVELS IN THE WEST.

August 31, 1861. This morning I started for Iowa. Spent the first night of my journey with br Horner near Findlay, the county seat of Hancock co.

Sept. 1. Preached near Medary in Putnam county in the Grove. Quite a large audience listened with earnest attention, and many inquiring souls seemed to be seeking for divine truth. From there I started for Williams county.

Sept. 3. All night with br Hire, who took me to Williams county.

Sept. 4. Preached a funeral in Defiance county.

Sept. 5. Preached in the evening at sister Feters, North of Center, in Williams county.

Sept 6. Preached in the evening at Kiser's Schoolhouse, two miles south of Bryan, Williams county.

7. Here I was joined by br'n John and Jacob Brown, who went with me to Angola, Indiana.

8. Preached at brother Zimmerman's in a Grove three miles east of Angola. A large concourse of people greeted us here.

9. We (that is br'n John and Jacob Brown and myself) left br Zimmerman's, and took the cars at Waterloo, DeKalb county, Ind. and not desiring to travel during the night we stopped at Southbend with a brother whose name I have forgotten to note, where we were kindly entertained.

10. Took the cars this morning at 4,30 A. M. and reached Chicago at 8 A. M. Took breakfast here and at 9 o'clock were soon traveling at a rapid rate over a splendid country. At 5,30 we reached Rock Island, and after a few minutes delay crossed the noble father of waters—the broad Mississippi river on the stupendous R. R. bridge which connects the states of Illinois and Iowa. We stopped at the Pennsylvania house in Davenport city, where we were well entertained.

11. At 6 this morning we proceeded still farther west via Iowa city, and landed in Marengo at about 12,30 P. M. where our course toward the west terminates on Railroad. Here the brethren met us with a carriage to convey us out some 6 miles in the country where there is to be a lovefeast on the 12th. There being an appointment in Marengo the writer remained and addressed the congregation and spent the night with br Daniel Gripe.

12. This morning I hired a carriage and with br Gripe and his wife we attended the above-mentioned lovefeast. The people were very attentive here and we enjoyed a refreshing season. We spent the night with br Hollowpeter at whose house the meeting was held.

13. This morning we started for Marshall county in company with br John Murry, br William Parmer and br Jacob Brower, and landed safe at br John Murray's, and were very kindly entertained by our beloved brother and sister and his kind family.

14. To-day we had a meeting at 10 A. M. and a communion in the evening. It was as good a meeting as our brethren could wish. Here we met br Sprogle from Illinois and br Elias Beeghly from Blackhawk county, Iowa, who formerly lived at Myers Mills, Somerset county, Pa., and two young brethren lately from the same county.

15. Exercises commenced this morning again at 10 A. M. Br. Sprogle spoke first, and a large congregation seemed both pleased and profited by the exercises. Here a choice was held for one visiting brother. Services this evening in Green Mountain school house.

16. This morning started for Story county in company with br'n Joel and Daniel Brubecker, and landed safely at the residence of the former where we were cordially received by our generous brother and sister.

17. Meeting this morning at 10 A. M. at Iowa Center, Story county, and also in the evening. We had an agreeable and profitable time. This evening we separated, the writer going home with br Flory, and the other two with brother and sister Brubaker—all were hospitably treated, and much love manifested towards us.

18. This morning br Flory and myself started for Madison county, where my sister lives. We went through Des Moines city in the forks of the Des Moines and Coon river. Found my sister enjoying health and prosperity. This evening br'n John and Jacob Brown held a meeting in Hall's schoolhouse 3 miles from Iowa Center; on the 19th at some Schoolhouse, and the 20th in Ottawa schoolhouse in Polk co., and from there they went to br David Millers.

19. The writer preached in Madison county in a schoolhouse near the residence of his sister and her husband William Bennet, and stayed several

nights with his sister and friends; those who have met friends from whom they have long been separated know how pleasantly the time passes.

Sept. 20. The writer left their residence with them and stopped in Des Moines city. (Br Flory was with me from the time I left Story co.) Here we met br Benjamin Birely who formerly lived in Ohio. We held a meeting in the capital of Iowa in the Methodist church.

21. We all met again at 11 A. M. 10 miles up the Des Moines river in Polk county at a meeting at 11 o'clock A. M. and in the evening we had a communion meeting,—a large concourse of people, and excellent order.

22. This morning preaching commenced at 11 A. M. The writer addressed the audience which for the western country was extremely large. The evening of the same day was occupied by brethren John and Jacob Brown in addressing a large congregation of people in a village near by.

23. This morning after a season of prayer and taking leave br George Baker started with us to his house some 20 miles east of this place—We arrived at his house at about 3 o'clock in the afternoon, where we were kindly entertained. This is in Jasper county near Green Castle. — This evening we had a meeting in the above-mentioned place. Here br Joseph Roop met us to convey us to a communion meeting in Keokuk county, near South English at br Jacob Bowers.

24. Leaving brother George R. Bakers this morning and passing through Newton, the county seat of Jasper county, and arrived at br Joseph Hall's at 5 o'clock P. M. in Powasheik county, where we had an evening meeting and where we met with a generous reception.

25. We left br Hall's this morning, went through Montezuma, the county-seat of Powasheik county, passed through Indianapolis, Mahasky county, took dinner with Dr. Waddle in Keokuk county near Springfield — crossed North Skunk river—arrived at br Adam Wimers about sunset and met with the usual kind reception.

26. This morning went to Lancaster where a meeting was held at 10 o'clock, after which we dined at br. Jonas Roop. Brothers John and Jacob Brown held a meeting some 4 miles from Lancaster in a schoolhouse, while I held a meeting in the evening about 2 miles South East

from br. Joseph Roop's with whom we spent the night.

Sept. 27. This morning we all met at br. Roop's schoolhouse at 10 o'clock A. M.—held a meeting together, and at early candle-light we had another meeting in the same place.

28. This morning br. Joseph Roop took us 20 miles further North to br. Jacob Bowers where we met many of our old acquaintances—many brethren and sisters in the Lord—where a communion meeting was held and our hearts and souls were refreshed by Christ's holy words. This is near South English.

29. This morning divine service commenced at 10 o'clock A. M. After meeting we all dined and after taking leave of the brethren the writer went some 4 miles to visit some of his friends—found all enjoying health and prosperity and spent the night with them.

30. This morning br. George Kline conveyed us to his house where we were agreeably received and generously treated. This brother is a distant relation of the writer.

Oct. 1. This morning br. Kline conveyed us up the Iowa river—crossed at Iowa city, the former capital of Iowa located in Johnson county, passed over into Cedar county, crossed the Cedar river at Cedar Bluff,—spent the night with friend Simmons whose wife is a sister in the church. We were entertained with true hospitality.

2. This morning friend Simmons took us through the village of Tipton, the county-seat of Cedar county, where we called a few minutes upon C. C. Nestle-rode and his excellent school, and went to the residence of br. Andrew Schultz, where we took dinner and had a short season of prayer together. From there br. Philip Heil conveyed us through the Lost Nation to the South West corner of Jackson county near Fremont. Here we had a meeting at 11 o'clock in a schoolhouse. After meeting we took dinner with br. Jacob Zook and during this time a remarkably heavy rain fell. After dinner we went home with brother Philip Heil, stayed all night with him and were pleasantly entertained. Br. Senger and others were with us there.

4. This morning we went over to br. Senger's, held a meeting in his schoolhouse at 11 A. M. and in the evening also. We spent the night with him in Clinton county. As is usual we enjoyed our stay with our brother very much.

5. This morning after taking leave

we started for David Brown's in company with br. Umphrey Taulhellen, who conveyed us in his carriage. We arrived at our destination and found them all enjoying good health, and spent the night with him.

Oct. 6. Held a meeting in Teat's Grove church this P. M. at 3 o'clock and in the evening at br. Brown's and spent a second night with him.

7. This morning we went North into Jackson county to see Aaron Wyant and family. This evening we held a meeting in Sterling—after the services closed we spent another night with David Brown, where we were entertained by our brother sister in Christ and former friends. *Ed.*

8. This morning our accommodating brother with whom we had been stopping conveyed us to Lyons on the Mississippi river, where we crossed over into Fulton city, Illinois. We took dinner in sight of the Iowa Bluffs. We arrived at br. C. Longs who lives in the outskirts of Mt. Carroll, Carroll county, Ill. where we were agreeably entertained during the night.

9. We went with br. C. Long to a funeral at 2 P. M. Br. John Brown and myself spoke some with br. C. Long. This evening we held a meeting in Mt. Carroll in the Lutheran church and again stopped with br. Long where our reception was sincere.

10. This morning we started for home. Br. Sheirk took us to the Lenark Depot some 8 miles distant. Here we took the Reserve and Mississippi Rail Road, and run to Freeport—Here we changed cars and run over into Wisconsin to Clinton Junction—Here we took the Chicago and Northern Rail Road and run to Chicago, took supper there at half past 7 o'clock. We took the train for Toledo via the Southern Michigan Rail Road, and went as far as Elkharttown, where br'n John and Jacob Brown took the Air line road and run to Bryan, Williams county where they reside and I continued on to Toledo, arrived there at 5 A. M. Oct. 11, and in ten minutes after my arrival I took the Cleveland and Toledo Railroad for Fremont, Ohio, and arrived there at 6,30 A. M.—took breakfast at 8,30—shortly afterward I took the Fremont and Indiana Railroad and arrived at Postoria at 10 o'clock A. M. From here I rode in a wagon part of the way home, and the rest of the way I took it a foot, as I had previously written to my friends not to meet me until the

12th. I arrived at home at 2 P. M. and found all well. The distance we traveled in all was not less than 1500 miles.

I must truly say that the states of Iowa and Illinois have the deepest soil and the finest prairies I have ever seen.

JOHN P. EBERSOLE.

For the Gospel Visitor.

BIBLE TEACHINGS.

What did Bible writers profess to know? They professed to know something of a future, spiritual, happy existence. This was constantly and joyfully the theme of their meditations. Said one, God is light; another, God is Love; another, God is good; another, God is just; another, God is merciful; another, God is wise, and another, He is kind, even to the unthankful and to the evil. Now in view of the infinite perfections of this Being still another exclaims, Hallelujah! The Lord God Omnipotent reigneth. To which our hearts respond and our lips reply,

Yes we trust the day is breaking,
Joyful times are now at hand;
God, the mighty God is speaking
By his Word in every land:
When he chooses,
Darkness flies at his command.

Scripture writers seem to have been so strongly impressed with the sentiment expressed by the poet that they were induced to clothe their instruction to the then present and future generations in language of the most positive character, and also to impart to their fellow-beings that unbenighted assurance which would enable them to believe they were fellow-travelers to a higher and better world than this; and to constrain them as was the once persecuting Saul of Tarsus when contemplating the extensiveness and certain fulfillment of the promises and oath of God to acknowledge the

same as an anchor to the soul both sure and steadfast.

But what did they know? Hear them. Said one, "I know that my Redeemer liveth." Job 19: 25. And of him, "I know thou canst do every thing." 42: 2. Another, "I know the Lord is great, that whatsoever the Lord pleased that did he in heaven and in earth, in the seas and all deep places." Ps. 135: 5, 6. Another also feeling his insignificance and entire dependence upon his Creator, says, "O Lord I know that the way of man is not in himself; it is not in man that walketh to direct his 'steps.'" Jer. 10: 23. And notwithstanding the sinfulness of his former career the apostle Paul looked forward in the light and breathings of divinity to a higher and holier state of existence, and then unhesitatingly affirmed, "We know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1. "We know that all things work together for good to them who love God." Rom. 8: 28. St John is equally positive; hear him. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14.

By way of contradistinction we now ask, What do infidels and war men know, which is better adapted to the condition, wants and necessities of man than the above doctrine of the Bible writers? They tell us the Bible and its doctrine is all a delusion; the work of designing priests and none but the weak and simple, together with knaves and hypocrites will listen to its teachings for a moment. Very well, then

wisdom and truth are certainly to die with them.

Our Lord when before Pilate he uttered these words: 'Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.' John 18: 36. Now I ask, what do they offer us as a substitute for that religion which points out a future existence replete with life and a glorious immortality, and echo answers, What? Now I will tell the reader what I know, and first I know that the great principle as taught by Christ is a perfect principle; that no man has ever made or can ever make an improvement in it; to love God as the best of beings and as a Father who never departs from his wisdom, never errs in his judgment or lacks in his power, not only prepares us to discharge every rational duty incumbent upon us, but to meet every dispensation of his Providence with fortitude and holy resignation. Yes I know with such a view of God's adorable character we shall believe and devoutly acknowledge, he doeth all things well.

I know that the promises and purposes of God as taught in the Bible, the predictions of the prophets of the final ingathering of the race of man by the kingdoms of this world becoming the kingdom of our Lord and of his Christ, when of the increase and peace of his government there shall be no end, together with the instructions of Jesus of Nazareth, all tend not only to secure our peace and tranquillity at the time of death, but enable us to rejoice in the thought of meeting again, where there shall be no more death, nor sighing, nor pain, and where uninterrupted enjoyment

shall continue, and the spirits of the departed learn more and more of the immortal mind in the great school of divinity so long as the Creator may have any thing to lead them to receive.

According to the Bible I know God is Love, I know that the religion of Jesus is a religion of love, and I know that love worketh no evil to our neighbors. I know therefore that the religion of Jesus is infinitely better for us than the dark and withering damps of infidelity and war men. I know the Bible calls for reform: it says, relieve the oppressed, plead for the fatherless, clothe the naked, feed the hungry, love your enemies, and your neighbor as yourself. Cease to do evil; learn to do well. And though your sins be as scarlet, they shall be white as snow.

Now I ask again, What have infidels and war offered us in exchange? I answer, darkness, death and unconsciousness. Ah! why should we rob the dying, the widow and fatherless of their last unfading and sustaining joy? O my soul! come not thou in the secret; mine honor be not thou united. No, heaven forbid it; yes honor, love, manhood forbid it, and let all the people say, Amen. Let us cherish and forever abide in the faith of Christ.

Faith is the rainbow's form,
Hung on the brow of heaven,
The glory of the passing storm,
The pledge of mercy given;
It is the bright triumphal arch
Through which the saints to glory march.

T. O. H.

Niconza, Miami co., Ind.

—••—
'The Lord is nigh unto all them that call upon him, to all that call upon him in truth.' Ps. 145: 18.

SWEAR NOT AT ALL !

We find that our brethren are divided in sentiment upon various portions of the Scriptures, and sometimes a little friendly conversation through the Visitor results in much good. Therefore we will offer a few thoughts upon the subject of swearing, or what is more commonly understood as taking an oath before courts, magistrates &c.

It is the conceived and *received* opinion of a majority of the brotherhood that anything more than an affirmation in giving testimony before our courts, is sinful, for which they base their evidence upon Matt. 5: 33—38 inclusive. "Again ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself but shalt perform unto the Lord thine oaths. But I say (that is Christ) unto you, Swear not at all: neither by heaven; for it is God's throne: Nor by the earth; for it is God's footstool: neither by Jerusalem: for it is the city of the great King: Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."

Now in the first place we think when Christ said, let your communication be Yea, yea; Nay, nay; he had no allusion whatever to an oath or affirmation before magistrates or courts, but simply meant that in common conversation or communication our declarations should be simple without profaneness of any kind, or without qualifying a simple declaration with an oath. James says (5: 12.) "But above all things, my brethren, swear

not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and your nay, nay; lest ye fall into condemnation."

Now in the council of James it seems very plain that he intended to convey the idea to his brethren that they must be pure, holy, and harmless, and above all not to swear, but in their declarations to each other they should be without needless and profane appeals to God.

To more fully establish our views in this matter, hear James in the 11th verse, "Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." This seems as much as to say that we should have patience in our communications to those of doubtful disputations, and not qualify them by or with an oath, but simply allege it to be so by yea, yea, &c.

Again we know that many persons are somewhat superstitious with no little amount of incredulity of mind about things of this character. If any *such* should, after reading these few hints at the meaning of the language of the inspired penman, we ask them to bear with us, and read, meditate and think before condemning us.

Many persons cherish the idea that an affirmation is less binding than an oath, hence prefer the former to the latter. Now we cannot see how an affirmation is less binding or of any less magnitude in the responsibility to God and man than an oath; for the affirmation requires you to tell the truth &c., and the

oath only does the same. In short we consider our obligation to God and man of equally as much force, without taking upon us the affirmation or oath, that is generally required by courts to tell the truth &c.

Hence the only necessity of us taking upon ourselves an oath or affirmation is to comply with the laws of the land, which we are taught in the scriptures to observe and obey. Therefore if we are to obey magistrates &c. we see no impropriety in taking what is called an oath before the courts, which kind of oath or swearing we think the apostle James or Christ himself had no allusion to whatever, but simply and plainly meant to convey the idea that brethren in communicating with each other should be careful and not swear, not qualify any assertion with profane appeals to God.

We hope we are understood in the foregoing thoughts upon the subject of "swearing." We might enlarge and quote many authorities to establish our position, but will forbear for the present, hoping what has been said may meet a cordial reception.

PRO BONO PUBLICO.

Covington, O., Nov. 23, 1861.

"SWEAR NOT AT ALL."

Much has been said in vindication of the propriety of swearing in civil cases before a magistrate, and much has been said against it. The best way is to have as little to do as possible with oaths. An oath will not bind a *knave* or a *liar*, and an honest man needs none, for his character and conduct swear for him. On this subject the advice of Epictetus is very good: "Swear not at all, if

possible; if you cannot avoid, do it as little as you can." So says the philosopher.

But a greater than Epictetus, even the great Lawgiver of the New Testament, has said, 'Swear not at all!' Considering his authority, if this is not a philosopher's advice, but a positive command of the supreme King and Judge of mankind, of all other kings and judges, legislators and philosophers, as well as of the common people, then it is the safest course for Christians, to abide and obey strictly in their Savior's injunction, and NOT TO SWEAR AT ALL; and we have great reason to be thankful to God, the Giver of all good gifts, for the privilege we enjoy in this country, that it is possible for us and lawful too, to be excused from swearing by giving our simple yea or nay.

B. BOWMAN ON THE MILLENNIUM &c.

Nearly forty years ago this brother, BENJAMIN BOWMAN, an elder in the Rockingham church, Va., deceased long since, published his views on the above named and kindred subjects in a small pamphlet in the German language. But few of the copies are still extant, while many would wish to have the same republished, and particularly in the English language for the use of such that do not read or understand the German. We have been personally requested to make a translation of this little work, and publish the same, and being ourself desirous to collect and make accessible to all of our brethren, whatever may remain of a former age, and may yet be useful in these our own days, we will here present to our readers a sample of the work.

The following is the full title of the work in question:

A BRIEF AND SIMPLE EXHIBITION FROM THE WORD OF GOD. The apostasy of the latter days,—the great tribulation under the Antichristian beast,—the gathering of the elect to the great supper;—And of the millennial kingdom of Christ,—the conversion of the Jews,—and the general judgment.

Written by a lover of divine truth, and published for the consideration of all those, who seek their salvation.

“Prove all things, and hold fast that which is good. Abstain from all appearance of evil.” 1 Thess. 5: 21, 22.

Translated from the German into English by request.

Preface of the Author.

The object of this little treatise is merely to caution those who seek their salvation. Inasmuch we have come into perilous times, and a spirit seems to have arisen, who strives for the upper hand, and wants to bring and subdue all under one head, as a commencement of the millennial kingdom of Christ, which is contrary to the humble mind of Christ, and contrary to holy scripture, as will be shown in this tract; and yet many men will be deceived and led astray thereby, while Christ will establish this kingdom by his own power, and without any human aid. Hence beware of deception, and try the spirits, according to the saying of Christ, “Ye shall know them by their fruits.” Written in the year of Christ 1823.

A BRIEF AND SIMPLE EXHIBITION FROM THE WORD OF GOD, &c.

INTRODUCTION.

Inasmuch many have undertaken to write about the millennial king-

dom of Christ, and often have made great mistakes,—I have also been induced out of love to write something, not that I would prophesy, or thought that I knew better than others; but I would only make a little exposition from the word of God. For all prophecy is now completed, and there will be no other prophecy but that given by Jesus Christ the Son of God, and his holy apostles and prophets; all prophecy, not derived from them, or in correspondence with theirs, shall fall down (fail) and go to nought.

It appears that already many years ago, there were men who undertook to establish the millennial kingdom of Christ, as history has recorded and testifies of one *Jan van Leyden* and his associates in the city of MUNSTER, that they gained such applause and influence with their doctrine as to make themselves master of the whole city, and they thought they would succeed without fail, because the Lord would assist them to carry out their design, and so they appointed a leader or king and endeavored to protect themselves by violence. But the (old) government attacked them with an army, and conquered and scattered them, and thus their millennial Kingdom came to an end.—

Thus it will happen to all who endeavor to establish such; for before the (second) advent of Christ none will be established, and no preparation will be made by men, inasmuch Christ will establish it by his own power, and consequently no preparation by men will be necessary.

There are in this our time many persons of opinion, that by much preaching and the great excitement, often occasioned by some men, a

universal conversion should be brought about, and a general union of all (so-called Christians,) so that "there shall be one fold and one shepherd," as a commencement to this glorious kingdom of Christ, which is all but foolishness, because in holy scripture the very reverse is predicted, as shall be shown hereafter. Should there a new kingdom or reformation take place, where the leaders and preachers still seek too much their own glory, and the pride and reputation of the world, and where they still carry along strange worship and the commandments of men, and contradict the ordinances of God and the example of Christ and his doctrine in some respect.

Christ says, "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?" John 5: 44. And when we observe the fruit, which appears at this our time, it is easy to see what kind of a conversion is mostly taking place. For oh! how far have men, (and women too) gone in extravagance in this our time, from one new fashion to another, where they disguise themselves thus, that they resemble no longer that likeness in which God has created them, which is a great disrespect to the wisdom of God, while almost every one seeketh after high honors, and tries to obtain high offices, making glory and the reputation before the world his chief object.

Thus pride, and worldly manners and the spirit of the world have flooded almost every thing, so that like in Noah's time "all flesh has corrupted his way upon the earth," and will not be reproved by the Spirit of God. Again how is that

true love of our neighbor shown forth, which is one of the greatest commandments? Christ says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets;" and Paul says, "Love worketh no ill to his neighbor."

Now where is this observed in truth at this our time? On the contrary is it not rather evident, that every one seeketh his own profit and advantage, and useth violence toward his neighbor, if he has the least claim against him according to the civil law? Is there not oftentimes the poor neighbor's property taken by force from him, and sold for little or almost nothing? While thus the poor neighbor is robbed of his property, the other has not gained much, since those who are in office in the civil government love money and their worldly interest so much, that every one takes his own fees according to his office in advance, though there is little or nothing left to the poor neighbor, who would perhaps gladly pay if he could.

All this wrong-doing is covered up and justified with one sentence, written by the apostle to the Romans, ch. 13: 1. "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be, are ordained of God." But when Paul again says, "that rulers are not a terror to good works, but to the evil," this is not noticed and not observed.

Now in so far the powers that be use their power for the protection of the good and for the punishment of the bad, they do right. But if they use it contrary to the law of

love, and to the detriment of mankind, and consequently contrary to the law of Christ, then it is wrong, and shall fall under the judgment of God. Christ says, John 12: 48; "The word that I have spoken, the same shall judge him in the last day;" and the apostle Paul has also said, as recorded Acts 17: 31, that God hath appointed a day, in the which he will judge the world in righteousness." Then no unrighteousness will indeed remain hidden, but every thing will come to light, and receive its due reward.

This is the lamentable condition of Christians at this our time, though there is so much boasting, and much yet remains which might have been noticed; but I intended only to hint a little at the apostasy in Christendom. How could there be established a kingdom of peace, where things occur as have been already noted? Is it not much rather as Christ said, Matt. 24: 12. "And because iniquity shall abound, the love of many shall wax cold?"

A WORD

About getting out of the seventh chapter of Romans into the eighth.

What does God do for us in conversion?

1. Takes away the love of sin, and gives an intense hatred to the carnal affections and lusts. "What I hate, that do I."

2. Gives in the heart a strong love of Christ and holiness. "I delight in the law of God after the inward man."

3. The Christian serves the law of holiness with the renewed mind. But so far as he gives way to his passions of lust or sin, so far he

deviates from the law of God, and serves sin,—*Law of sin.*

4. Inquire if in entire consecration the Christian is made absolutely perfect only as he shall serve the law of God.

So, then, with the mind I myself serve the law of God. But with the flesh (so far as I give way to it) the law of sin.

There is then no absolute state of blessedness, only as we live for it, and conform to the mind of Christ.

As he says:—

There is therefore no condemnation to them that are in Christ Jesus, who *walk not* after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death.

How, in what sense, are we without condemnation? Only when the mind is kept free from sinful lust, and the will chooses *really* the law of God, and walks therein.

5. How we are to gain and enjoy this victory over sin and self.

If "the body is to be kept under," in "subjection" to the spirit, then there must be some attention paid to our manner of living. This has much to do with the government of the passions.

Persons may live under strong religious sympathy and excitement for a time, and do well. But when the spell is broken, they fall back into their old habits again. They have no moral or spiritual power to resist evil. They are again "carnal, and sold under sin." And though the judgment may disapprove, yet the bias of the passions is too strong to be overcome.

To become a reliable and out-and-out Christian, and continue so stead-

fastly to the end, there must be a special regard paid to the manner of living, both in the moral and physical habits.

First. With the mind we serve the law of Christ. All the moral actions must be kept in conformity to the law of God. Love, justice, truth, charity, long-suffering, etc.,—these must be predominant.

Secondly. "The body is to be kept under."

How is this to be done? Not alone by prayer, or other religious devotions. But by temperance in eating and drinking.

No person who eats meats and exciting and stimulating foods can keep his body under. He may hold to his integrity. But by his method of living, he aggravates the fierce and terrible warfare between the flesh and spirit.

No person who eats to excess can enjoy the influence of the Spirit. These stupefy the passions. They are put into a moral sleep. All the graces are paralyzed by gluttony.

No person that uses tobacco, snuff, coffee, tea, or opium, or anything of this kind, to *stimulate* body or soul, can enjoy the influence of the Spirit of Christ in the best and highest sense. They may, at times, have some enjoyment of the Spirit when other excitements are off. But in this time of reaction, they often feel the most wretched. For their passions are in conflict. So they seek relief from their tobacco, coffee etc., and must have it in order to feel right! Such are slaves to lust. Such do not know, as yet, the sweets of entire consecration in a life of temperance in all things. They know nothing of the blessedness of eating and drinking to the glory of God.

To enjoy a high state of holiness, a new mode of life will have to be pursued by most members of the church, as to eating and drinking, as well as in religious habits of devotion and consecration.

"And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed." "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying;" "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfill* the lusts *thereof*."

Voice of the Prophets.

DISTRESS OF NATIONS.

We are so absorbed in the affairs of our own country that we have scarcely time to read the foreign news. But with famine in India, the threatening aspect of affairs in Syria and throughout Turkey, the foreshadowed alliance of France and Russia against England and Austria, revolution imminent in Hungary, Victor Emanuel determined upon possessing Rome, there is *every indication that this will be a year of commotions in the earth, and distress of nations*, almost without parallel since the beginning of the Christian era.

Without attempting to apply to passing events specific predictions in the Word of God, we cannot fail to see in these events the hand of divine Providence marshaling forces for the *overthrow of despotism in religion, in society, in the state*. The grand historico-prophetical symbols

of the Old and New Testament are *self-repeating, and we, in our day, are as much called upon to study the signs of the times, to watch for the coming of the Son of man, and to be ready for every sign of his appearing*, as were the Christians of the first century, as will be those of the last day of earth and time. Let us work and pray, and pray and work, till Christ's kingdom shall fully come.

Voice of the Prophets.

For the Gospel Visitor.

(Came too late for January-No.)

THE NEW YEAR.

"MILLIONS of money for an *inch* of time," cried Elizabeth, the gifted but vain and ambitious queen of England, on her dying-bed. Unhappy woman!—reclining upon a royal couch, with three thousand dresses in her wardrobe, a kingdom upon which the sun never sets at her feet—all is now valueless, and she shrieks in anguish, and shrieks in vain, for a single "*inch* of time." She had enjoyed three score and ten years. Like too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than half a century, would now barter millions for an *inch* of time."

The last year has sent to heaven's chancery its record of human conduct, and gone to mingle with a past eternity. "It has done the errand of its destiny, and will return no more."

Pilgrim to eternity, prone as you may be to religious apathy—wanderer as you be from the path of rectitude and salvation—bewildered and fascinated by the excitements and temptations of life urged on by the power of evil habits and the influence of evil example—we ask you to pause on the line

which separates the past from the future, that you may commune with your condition, your character, your obligations, and your destiny.

Do you ever think seriously? What time more proper for reflection than the closing of a year? It is a complete period. It is short enough to have its scenes remembered: it is long enough to take a startling portion from human life. It has something of the solemnity of the end of life. It has a miniature judgment-hour, when we may summon ourselves before conscience, receive its verdict, and if need be, repent and reform,

"'Tis greatly wise to talk with our past hours,
And ask them what report they bare to heaven."

Have you ever reflected on the preciousness of time? Its swiftness eludes the eye. Its footsteps are noiseless as the tread of angels. It is murdered not by violence and set purpose, but simply by neglect. It utters no cry to startle its abusers. It seems to be obsequious—lending its hours to every purpose of idleness, of folly, of sensuality, of avarice, of ambition, and impiety.

But with all this seeming imbecility, its wings never tire, and its course is never backward. With energy irresistible, it moves the whole mass of the living "to the pale nations of the dead." With its resistless and rapid wings it annually sweeps twenty millions from this world of mercy and probation, into the shareless ocean and the unchanging destinies of eternity. If you "take no note of time," it takes note of you. The seed sown by the use or abuse of each flying moment, you are to reap in joy or sorrow on the plains of heaven or of hell. As time is the period in which, through repentance towards God and faith in Jesus Christ, you are to avail yourself of offered salvation, its improvement is priceless as heaven—its perversion fearful as eternal woe.

You have around you a beautiful world, showing in every part the wisdom, the power, and beneficence of God.

The year has presented the bloom and fragrance of spring, the advancing maturity of summer, the fruits of autumn, and the cheerful fireside of winter. The seasons have each brought rich gifts. But all these blessings have been in vain, if you have wasted your time or misimproved your religious privileges.

You have had health in your habitation; loved ones have clustered around your table, increasing while they shared your joys. Your plans have prospered, and you close the year, it may be, with augmented treasures. But if you have improved no time religiously, all these blessings have come in vain. Not a single joy have you embalmed for immortality.

God has invested you with noble powers of mind, you have an understanding to grasp and hold and improve truth. You have memory to call up the past, and imagination to explore the future. You have deep and strong affections to pour out currents of love. You have the elements of eternal progress in knowledge and enjoyment. But every fibre of your soul is linked to moments of time, and if you abuse these moments they will thrill the soul with anguish. To turn against you the elements of your own immortal nature, you have only to kill time.

There is in the universe a great God. He is the light, the hope, the refuge, the joy of his obedient subjects. Time is the only period allotted for securing his favor, and if you abuse time, better for you if there were no God—better for you if the universe were a silent and hopeless desolation.

Jesus Christ by subjecting his own body to the agonies of the cross, has

opened a blood-sprinkled way from earth to heaven, “whose ever-during golden gates” he has unbarred to lost wanderers. The Holy Ghost has descended to be the sanctifier, the pilot, and the guard of the weary pilgrim to his home in the skies. But if you improve no time religiously, you render ineffectual all these sublime and beneficent agencies for your salvation.

Your Maker has unveiled to your vision the world of woe; and God’s *ministers*, pious *friends*, *Bibles*, the *Visitor*, your own conscience—a thousand sentinels bid you to “flee from the wrath to come.” During the year you have enjoyed fifty two Sabbaths—all designed and adapted to awake thoughtfulness and furnish facilities to escape ruin. But if you have abused time, you have made a steady, unbroken death-march of another year towards the unblest realms of eternal despair.

There is a heaven which you are invited to enter. No cheek there is pale with apprehension—no eye is moistened with a tear. There is no death there, and no more pain. Your lips might catch and echo the melodies of that better world. But live for years to come as you have in the year gone by, in the abuse of time, and heaven will exist to you as the strong but distant vessel exists to the drowning sailor—the tantalizing vision of good forever lost.

The appeal is now made to your conscience. Have you, during the past year, so wasted time as to religious improvement, that every temporal blessing, every warning and invitation of the gospel, and every thing holy and good in the universe, exists to you in vain?

Pause, then, on the threshold of a new year. Your condition is most perilous, but not hopeless. Live as you have lived and all is lost. But here is a precious moment of probation not yet

wasted. 'Blind Bartimeus' occupied the moment when 'Jesus passed by' in prayer, and the light of heaven broke in on his world of darkness. The dying thief improved a few brief moments in confession and prayer to Jesus, and for eighteen centuries has dwelt in the paradise of God. Use the present moment for repentance of sin, for application to the blood of the cross; for subjecting your heart to the Holy Spirit, and your will to the control of truth and duty; and, with a NEW YEAR, you have opened before you a new, a tranquil, a happy life, and a glorious immortality.

It may be hard to think seriously, but it will be harder to bear the scorpion stings of conscience on your death-bed, and throughout eternity. It may be hard to break from your evil habits and your wicked companions, but it will be harder to follow them to the gates of eternal death. It is easy to kill time; but remember, the waste of time is the murder of the soul.

Selected by S. W. B.

The Family Circle.

Cast thy Burden upon the Lord.

Dr. Payson, when racked with pain, and near to death, exclaimed: "Oh, what a blessed thing it is to lose one's will. Since I have lost my will I have found happiness! There can be no such thing as disappointment to me, for I have no desire but that God's will may be accomplished."

John Newton, in his old age, when his sight had become so dim that he was unable to read, hearing the Scripture repeated: "By the grace of God I am what I am," paused for some moments, and then uttered this affecting soliloquy: "I am not what I ought to be. Ah!

how imperfect and deficient! I am not what I wish to be. I abhor that which is evil, and I would cleave to that which is good. I am not what I hope to be. Soon, soon I shall put off, with mortality, all sin and imperfection. Though I am not what I ought to be, and what I hope to be, yet I can truly say, I am not what I once was, a slave to sin and Satan; and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am.'"

"I was once called," says Mr Jay, "to attend the dying bed of a young female. In answer to my inquiries, she replied, 'I have little to relate as to my experience. I have been much tried and tempted; but this is my sheet-anchor: He hath said, 'Him that cometh to me I will in no wise cast out.' I know I come to him, and I expect he will be as good as his word. Poor and unworthy as I am, he will not trifle with me nor deceive me. It would be beneath his greatness, as well as goodness.'"

An affecting Family Incident.

Such a one is recorded, Exodus 4: 24—26. Moses by the command of God is returning to Egypt and to his brethren the Israelites, from whom he had fled forty years before. In the mean time he had sojourned as a stranger in a strange land, had married, and a son was born unto him. Now though his parents are mentioned by the apostle, Heb. 11: 23 as an example of faith, who had him circumcised at the proper time undoubtedly, for by this sign the daughter of Pharaoh recognized him at once as one of the Hebrew's children;—though it is said of Moses himself, that when he was come to

years, "by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, &c.;—though he had been lately so highly favored by the God of his people, as to be entrusted with a special revelation and charge, even to be the prophet and deliverer and lawgiver of God's chosen people;—notwithstanding all this Moses had neglected to circumcise his son, according to the command of his Covenant-God. Probably his wife would not consent to this bloody rite, and to please his wife even Moses for a time disobeyed the law of God; but God could not allow it. "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me." Perhaps before she would not let Moses do it; now she was willing to do it herself.

BIBLE NOTES.

Youth's Department.

For the little Reader of the Visitor.

"Sing to me of heaven, please sing that song which you sang for our sister before she went to heaven."

Thus asked my little prattling brother. He could not know the deep, deep anguish it would cause to grant the request. He did not know how sadly my heart longed for the warm love of our sweet little sister, that her dimpled cheek, her large brown eyes and auburn curls seemed ever near, yet I could not see them.

He could not feel that there was a vacant place in our hearts and home

since our gentle sister had left return to us here no more forever. Oh no, he was too young to realize these sad things, therefore I could not deny his request. And, as his child-voice joined with me in singing of heaven, of God, of Jesus and the holy angels, and at last when we tried to sing of a dear sister who had gone to heaven, tears choked away the words,—laying his little head on my arm we wept together long and bitterly.

When the tears had ceased to flow he looked up and said, do not sing the rest to-day, it makes us feel too sad—then with the innocence of artless childhood made many efforts to drive away the sorrow which that little song had freshly awakened—I felt that a little child could understand and sympathize more than we usually believe.

Years have passed by,—that little brother is older now, though he is but a child yet. Often in the quiet hour of twilight he comes and asks me to sing with him, not the child-songs he used to sing, but happy songs of praise to our heavenly Father. Then it is he loves to talk about that happier home in heaven, where loved ones have gone on before—where there will be no more pain and sorrow,—where all tears will be wiped forever from our eyes,—where there will be no more parting with loved ones, but all will be joy and happiness. Little readers, do you love to talk about our kind Father in heaven, who has made our homes more pleasant by giving us the beautiful flowers, the pretty birds and the bright stars?—Who has made a brighter and happier home in heaven for all who will try to be good and obey God?

You have, I presume, all read in your Bibles of Jesus—That he was once here upon earth and taught the people what God wished them to do. And you have read that he loved little children, that “he took them in his arms and blessed them.” And that he was carried in a cloud back to heaven. You have also, I presume, heard your parents talk about his coming again, and have noticed how happy it makes them to think that Jesus will come. You too, may rejoice, dear children, to know that Jesus will come, for he loves little children and he is coming to make all whom he loves happy—so happy that they will never more be sad.

L.

Q u e r i e s .

1. EXPLANATION OF MATT. 9 : 16, 17.

Dear Brethren : Will you be so kind as to give us an explanation of Matt. 9 : 16, 17 ?

Yours in the bonds of love,

A. B.

Answer.—The verses referred to read thus : No man putteth a piece of new cloth unto an old garment ; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles : else the bottles break, and the wine runneth out, and the bottles perish : but they put new wine into new bottles, and both are preserved.” We must look at the occasion which gave rise to these parables, that we may perceive their meaning. The occasion is presented to us in the following words of the evangelist, by which the parables are introduced : “Then came to him the dis-

ciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ?” The parables under consideration are a part of the answer of Jesus to the disciples of John. But Jesus delivered another parable besides the two we are about explaining, at the same time he delivered them, all being designed to contain an answer to the question proposed by John’s disciples. And that other parable will throw light upon those under consideration. It is this : “Can the children of the bridechamber mourn, as long as the bridegroom is with them ? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.” Jesus compares his being with his disciples to a time of marriage, when all is joy and cheerfulness. But fasting is indicative of sorrow, and consequently, fasting would not be suitable to the feelings of the disciples at that time.

And the grand point taught in the parables of THE OLD AND NEW GARMENT, AND THE OLD AND NEW WINE, is this : *there should be consistency and agreement in all things.* Now as there is no agreement between new cloth and an old garment, and new wine and old bottles, men do not put these things together. And as fasting agrees better with a state of sorrow than with a state of joy, and as the Savior’s first connection with his disciples was a time of joy, he did not impose fasting upon them. But he gives them to understand that he would leave them, and that they would experience times of trouble, and that they would then fast, because it would then agree with their sorrowful state. There is then a perfect agreement between all the parts, and between

the practices and doctrines of the Christian system, and this seems to be taught in the parables of THE OLD AND NEW GARMENT and that of THE OLD AND NEW WINE.

2. EXPLANATION OF MATT. 5: 47, AND JOHN 3: 22, AND 4: 2.

Dear Brethren: As there is much good information to be had from the Visitor, will you be kind enough to give your opinion on Matt. 5: 47, "And if you salute your brethren only what do ye more than others? Do not even the publicans so?" Also John 3: 22 and 4: 2, "After these things came Jesus into the land of Judea, and there he tarried with them and baptized." "Though Jesus himself baptized not, but his disciples."

J. H. P.

Answer.—1. Dr. Webster, under the first division of the meaning of *salute*, gives the following definitions: "To greet; to hail; to address with expressions of kind wishes." Parkhurst in defining the Greek word *aspazomai*, the word used in the text under consideration in Greek, and translated *salute* in our common version, under his second division, gives, *To salute, hail, show some outward token of love or respect* to a person or thing present, as the proper meaning of the word. And Jesus in the text, teaches his disciples not to confine their love and good wishes to one another, but extend them unto all men, even to their enemies, Matt. 5: 44.

2. The second question has reference we presume to the apparent contradiction between the two texts referred to. The one represents Jesus as having baptized, and the other positively declares that he did not baptize. There, however, is no con-

tradiction whatever between the texts. Jesus commanded his disciples to baptize, and those that they baptized were his disciples, and not theirs. Now what a principal does through the agency of another, he is said to do himself. And as Jesus baptized by the agency of his disciples, there is no impropriety whatever in saying that he baptized. But the peculiar way in which the words of John 4: 2, are introduced, shows plainly that they are explanatory, and the obvious meaning which they convey is that Jesus did not baptize; that is, he did not baptize in person, or with his own hands. The words cannot with propriety be construed to mean any thing else.

Correspondence.

From Allegeni county, Md.—We were not molested here by the Rebels, but there were gloomy times in Hampshire co., Va. My relations there had nearly all to leave their homes; some were with me and in the neighborhood from the beginning of June till the last of October; others had gone to Pennsylvania.

From Preston co., Va.—The news from Rockingham and the adjoining counties is this: The militia are all called into the battlefield, and so our dear brethren residing there have been compelled to engage in military service, unless they could hire substitutes. (Is this the religious freedom to be enjoyed in the "sunny South"?—See Gosp. Vis. last vol. 1861, page 232.)

From Washington co., Md.—We have had a hard time of it in this part of Maryland. Sometimes we were fearful the Southern rebels would cross over the Potomack river, as on last Saturday they made an attack on our Union army opposite Hancock, Md. and drove the

two regiments who were guarding the B. & O. R. R. all over to this side, but from all accounts the "secesh" had the worst of the battle. — — One of our young ministering brethren living on the Virginia side was forced into the confederate army, but he made his escape to our side. His name is of Berkeley co., Va. He went home several times to see his wife and children, returning in safety; but on last Friday he went again, and has not returned yet. (This the brother should not have done; for if caught by the army from which he deserted, it will undoubtedly cost his life.)

TO OUR READERS.

Concerning the present volume of the Visitor one thing is evident; so long as the war continues, and our brethren in the South remain under the power of disunionists, those 3 to 400 subscribers in Virginia, Tennessee &c. *cannot* get their Visitors, or support us, and we fear from unmistakable signs, that even on our Northern side the list will fall off considerably on account of the war. But whether it should be so, let our readers judge. There have perhaps never been more letters written by the people not generally given to much writing than now. They have sons, brothers, husbands or friends in the war, and they exchange letters with them much oftener than they would in ordinary times, and notwithstanding money is scarce, they make out to pay the postage sometimes both ways. Now, friends of the Visitor, we are all engaged in the holy war, about which John Bunyan, and holier men than he wrote, and we should certainly like to hear from one another, and the Visitor offers to carry our letters much cheaper, not only to one or two, but to thousands of our brethren and sisters, fathers and mothers in the Lord, if we only give him the necessary support. We are truly thankful to those active friends, who

even now have obtained full lists for the present year, and some new subscribers, and we hope our friends will still continue to exert themselves in our favor, and though our edition has been commenced considerably smaller, than formerly, we are yet able to supply back No's for some time yet.

OUR NEXT ANNUAL MEETING.

Having seen in the July-No. of the Gospel Visitor 1861 that according to request we have the grant for the Annual Meeting in 1862, now for the satisfaction of the brethren I will inform them that God willing the Annual Meeting on Pentecost 1862 will be held at brother JOHN FRYMANS, ten miles West of Dayton, on the Wolf Creek Pike. Brethren coming from the East by Railroad, will come to Dayton, and then take the Dayton and Indianapolis R. R. seven miles to Higgin's Station, which is three miles from the place of meeting; those coming from the West will go to Brookville, 13 miles West of Dayton, and 4 miles West of the place of meeting.

ABRAHAM ERBAUGH.
New Lebanon, Montgomery co., O.,
December 30, 1861.

NEW VIENNA EDUCATIONAL INSTITUTE, NEW VIENNA, CLINTON Co., O.

The third Session of this Institution for young ladies and young men, situated on the Marietta and Cincinnati Rail Road, will commence on the last Monday of March, 1862. Competent Teachers are employed, and it will be the aim of these and all connected with the Institution to merit a liberal share of patronage.

Boarding can be obtained in the village at about \$2,25 per week.

Tuition from \$3,00 to \$6,00 per Session of eleven weeks.

For further information address the undersigned at the above place.

J. QUINTER, SUP'T.

Jan. 20, 1862.

Personal.

"ASLEEP IN JESUS."

Lines written on the death of sister CATHARINE MILLER, consort of brother JOSEPH MILLER

By C. H. BALSBAUGH.

The shades of night were gathering in the East,
And slowly up the deep cerulean arch
The sable curtain spread its ample folds;
While in the amber sky where sunk the king of day,
The blushing kiss of an autumnal eve,
In radiant, matchless dyes of beauty shone.
But soon the twilight's faint and mellow glow,
That lingered round the portals of the West,
Retired before the gloomy pomp of night,
And left the sky with countless worlds adorned.

While thus the sun sank on his couch of gold,
And on night's starry bosom nature slept,
A weary pilgrim breathed her willing soul,
With faith and hope, into the waiting arms
Of Him, whose smile is life when life expires.
She saw the central orb of light descend
Behind the far-off, giant hills, and knew,
That ere aurora taints the Eastern sky,
Her ransomed soul would glide on angel-wings,
Around the glorious Sun that never sets.
With pitying sighs, and gushing tears, and groans
That thrilled affection's cords with agony,
Her friends around her dying pillow stood.
The tears of him who loved her next to God,
Profusely on her sunken features fell;
Riven hearts and fainting bosoms, trembling,
Clustered weeping round her frail, faded form;
But naught could stay the conquering arm of death.
She felt the silver cord unloose, and on
The golden bowl death's iron scepter press.
She knew that now the hour had come, in which
Her soul should cast aside the garb of earth,
And to the realms on high with rapture soar.
One hand was firmly laid on heaven's gate,
While with the other, tremulous in death,
She blessings waved upon her friends on earth.
Just as the knell declared the midnight hour
And softly ushered in the new-born day,
She closed her eyes for aye to earthly scenes,
And stood in peace before a smiling God.

No more her watchful love and tender care
Shall nurse the young, immortal buds, consigned
To her maternal trust, and guide their feet
Into the path that leads to endless life.
No more shall her example, like a lamp,
Fanned into brightness by the breath of God,
With holy lustre light her humble home.
No more her saintly face and loving words

Shall animate and cheer the soul of him,
Of whom she was another self, dearer
Far than all his other household treasures.

Be comforted, ye sad and stricken hearts,
Weep not as those who sorrow without hope.
The light which death extinguished in your home,
Now shines with radiance in the courts of bliss.
The voice that fell upon your ears in tones
Of sacred melody, is now employed
To swell the everlasting song on high.
The soul which at your family altar bowed,
Now bows with angels round the throne of God.
Let thoughts like these be as a balsam sweet,
That sheds its fragrance on your bleeding hearts.

Union Deposit, Dauphin county, Pa., New Year's day, 1862.

IN MEMORIAM of MARY RUBSAM,

wife of Elder HENRY RUBSAM, who departed this life December 10, 1861.

Aged 57 years, 2 months and 22 days.

M y brother beloved, when faint and depress'd,
A nd sorely with trials and sorrows oppress'd,
R eviving thy faith hear thy Savior's cry,
Y our redemption I've wrought; behold, it is nigh!

R etired to rest is your well-beloved one,
U nseen, well eurtained, her days work being done;
B e still, disturb not her sweet, peaceable rest,
S he'll soon wake, and meet you with hosts of the blest.

A nd, children dear, come ALL, and bow at Christ's feet,
N other and father in yon' heaven to meet.
Where joyful hosannahs unceasing arise,
And join the full chorus that gladdens the skies.

LINES

written on the death of our beloved
brother HIRAM FRIEDLY, who was
accidentally killed by a stroke from
the Locomotive, while crossing the
Railroad track near Lena, Stephen-
son county, Illinois.

BY WM. J. H. BAUMAN, CHARLES
CITY, FLOYD CO., IOWA.

1. Wake up my muse, let all men hear,
The awful scene of late,
Let every person shed a tear
On our dear brother's fate.

2. December's morn, the twentieth,
In eighteen sixty one,

Our brother took his team, and left
For market well and strong.

3. On his return, not far from home
An accident took place,
Which causes my poor heart to groan
Whilst I do it relate.

4. 'Twas in the twinkling of an eye,
Our brother's life was gone,
One fatal stroke from the front car
Killed him without a groan.

5. Well might we say with one of old,
When we do contemplate,
In middle life comes death so cold,
And hurries us away.

6. Let all who are both well and strong,
Hereby a lesson learn,

That unawares grim death may come,
Without the least alarm,

7. We trust that the companion
Of our brother dear,
Will put her trust in God alone,
Who will to her be near.

8. His promises are yea, amen.
In which he has declared,
That he will be the widow's friend,
And for them sure will care.

OBITUARIES.

Departed to the mansions of rest prepared by our blessed Redeemer for all the children of God, near Osborn, Greene county, Ohio on the 10th of December 1861 sister MARY RUBSAM, consort of Elder Henry Rubsam, aged 57 years, 2 months and 22 days. Our bereaved brother, who has our most heartfelt sympathy, will forgive us, when we add here an extract of his private letter, being the best tribute to the memory of a beloved wife and mother.

"Our heart-springs are broken open, and our tears flow in sad devotion to the departed affectionate mother and loving wife, whose place is vacant, and can never in time be filled again. —She was the centre around which our whole family moved on in well requited love;—her influence, felt by all of us, in the exercise of loving and tender care and affection toward every member of the family, sanctified by grace, proved a strong circle which no outward pressure could penetrate. But she is gone, and we weep and mourn.—Ah! she will meet me no more at the threshold with her pleasant smile and loving accent of welcome, when returning from journeys or meetings, to which on account of her illness she had not been able of late to accompany me. —The silver cord is loosed, and the golden bowl is broken."—

"Yes, we mourn, but not as those who have no hope; knowing as we do, that she died in the Lord, and in the full assurance of a blessed immortality, the gift of God in Christ Jesus our Lord to all those that believe. My sincere prayer to God is, and I trust you will join yours with me, for me and mine, that in his great mercy he would sanctify this very sore bereavement for us, and comfort us with a heavenly consolation, so as to be enabled to endure with patience so great an affliction." (Amen.)

God moves in a mysterious way
His wonders to perform.

Died in Indian creek church, Westmoreland county, Pa. November 10, 1861 ELIZABETH HORNER, eldest daughter of br. John and sister Polly Horner, aged 23 yrs, 6 mo. and 22 days. Elizabeth was respected by all who knew her for her good morals and courteous disposition, although she, like many others put off the day of her return to God until he in his all-wise Providence saw fit to lay upon her the hand of affliction, yet in this trying hour she contemplated the meeting of her God, and resolved by the means that he has given to gain that world of happiness. She therefore consulted the attending physician upon the subject of baptism, who stated that it would be no aggravation to the dis-

ease and that the soul was of more importance than the body. I then received a message from her, and I went to see her, and her whole desire was to be baptized. She was then hauled to the water and I baptized her in the name of the Father, and of the Son, and of the Holy Ghost, after which she rejoiced in the love of her Savior, and calling her friends and neighbors to her bed-side and exhorted them to prepare to meet their God. After lingering about 48 hours she left the world in the triumph of a living faith. She is gone to that world where we hope she is permitted to walk the golden streets with palms in her hands singing the song of Moses and the Lamb, and hold fellowship with the redeemed and all sanctified throughout all ages, world without end. She leaves a large circle of friends to mourn her untimely loss, but she left a bright evidence that she is now, where the wicked cease from troubling, and the weary are forever at rest.

Also in the same church, September 20, 1861, FREEMAN HORNER, son of Jacob and Rosanna Horner, aged 13 years and 15 days.

ALSO September 17, 1861, ISAAH HORNER, aged 10 years, 7 months and 11 days.

ALSO September 26, 1861, MISSOURIA HORNER, aged 5 years, 4 months and 11 days.

Died also in the same church, November 10, 1861, AARON HORNER, son of sister Polly, widow of br Jonathan Horner dec'd, aged 10 years and 5 months.

All the above died of diptheria. Funeral services by br J. A. Murray and the writer
JAMES M. BENNET.

Died at the house of her son-in-law in Mifflin county, Pa. September 27, 1861, of dysentery sister ELIZABETH BIGELOW, widow of the late Dr. L L Bigelow, late of Adamsburg, Westmoreland county, Pa., and daughter of the late George and Catharine Custer of George's creek church, Fayette county, Pa. Age 59 years. She was a faithful member, and had her funeral preached at her own request made before her departure by br Hanawalt.

DANIEL MOSER.

Died in Delaware county, Indiana at the residence of George W Studebaker, (with whom he had resided for the last ten years,) December 16, 1861, br MARTIN BRANDT, sen. aged 72 years, 4 months and 26 days. He was much esteemed in the church and out of it, and had a bright hope of a better state of things, than this present one in a world of sin and woe.

Died in Wayne county, Illinois June 23, 1861 GEORGE BERG, consort of sister Elizabeth Berg, who since the death of her husband became a member in the church. Age 42 years, 6 months and 21 days. Funeral services by br Samuel M Forney and John Hart from Job 14: 1, 2. It appears by a note from the widow, that the deceased had a presentiment of his approaching dissolution some four months before by a dream, and it is hoped, that he took warning in time to prepare.

Died in Jonathan's creek church, Perry county, O. November 24, 1861 of diptheria ELIZABETH F. LAWRENCE, daughter of John and Sarah Lawrence, aged 4 years, 2 months and 1 day. Funeral service by the writer from Matt. 18: 3.

Also in same church and by same disease December 4, ALBERT B LAWRENCE, only

son of the same parents, aged 6 years, 3 months and 12 days. Funeral services by the same from Col. 3: 1.

Died near Mt Carroll, Illinois December 26, MARTHA EMMERT, daughter of Jonathan and Lydia Emmert, aged 9 years, 5 months and 16 days. Funeral services by br C Long and Sisler from 1 Pet. 1: 24. "All flesh is as grass &c. S M E.

Died in Milford church, Somerset county, Pa. October 13, 1861 DAVID AUSTIN HEMINGER, son of br Josiah and sister Balinda Heminger, aged 6 years, 9 months and 14 days. Funeral discourse from Matt. 19: 14, 15. by Michael Kimmel and Martin Meyer.

Died at the same place and of the same family and the last of the children MICHAEL ERVIN HEMINGER, on the 17th October, 1861, aged 1 year, 7 months and 13 days. Funeral discourse by Jonathan Lichty on 1 Pet. 1: 24, 25. The disease of both the above was diptheria

Died in the same place November 1, 1861, ELIAS PILE, of the same disease, aged 3 years, 4 months and 15 days. Funeral discourse on 1 Cor. 15: 26.

Died in the same church October 25, 1861, sister BARBARA RITTER, consort of br Harman Ritter, aged 33 years, 8 months and 17 days. This mother was buried beside eleven of her children, (who had before her gone to eternity.) Funeral discourse on revelation 14: 13. The two last were attended by br Jonathan Lichty.

Died in Canton church, Stark county, O. November 29, 1861 brother JOHN HERSHEY, for many years a deacon in the church, aged 82 years, 2 months and 6 days, leaving an aged widow (a beloved sister) and a respectable family of children, all married, and some members in the church too. JACOB SNIDER.

Departed this life in Richland county, O. October 23, 1861 sister MARY STAUFFER, aged 31 years, 6 months and 27 days. Funeral service by br C Wise, D Fackler and H Worst from 1 Thess. 4: 14 to end of it HENRY WORST.

Died in Upper Conowago church, Pa, December 13, at the residence of her son, our beloved Elder br Adam Brown, our old and beloved sister CATHARINE BROWN, in the advanced age of 88 years. She was a faithful sister, a mother in Israel. She died of old age, and her sufferings before her end did not last long. Funeral services by Elder Andrew Miller and the writer from Rev. 14: 13.

Also in the same church December 25 being Christmas day, our aged sister RUTH WIERMAN, at the residence of the writer, where she had her home for two years, aged 70 years. She was the relict of James Wierman, dec'd, and was in reasonable good health, and in little more than 10 minutes after she gave notice of a change, she was a corpse. Funeral service by Jac. P Lerew from Rev. 14: 13.

ADAM HOLLINGER.

The following Obituary notices were sent to me by one of our Seventh-day Baptist neighbors and friends, with a request to have it inserted in the Visitor. Please have it inserted in the next number if possible.

Died MARY KING, wife and consort of David King, October 12, 1861, aged 34 years, 9 months and 11 days.

Died October 18, ALBERT KING, son of the same, aged 1 year, 1 month and 24 days.

Died October 18, LOUISA KING, daughter of the same, aged 11 years, 5 months and 28 days. These two died in one day and were buried in one coffin. Truly, a pitiful sight.

Died October 20, FRANKLIN KING, son of the same, aged 10 years, 2 months and 14 days.

Died October 29, JOHN KING, son of the same, aged 14 years, 5 months and 25 days.

Died December 10, CHARLES KING, son of the same, aged 12 years, 9 months and 23 days.

These all died of diptheria. Thus we see our dear friend bereft of his bosom companion first, and afterward in quick succession, of 5 of his dear offspring; a family of 10 reduced to six, in less than two months. A trying scene indeed! And we truly sympathize with him in his affliction.

1. Mary, first the Lord did call,
Next the youngest of them all,
Then their only daughter, dear,
Oh! with father shed a tear.
2. Franklin was the next to go,
From this world of sin and wo.
John the first-born, then did die,
Charles shall meet them in the sky.
3. Mourn not for them, they have found,
Purer skies and holier ground;
Flowers of bright and pleasant hue,
Free from thorns, and fresh with dew.
4. Mourn not, for they all have fled,
From this region of the dead,
To yon winged angel band,
To a better, fairer land.
5. Knowledge in that clime doth grow,
Free from weeds, of toil and wo;
Joys, which mortal may not share,
Mourn not, for they all are there.

LEONARD FURRY.

Enterprise, Bedford county, Pa.

Departed this life near Columbiana, Ohio January 10, 1862, MARGARET ELIZABETH KYSER, only daughter of Joseph Kyser and his wife Maria, daughter of John Esterly, sen. aged 6 years, 9 months, 23 days. The bereaved parents have only one little son left. Funeral services by W Sigelin and sen. Editor of this from Matt. 9: 23—25 and Baruch 4: 23.

Died in Lebanon township, Lebanon county, Pa December 12, 1861 ELIZABETH HESS, aged 4 years, 1 month 21 days.—Also December 31, SARAH HESS, aged 6 months 14 days.—Also January 1, 1862 SUSANNA HESS, aged 4 years, 2 months and 10 days. (Susanna and Elizabeth were twin sisters.)—Also January 4, 1862 JACOB HESS, aged 8 years and 10 days. These four died with diptheria, and were the children of br George and Rebecca Hess, and the last three were buried in one grave on the 6th of January. Funeral services by br John Zug, Brubacher and Bucher from Psalm 50: 1 in connection with Gen. 43: 14. Of 10 children the parents have now only 3 left.

Died in Kosciusko county, Ind. November 20, 1861 of dropsy sister LEAH CRIFE, wife of br David Crife, aged 63 years, 1 month and 14 days. Funeral services by br H. Neff and C. Brumbaugh. Reported for the Visitor by her brother JACOB STUDEBAKER.

SCIENTIFIC AMERICAN.

A new volume of this excellent publication will be commenced on the 4th of this month (January.) It is devoted to popular science, new inventions, and the whole range of mechanic and manufacturing art, and since the breaking out of the war gives every week a short epitome of reliable news of the events of the week. It is now in its seventeenth year, having commenced the 6th volume of the new series, and recommends itself to every one that has ever become acquainted with or knows to appreciate it. It is published weekly by MUNN & Co. No. 37 PARK ROW, NEW YORK, each number containing 16 pages of useful reading, and a number of original and beautiful engravings of new inventions, &c. &c.

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Prospectus

Of the

Gospel-Visitor,

For the year 1862, Vol. XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

Eleven Volumes of the Gospel Visitor have been published, and those acquainted with its character and design have generally given it their approval, and have acknowledged its claims to a wide circulation.

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HENRY KURTZ,
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.
September, 1861.

THE
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INFLUENCE OF HOLY CHEERFULNESS.

The members of a church, if eminently spiritual, will do much to promote the success of the Gospel among themselves by the holy cheerfulness which they will manifest both in the duties of religion, and in their daily deportment. It will, indeed, be admitted that some professors of religion who enjoy good health, and a great flow of animal spirits, are commonly cheerful, although they manifest little or nothing of the Spirit of Christ. It will also be admitted that men of eminent piety are sometimes greatly depressed in consequence of nervous debility, or of the sore conflicts which they have with their spiritual enemies, or of the afflicted state of the church of God, or of the general prevalence of error & sin in the world around them. It is certain, however, that the tendency of true religion is to render its possession happy, and, of course, that one principal reason why some pious men enjoy themselves so little, is that they are not habitually and eminently spiritual. They have, indeed, tasted that the Lord is gracious, and have chosen that good part which shall not be taken from them. But the spirit of the world has still great influence over them. They do not maintain a close and steady walk with God. They frequently quench and grieve his Holy Spirit. Hence they enjoy but a small share of the consolation which he affords his people. They are seldom blessed for any consider-

able length of time with the light of his countenance. They pass days, and weeks, and sometimes months, with little or no comfort. If we would possess an abundant measure of holy joy, we must be eminently spiritual. And from those who are eminently spiritual, this exalted privilege will not, in general, be withheld. The primitive Christians "walked in the fear of the Lord," and they were blessed with "the comfort of the Holy Ghost." They had a constant and rich supply of spiritual consolation. The same will be the effect of eminent piety at the present day. The holiest man will, ordinarily be the most cheerful.

Now it is easy to see that the exhibition of holy cheerfulness by the members of a Christian church must tend greatly to promote the conversion of sinners. No mistake which the latter entertain respecting the nature of religion is a greater obstacle in the way of embracing it than the opinion that it is adapted to make them unhappy. A thirst for happiness is one of the most powerful principles of our nature. It manifests itself at the very dawn of our existence, and continues to exert a mighty influence over us as long as we live. Hence, we can hardly be prevailed on to betake ourselves to any course of life which must preclude, or greatly diminish, the enjoyment of this most desirable object. Nor will it suffice us to be assured that the course recommended will result in a happy existence beyond the grave. We cannot, wil-

lingly, abandon the prospect of happiness in the present world. The idea of passing months and years without comfort is extremely appalling to the mind of man. Of future happiness he can form but a very faint and indistinct idea. It is a far distant object, resembling one of those twinkling stars which, though perhaps as large and luminous as our sun, appears extremely small, and affords us less light than the blaze of a candle. On the contrary, the happiness of this life is near, and is seen in its full dimensions. Nothing, therefore, tends more powerfully to reconcile men to the thought of becoming religious, than an assurance that religion is adapted to promote their present happiness. Only convince them that wisdom's ways are ways of pleasantness, and all her paths peace, and you remove a principal hindrance to their entrance on a religious course. Now, you will do this most effectually by pointing them to the persons who, while they maintain a holy life, are evidently happy. Nothing convinces men like facts of this kind. A preacher may discourse as ably and eloquently as he will on the pleasures of religion, and produce very little effect. His unconverted will strongly suspect that there is, after all, a latent fallacy in his reasoning. But if he can point them to the members of his church, as evidences of the truth of his doctrine, he will do something to the purpose. If, while his brethren are strict in the performance of moral and religious duties, they evidently the happiest persons in the neighborhood, they furnish the most satisfactory proof—proof which unconverted men cannot resist—that religion is no en-

emy to their present happiness. This holy cheerfulness will, besides, go far toward convincing them that the Gospel, producing as it does such happy fruits, must be from God; and that all its promises and threats, in relation to the future world, will be fulfilled.

Selected.

THE PRESENCE OF CHRIST WITH HIS PEOPLE.

The promises of Christ to his church are both rich and suitable. The time at which his personal presence was to be taken from his church was now near at hand. But a great work was given unto it to do. All nations were to be taught the system of Christianity. The ministers of the cross were to stand before kings and rulers, and condemn vice in all its various forms, and urge the sublime morals of the Christian faith, as preferable to any thing the world had ever had offered to it. The work was great but the workmen feeble. Still there was nothing to produce despondency in them. The great and timely promise given to the church, was well calculated to inspire hope in the disciples, and incite them to diligence, notwithstanding the work which they were called to perform, was great, and the difficulties attending the performing of it numerous. *Lo, I am with you always, even unto the end of the world.* What promise could have been given to the sorrowing and timid disciples more suitable to the occasion than this?

Before he gives them the promise of his presence, he gives them an idea of his character: *All power is given unto me in heaven and in earth.* The power over death and over de-

mons had previously been clearly manifested. His power was then complete. It was complete in heaven. Peter in speaking of the Savior, says, "who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1 Peter 3: 22. It was also complete on earth. When he and his disciples were in a ship on one occasion "there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish, And he saith unto them, why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man is this, that even the winds and the sea obey him?" Matt. 9: 24—27. His power over diseases, and death itself, was no less complete. And while the power of Christ was so great, the rest of his attributes were no less calculated to inspire confidence and trust in his followers.

The assurance then that a Being of such great power, and of love equal to his power, should be with them, must have been a source of great comfort and encouragement to the disciples of Christ. But did they understand it fully? It is most likely they did not at the time it was given. But as their faith grew, and their experience advanced, and their christian character became developed under the influence of the Holy Spirit, they understood the deep spiritual import of the promise, *Lo, I am with you alway*, and realized the fulfillment,

and drew from it the richest blessings, and the sweetest comfort. Then they understood these precious words of promise to imply that the sacred presence of the "King of kings and Lord of lords" would be perpetually with them. And they experienced the truth of the promise in the temple at Jerusalem, in the inner prison at Philippi, in confinement at Rome, and on the isle of Patmos, in journeyings often, in perils of waters, in perils of robbers, in perils by their own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Accompanied by the presence of Christ, they went forth in their career of labor, suffering, and self-denial, persevering unto the end, and are now happy in the enjoyment of heavenly felicity. The apostle Paul in referring to the difficulties he met with at Rome, says, "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." 2 Tim. 4: 16, 17. Here we have a striking example of the fulfillment of the promise, *Lo, I am with you alway*. All men had forsaken the apostle, but the Lord, true to his promise, stood with him, and strengthened him. "When thou passest through the waters I will be with thee; and through the rivers, they shall not

overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee." Isaiah 43 : 2. Even in the time of Abraham, and to that patriarch, the Lord said, "Fear not, for I am with thee." Gen. 26 : 24. If the Lord was with his people in the patriarchal age, surely he will be with them in a more remarkable manner in the Christian age, since in this, he has come nearer to humanity by the incarnation.

But who can appropriate to themselves the promise, "Lo, I am with you *always*," and enjoy the comfort this precious promise is calculated to impart to those who fully believe it and justly apply it? The promise originally was given to the eleven disciples. But must we limit it to them? Certainly not. The eleven disciples represented the church, and Christ spoke to the church through them. "Lo, I am with you *always*, even unto the end of the world." Now as the disciples were not to continue to the end of the world, and as the Savior's presence was to be with some unto the end of the world, it is evident that the promise refers to the successors of the apostles down to the end of the world. We mean by the successors of the apostles the body of believers who should imitate the apostles in faith and practice.

The disciples of Christ then of the nineteenth century, as well as those of the first, may expect the presence of Christ and enjoy all the blessings growing out of his presence. And the blessings flowing from his presence are great and many, for "it pleased the Father that in him should all fullness dwell." Col. 1 : 19.

How happy then is the Christian who has him who possesses all power in heaven and in earth, for his companion, walking by his side continually while he is passing over the rough paths of life. But Christ is not only with his people while they live, but he will be with them also when they die ; for notice he says, "Lo, I am with you *always*. He will then be with his people when they pass the sea of death and will calm that sea, or divide its waters that they may safely pass over. But let us not overlook the plainly implied condition upon which the presence of Christ is to be enjoyed. He taught his disciples certain duties, and upon the condition that they performed those duties, he promised to be with them. They were to go into all the world, teach all nations, baptize such as believed, and then teach the baptized to observe all things whatsoever he had commanded them. Now they could by no means expect his presence unless they did what they were commanded to do. "Can two walk together, except they be agreed?" Amos 3 : 3. Surely not. Then we must, to walk with Christ, have our principles and practices in harmony with his, otherwise he will not be with us.

J. Q.

For the Gospel Visitor.

ON ROMANS 8 : 35.

Tabor, Tusc. co. O., Jan. 21, 1862.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Romans 8 : 35.

The experience of all the lovers of God recorded in holy writ teach us, that tribulations bring us closer to

God, when the afflictions of this life come upon Christians they stay themselves on the promises of Him, who hath said, "I will never leave thee, nor forsake thee." We love God because he first loved us, and gave his Son to redeem us from under the curse of the law, and the apostle says, "We know that all things work together for good to them that love God and keep his commandments."

Should we not be more zealously engaged in building up Christ's kingdom, for his reign will be glorious, and we have the promise of reigning with him, and of being Kings and priests unto our God, and of His kingdom there shall be no end. As it was the business of the priests under the old dispensation to offer sacrifices and peace-offerings unto the Lord for the offences of the people; we are under greater obligation to offer praise unto our Savior, who has redeemed us unto our God, and given unto us his holy Spirit to comfort us, since we are united with Christ, and are also inseparable (except by the consent of our own wills.)

Let us take courage and exercise more confidence in God, for he will withhold no good thing from us, if we put our trust in him. Evil ones may afflict us, but they cannot keep us from loving God, and he will deliver us out of all our distresses. The Savior said, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." And again he saith, "I will be with you even unto the end of the world; and again, "As the Father hath loved me, so have I loved you; continue ye in my love." And again, "Verily, I say unto you,

whatsoever ye shall ask the Father in my name he shall give it you."

Since we have so much assurance of the fulfillment of his promises let us be more submissive to His will, for if we suffer with him, we shall reign with him, and if we deny him, he will also deny us.

Neither can famine separate us from the love of Christ, for he is our hope in every trial. The Psalmist says, "The eye of the Lord is upon them that fear him; upon them that hope in his mercy, to deliver their soul from death, and to keep them alive in famine." And again, "They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." And Job says, "At destruction and famine thou shalt laugh, neither shalt thou be afraid of the beasts of the earth."

The prophet says, "Although the figtree shall not blossom, neither shall fruit be on the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation."

Neither can peril separate us from the love of Christ. When dangers threaten us with destruction, how quick we resort to Jesus and cry, "Lord, save us, we perish, and how consoling it is to have that One in our vessel, that can calm the raging storm, and bid our fears depart.

The sword cannot separate us from the love of God. The horrors of war are now in our land, and great distress and anguish of soul pretty generally prevails, for few families there be, but what have some loved ones

engaged in the mortal strife, but even the sword cannot prevent our communion with God, and the distressed soul seeks comfort in a Savior's love; for he hath said respecting these things, be ye not troubled, for such things must needs be.

We will put our trust in him that rules in the armies of men, that he will accomplish much good, and finally break the fetters of bondage and let the captives go free, that they may also learn the ways of the Lord, and render praise unto the God of our salvation, who sent his Son into the world to die for all the human race, and the everlasting gospel must be preached unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, Fear God and give glory to him.

As diseases of various kinds are abroad in our land, and we are all subject to *disease*, but it is not able to separate from the love of Christ. But as Christ is that great Physician that can cure both soul and body, we seek a closer communion with him, and while disease preys upon that which is mortal, how sweet is it to have the soul calming Spirit of the Savior within. Then can we say in view of our dissolution as Job, "For I know that my Redeemer liveth, and that he shall stand at the latter day, upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." The apostle says, though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment

worketh for us a far more exceeding and eternal weight of glory. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

We have found by experience that *the death of our friends* does not separate us from the love of Christ. For as the ties of friendship are broken here, by the removal of our friends, so are the ties of affection fastened firmer in heaven, and our hearts often yearn for the enjoyment of heaven, where we hope to enjoy the society of those again whose memory is still dear to us, and there also is Jesus, our best friend at the right hand of God, interceding for us, and he has also prepared a place there for us, that where he is, there we may be also.

We then as the children of our Father which is in heaven, hope to surround his throne to praise and adore him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto Christ and his Father. To him be glory and dominion for ever and ever. Amen.

E. K.

NON-ESSENTIALS.

The term *nonessential* is frequently used to designate certain Christian rites, such as baptism &c. We think it is improperly used when used in this connection. Nonessentials are defined to be things not essential to a particular purpose. And when the term is used as applicable to certain Christian rites, it is said these rites are nonessential, or, not essential to salvation. Now all the commandments of the Lord are designed

to accomplish some end in the economy of human redemption—the enlargement of some of the Christian graces, and thereby the advancement of the soul in the divine life. And as far as there is a want of obedience to the divine commandments, there will likewise be a want in accomplishing the end that that obedience was designed to bring about.

There is design in all the works of creation from the mighty orb composed of countless tons of matter, down to the small spire of grass that we tread under our feet, or the almost imperceptible insect which flutters in the air. So is there design in every part of the moral machinery which God has made for the reformation and government of the moral world. As he would not be considered a very devout, or a very wise philosopher, who would charge the Deity with making redundancies or superfluities in his works, so he cannot be considered a very devout, wise, or consistent Christian, who would assert, or even intimate, that Christ the Author and Finisher of our Faith, swelled the catalogue of his precepts, or enlarged the Book of his revelation, with redundancies or nonessentials. The naturalist in explaining the objects found in the different kingdoms of nature, may meet with some things the use of which he cannot discover. The anatomist in dissecting the human body, may find organs the special offices of which he cannot fully explain. The pious student of the Sacred Scriptures may find things which he cannot understand; but for these to assert that they had found some things which are absolutely useless, would be an impeachment of the character of God.

Then every thing in the work of human redemption, and every thing in the scheme of divine revelation, is useful in its place, and has some benevolent object to answer. All the commandments in the Christian law of liberty, are essential in accomplishing some end or ends; for if they are not, why are they given to us? Surely the Lord would not speak vain words. “Every word of God is pure.” Pr. 30: 6. But it is said that some of the commandments of the Lord, such as that of baptism, are not essential to salvation. Whether they are essential to salvation or not, we must conclude from observations already made, that they are designed for some purpose—some gracious purpose, and cannot therefore be neglected without a loss being sustained by those who neglect them. As loyal citizens of the kingdom of heaven, we should with cheerfulness obey every precept of our gracious King. “Why call ye me, Lord, Lord,” said he, “and do not the things which I say?” He may have given us some commandments, merely to test our loyalty; and if so, obedience to the given commandments, is essential to constitute the test required. Such a test seems to be recognized in the following words of Jesus: “If ye love me, keep my commandments.” John 14: 15.

Let us suppose the Lord to give the following commandment to his disciples, varied in relation to the design: “Be baptized and you shall be saved;” “Be baptized and you will please me.” Now for which of these reasons should we be baptized, if we would in the most satisfactory manner show our love to the Lord? If we should be baptized for the first

reason, it would appear to be from a regard to ourselves, or from a love to ourselves. If, for the second reason, it would be more from love to the Lord. The apostle John in the following words, makes our success in prayer depend upon our disposition to do, or rather, upon our doing, the things that are pleasing to God. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3: 22. If then our salvation should depend upon baptism, or upon any other commandment, we should not fail to obey that commandment. And even if our salvation should not depend upon it, still it should be obeyed, for it must be pleasing unto the Lord to see us doing what he has either commanded, or requested us to do, for surely he would recommend nothing to us but what would be pleasing to him to see us do. If then we would please God, we must obey his commandments.

Again; Whether the keeping of God's commandments is essential to salvation or not, it is essential to the formation of an obedient character. And can we expect salvation if we live in disobedience and have a disobedient spirit? To preach that we can, would not be a very safe doctrine. "If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isai. 1: 19, 20. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. To the obedient then

the promises are given. Let it be then the great object of our lives to do the things which are pleasing to God; and if such things, and such things only are done, our end will be peace, and heaven sure.

J. Q.

(From Friend's Review.)

HUMILITY.

"Blessed are the meek; for they shall inherit the earth." Matt. 5: 5.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven." Matt. 5: 3.

The humble frame of mind experienced by the sincere follower and disciple of Christ, under a sense of his frailty and weakness, lays claim to all the seriousness and sobriety that can possibly possess the heart of man in this state of existence. His misery as an alien from God, his nature as a being destined to live when duration ceases to be measured by the revolution of planets, and his responsibility to God who will bring him into judgment, require that deep humiliation of soul under which his true condition can alone be seen, and by which alone that wisdom can be obtained which tells him what to do, and shows him where to go.

There is an influence beaming forth from the countenance of the humble child of God, that penetrate the hardest heart, and tells of something which has its source and fountain beyond the narrow limits of a sin-cursed world. There are events in the life of him in whose heart dwells this heavenly virtue, which are as emanations of light in convincing the minds of the froward and the vicious, that there is a power that gives "grace to the humble,"

while their own experience, the Bible, and reason, teach them that it "resists the proud."

There is, then, a line of demarcation drawn by the hand of justice, between the humble and the self-exalted. For since it is declared that "with the lowly is wisdom," those who dwell in the refreshing valley of humility rejoice in countless blessings. They are led by that wisdom which prepares the heart for the proper enjoyment of temporal things. By *temperance*, "they use the world without rebuke, because they do not abuse it," with clear heads, and minds that are strangers to all the agitating whims of sensual life: they know no period wherein they are not able innocently to enjoy the good things of earth. By industry and frugality they secure the smiles of heaven, and are fed "with food convenient for them," while with honesty, love and charity, they gain the good will of their fellow men. And as these grand principles are the result of the operations of that "wisdom," or light of Christ, in the soul, how forcible is the language, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Which kingdom being only entered in the meekness and dependence of a "little child," shows that the blessing will rest upon the *meek*, so far as this world is concerned, as in the beautiful workings of the divine law, "they shall inherit the earth."

But there is another world; and as beings destined to outlive the material universe, we are interested in that world. That, then, which hovers over us in our journey through this life: gives into our hands the

fullness of this earth, and bears us on meek and dove-like wings to mansions of rest when our course is ended here, is a thing to be desired, "a pearl of great price." As by pride in aspiring to be as "gods, knowing good and evil," man forfeited his claim to the lasting joys of heaven, so is the lost glory to be restored by an opposing principle that will rest contented in a desire to know nothing but the "good." That condition of the mind which fosters this desire is humility: it is emptying the heart of all its own, to give place to that which is foreign to the carnal will, and which is the possession of another. If it is not the treasure, it is the field in which the treasure may be found, and there is a peculiar significance in the words, "Selleth all that he hath." All must be brought low. Every fond imagination, every form of vice and sin that springs from the prolific root of fallen nature, must be exchanged for this field, and having the field we have the treasure, and having the treasure we have *all*. "By humility and the fear of the Lord are riches, honor and life."

Ah, that "*life!*" None but an humble Lazarus, reposing in the joys of the better world, can tell its worth! None but a scornful Dives, writhing in the torments of endless flame, can know its loss! It is for this life that the panting Christian freely gives "all that he hath;" and when he feels that his mind is no longer trammelled by things of time and sense, he rejoices to know that his heart, like the empty manger, will cradle the Babe of Bethlehem, and that the wonder-working power of God's grace upon the soul, will, in its free and unchecked course,

transform its very nature, and render it susceptible of those joys which lurk "within" the pure mind, and which are not heard with natural ears, nor seen with natural eyes. And though he may feel "poor in spirit," and destitute, as to the things of the *lower* sphere, they having lost their charm in his foretaste of the *higher* glories that illuminate the upper world, yet with his new power to recognize "within" himself a kingdom that shall only brighten in his passage through death's dark and gloomy vale, he can bow his head in thankfulness to God, who has cast his lot with those of whom the lip of wisdom says, "Theirs is the kingdom of heaven."

H. C. A.

CONGREGATION SINGING.

'SING PRAISES TO GOD, SING PRAISES.'

Praise in the worship of God is a celestial employment. It is the natural expression of the redeemed and happy spirits that surround his throne. And it is no less appropriate as a duty and a privilege of the redeemed on earth; In every age it has been the medium of the believer's sweetest intercourse with heaven. It is not a mere poetic fancy which opens and closes the days of man in Paradise with songs of praise. Praise is as essential in acceptable worship as prayer. It must have the same elements of faith, fervor and humility. If prayer acknowledges a God of infinite power and perfections, praise exalts and celebrates his excellence, and glorious acts. If prayer acknowledges the sinfulness, the weakness and necessities of man, praise pours out thanksgiving for grace to the undeserving, and mercy to the wretched.

Says Matthew Henry, "Singing is as much the language of a holy joy, as praying is of holy desire." If all are under obligations to pray, so all are under obligations to sing—in private, in the social meeting, and in the public worship of God. The whole congregation should sing. propose to show the practicability of congregational singing, and the manner in which it should be performed. Its history sufficiently illustrates its practicability.

The first instance on record, was when the two millions of Israelites celebrated, in the songs of Moses and Miriam, their wonderful deliverance, and the signal overthrow of their enemies on the shores of the Red Sea. Just before Moses died, God commanded him to write a sacred song "and teach it the children of Israel" —to "put it in their mouths." "And Moses spake in the ears of all the congregation of Israel the words of this song until they were ended. The songs of Deborah and Hannah, of David, Solomon, and others, are also on record. In these, the people made vocal the praises of God, both in the tabernacle and in the temple. And what congregational singing was that over the fields of Bethlehem, announcing a new born Savior—when a multitude of the heavenly host praised God, saying, "Glory to God in the highest, and on earth peace, good will toward men." I need not dwell on the "psalms, and hymns, and spiritual songs," sung during the apostolic age, and sung ever since, when there has been spiritual light and life enough in the church to sing at all. Says Bingham, "From the first and apostolic age, singing was always a part of divine

service, in which the whole body of the church joined together."

As to the manner of performance :

Let there be lyrical psalms and hymns with appropriate music.

In the opinion of Lowell Mason, "one-third or even more, of the hymns in common use are unfit for musical purposes." And speaking of hymns argumentative, didactic or narrative, addressed almost exclusively to the understanding, he says; "Such hymns, perhaps, are not as unfit for musical expression as a demonstration of Euclid, or Edwards on the Freedom of the Will, or Hume's History of England: but it is not unfrequently the case that by an injudicious selection of this kind, the good effect of singing is wholly lost." Appropriate music is that which best expresses the sentiment of the song. If the song be joyous, it ought not to be harnessed in notes set to a funeral dirge; and if sad, it surely should not be rattled off in bobolink style. But whatever may be the sentiment of the song, the music should never be dull, or stagnantly sung. A dull, drawling, lifeless tune in the worship of God, is certainly much worse than Dr. Adam Clarke's "single monosyllable, shivering into thirty six demi-semiquavers;" or John Wesley's irreconcilable abominations. "There are two things," says Wesley, "which I could never reconcile to common sense, One is, singing the same words ten times over; the other, singing different words by different persons, at one and the same time; and this is the most solemn address to God, whether by way of prayer or thanksgiving. This can never be defended by all the musicians in Europe, till reason is quite out of

date." But appropriate music, which carries truth to all hearts, and the whole congregation of devoted worshipers to heaven, needs no further definition. If so, let Queen Elizabeth express it in her injunctions for public worship. She "willeth that there be a *modest and distinct song*—that the same may be *understood as if it were read without singing.*"

All the congregation should be taught and encouraged to sing.

Instruction is necessary—that the eye may readily read the music, that the ear may properly measure it, and that the voice and heart may suitably utter it. He only is a good singer who sings with the spirit and with the understanding also. And such an attainment can be acquired only by culture. Extemporized music, like extemporized preaching, may, under some circumstances, be acceptable to God, and profitable to men; but when there is an opportunity to bring any thing better to the altar, both are vain oblations. Then, in the language of the Psalmist, "Let all the people praise thee, O God; yea, let ALL the people praise thee!" Let all—every one—learn the art of worshiping God in praise, as well as in prayer. Why not, except in rare cases, where there is some natural defect in speech or hearing? All the Germans and Moravians, without exception, are taught to sing. All Indians, of every tribe, sing. All people of color, every where, sing. All children of all infant schools, soon learn to sing. And if any, in their early education, have failed to acquire this sublime art, let them at once go to school with the old men and maidens, the young men and babes, and learn to sing. President

Edwards urged this duty in the following language: "As it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing that cannot be decently performed without learning. Those, therefore—where there is no natural inability—who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship."

Let the ministers of the sanctuary sing; let all the officers and members of the church sing; let every thing which hath breath praise the Lord, and no longer loose the blessings of this exalted service and duty by committing it to other hands. The music in some of our churches is any thing but sacred. It needs such a purification with small cords as Christ once gave the temple. Were the good old John Ryland, of Northampton, to return to earth, he might again indignantly exclaim, "Do you call that singing? If the angels in heaven were to hear you, they would come down and wring your necks off." Let a thorough, spiritual and intelligent reform take place in this matter, and we may, without presumption, adopt the language of Richard Baxter: "Methinks when we are singing the praises of God in great assemblies, with joyful and fervent spirits, I have the liveliest foretaste of heaven upon earth; and I could almost wish that our voices were loud enough to reach through all the world, and to heaven itself.—Nothing comforts me more in my greatest sufferings, or seems more fit for me while I wait for death, than singing psalms of praise to God; nor is there any exercise in which I had rather end my life.

J. S.

For the Gospel Visitor.

THE CHRISTIAN'S CALLING.

Every Christian should be a preacher of the doctrine of our Lord and Savior Jesus Christ; to this he or she has been called. Yes, preach by example, with power and purity. It is the best way in the world to call sinners to a sense of their duty. Remember the true Proverb: "*Actions speak louder than words.*" The ministers of the Gospel may stand upon the walls of Zion, and *preach* till they become hoary-headed with but little effect, if their members in church bonds with them do not give good testimony by their examples—examples that will shine forth as a great light. Remember this, you who may think there is but little responsibility resting upon you as regards turning the wicked from their way. Every one has his part to perform. Show to the world that a Christian can bear the cross of Christ with a meek submission; rejoice in this—not boastingly—that the world may see 'tis not such a gloomy thing to be a follower of Christ. Do not lounge at home just because it is a little cold, rainy or muddy, but go to meeting, and be an encouragement to your speakers, as well as an influence for others to go. How can you expect the worldlings to go to meeting when you who profess to have a love for the house of prayer absent yourself. Don't be such a selfish Christian as to seek no one's eternal good but your own; do all in your power to influence your neighbor to be a partaker of your joys, and thus faithfully fulfill your calling.

J. S. F.

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"Faithful is he that calleth you, who also will do it." 1 Thes. 5: 24.

From the Witness.

YE CANNOT SERVE GOD AND MAMMON.

Covetousness was the crying sin of Israel, at the period of our Savior's advent. This sin had brought chastisement upon them in times past, yet it was not effectually corrected. "For the iniquity of his covetousness was I wroth, and smote him." Ezekiel makes the charge, when reproving him for their ill worship of God, and the heart worship of mammon. "Come, I pray thee, and hear what is the word that cometh from the Lord." "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, *but their heart goeth after their covetousness.*"

After various judgments followed by temporary penitence and reformation; warnings were ultimately altogether unheeded, and Israel was finally broken up as a nation; and Paul makes use of their fall to warn the Gentile church against a similar falling away. "Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee." "Continue in his goodness, otherwise thou shalt be cut off." "Thinkest thou this, O man, that judgest them which do such things, *and dost the same*, that thou shalt escape the judgment of God."

Here we have a plain statement, that the tribulation and anguish, that came upon the Jewish church first, will also come upon the Gentile church, if they "do the same things."

What same things? What na-

tional and individual sins have we, that resemble those for which the Jews were repeatedly judged and chastened? Covetousness is first on the list, being the parent soil of many other crimes. Are we nationally and individually covetous, in the Bible sense of this principle? Is it not a common sin in the church; so much so that it is scarcely viewed as a sin; and passes almost without reproof? Are there not many now who would "deride him" who would attempt such reproof? Where can we find the humility, self-denial and world renouncing spirit of primitive Christianity? Where the Christian who is "content" with the gospel measure of worldly goods — "food and raiment?" Where one that obeys the injunction, 'Let him that hath two coats give one to him who hath none?' Where will we find the chaste, unadorned style of dress after the gospel pattern, that Paul commends? Is not the present style of church attire rather after the Parisian fashion, than this gospel pattern of "chaste apparel?" And through the general prevalence of this spirit of worldliness, is it not thought almost a lawful thing to covet and have 'costly apparel' (the very thing forbidden) and magnificent mansions; and of course all other correspondent things in the same expensive style?

But where is there one particle of gospel precept or practice to license or countenance such things? To the contrary, is it not said "unless a man forsake all that he hath he cannot be a disciple?" 'Yea, and if any man come unto me, and hate not his own life also, he cannot be my disciple.' 'For he that loveth

his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal.' 'Ye cannot serve God and mammon, for no man can serve two masters.' 'But the Pharisees, who were covetous, derided him.' 'And he said unto them, ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God.'

They do not exactly deride this doctrine now—they have a more convenient way—they explain it away. The Savior did not mean what he said. But let any sincere mind read this text, and see if he can explain it away. "Except a man forsake all he hath, he cannot be my disciple." Is there any reservation? Let him look around him with a sincere desire to discern the true state of things, and see if the churches, without exception, are not much more zealous in the service of mammon, than the self-denying service of him who said 'Ye are not of this world,' and therefore must renounce and not covet the things of this world.' Is not the charge that Ezekiel brought against Israel, also true of the church at the present day? 'They sit before thee as thy people, and with their mouth show much love, while their heart goeth after their covetousness.' And the same religious indifference which Ezekiel denounces is the result. 'Shall I not visit for these things,' saith the Lord! 'I will lay the land most desolate; and cause the pomp of her strength to cease.'

A. P. J.

For the Gospel Visitor.

A FEW REFLECTIONS.

We are informed by holy writ that the heart of man is deceitful and desperately wicked, of which we have ample proof in our every day intercourse with men. But when we see men who are set up as teachers of the word, attempting to make out that that word is false in order to prove the dogma's and theories of men, how can we expect it otherwise among their followers? To illustrate this I need refer you but to one point, and that is to the theory of sprinkling or pouring for baptism, and the attempt made by the Rev's. and endorsed by the leading D. D's. of their denominations. To prove said theory says one in his writings, that "One would suppose from the language of Matthew that John baptized at least three millions." I deny that any intelligent man can find any reason to support such a proposition, or that three millions of the Jews were baptized by John and all the apostles and disciples. If then there is not evidence enough to prove that three millions of Jews were baptized by all those who were baptizing, much less can he expect to prove that John baptized that many.

But the object in making a statement seems to be to draw our minds off from the object in view, and bewilder us with sophistry. Read the Testament and you can find no evidence to substantiate such a theory. But in his argument he would feign obliterate by his silence a part of the proposition by which he attempts to prove his said theory, and that is that he was baptizing in Jordan. If nothing more than sprink-

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"He that trusteth in his riches shall fall: but the righteous shall flourish as a branch." Pr. 11: 18.

ling or pouring was done, why did they go in the river of Jordan to have it done? But there was something more than that done; he baptized them by immersion. What do the great lexicographers say upon the word, *Bapto*? Go to Donnegan, to Lyddell, and Scott and other authors, and the invariable meaning as given by them is that it means to immerse, which is in perfect consonance with the idea that they went in the river of Jordan. Besides it is said, that the inhabitants of Palestine to this day baptize in the river of Jordan by immersion, and not by sprinkling or pouring. And not only that, but they attempt to show the traveler where Christ was baptized, and the spot where John was baptizing at that time. Again, why was John baptizing in Enon? It is fully answered. "Because there was much water there." An attempt has been made to get around that by saying that there was not running water, but that there were many springs there. If there were many springs there they must have had an outlet to carry off the surplus water. Such a statement shows the fallacy of their argument, and proves that there is or was a stream of water. Let us then show forth a good conscience and faith unfeigned to God by doing as he has commanded in deed and in truth,—as Abel of old did, whose offering was acceptable to the Lord, and not as Cain whose offering was not acceptable. But in order to do thus, we must take the word as written by inspiration without adding to or subtracting therefrom. Truly yours.

D. P. S.

Columbus, O. Jan. 20, 1862.

TRUST IN GOD.

BY REV. SAMUEL WOLCOTT.

The sheet-anchor of every righteous soul is a simple, steadfast, serene trust in God. It reveals its strength when earth-born trusts disappoint and fail, and fills the believer with a grateful surprise, at the discovery of its hidden resources. In its purest form it is perfectly childlike. As the child depend upon a father's protection with a security which nothing outward can disturb, and its sunny hopes are never eluded by misgivings or solicitude for the future, so the child of grace looks up to his heavenly Father with a filial confidence as unwavering and uncalculating, assured of his protecting care and love—the divine panoply and supply so graciously pledged to the patriarch: *Fear not: I am thy shield and thy exceeding great reward.*

The principal struggle of the world appears to be to escape that sense of dependence which prompts and nourishes this heavenly trust. The passion for worldly accumulation, in almost every direction, is fed by an uneasy apprehension that its stores, if not needful as a present supply, are hardly less indispensable as a safeguard against some clamorous want in the future. And the successful seeker too often looks upon his earthly acquisitions, of whatever kind, and trusts in them, as so much placed between himself and the possible straits of a coming and trying day. No feeling, perhaps, is more common than this, and no delusion could be more complete. The man who accumulates the most has nothing. absolutely nothing, on which he can rely as a protection against any possible condition in

the future which he may dread, except the arm of his almighty Father; and *this* the trusting child of calamity and poverty has, and has it as surely and amply as the most prosperous and powerful of his fellow-mortals.

It is a marked feature in the divine economy, to renew in the followers of Christ an experience, in this respect, like that which perfected the Captain of their salvation, and introduce them to the higher good through a painful renunciation of the lower. Every pastor is acquainted with a small circle of Christians—to him the best known and best loved of the flock—who are enabled to cherish an unshaken trust in God—calm in the sorest emergencies, and cheerful in the darkest hour. And almost uniformly, are they not persons who have reached this happy state by means of a thorough training in the school of suffering? A milder process may possibly suffice in some instances; but how seldom do we find a believer who has apparently gained this spiritual elevation, except through the discipline of chastisement and sorrow? To relinquish cheerfully everything connected with himself, or in any way dear to him, which did not form a part of God's plan for his life, and as cheerfully to embrace and endure all which he did; to hold his health, his family, his friends, his possessions, his labors, his prospects, his hopes, all the sources of his earthly happiness, his life itself, subject at all times to the absolute pleasure of his heavenly Father—to be preserved so far as they might be available to *his* future, and to be sacrificed so far as they were not, without a claim or se-

cret wish beyond,—this grace has rarely, if ever, come to one who has not learned from hard experience that God is his portion.

To every disciple who has made this attainment, the experience which conducted him to it has been thrice welcome. He may have shrunk from the furnace, but when he found in it One by his side who would not suffer him to be harmed, he was amazed at the weakness of faith which had made him afraid. His dreaded trial became the victory of his faith, and the best aid to his heavenward progress; and he learned, with the apostle, to glory in tribulations, bringing to him spiritual recompenses sweeter and richer than all the treasures of earth.

There is no quality of the soul which has been more lauded than its power of decision and of daring. Poets have sung of "the star of the unconquered will," and there is, often, an aspect of sublimity in the impetuous might of an aroused, determined, and defiant mood. But the strength of the most inflexible will is weakness by the side of that quiet trust which draws its spiritual succors from the skies. This has a firmer grasp and a more enduring purpose. With gentle force it detaches the believer from the objects to which he had clung in his human weakness, and presses him up to the spiritual summits of God's covenant love, to the perpetual sunlight of his smile, to the bliss of his constant benediction. In the heights of this security, his place of defence the munitions of rocks, he is safe and unassailable. And the strongest and happiest of all the pilgrims of earth, though little esteemed such

by the world, are those who feel that they have no dependence but the divine promise, and who desire no other.

In this day of our national visitation, we are specially summoned to the exercise of an unfailing trust in God. Many a home which ushered in the past year with glad greetings is, on this bright New Year's morning, darkened by the remembrance that a manly form has passed from its door never to return and recross the threshold. And in how many other homes the merry voices of to-day are to be hushed in sadness by a similar reflection before the close of the present year, the Lord only knows. And families that are not suffering by the war suffer in other ways; his children whom he loveth are passing under the rod; and the needful lessons of dependence and patience must be learned by all. When fully learned and heeded, we may hope, by his blessing, to emerge from all our trials the gainers by all which we have suffered, and the heirs of a better destiny than we had before conceived.

"The light of smiles shall fill again
The lids that overflow with tears;
And weary hours of woe and pain
Are promises of happier years."

AN ERROR CONCERNING FAITH, CORRECTED.

If you imagine that to believe is all, that a single act of faith perfects your character, you will make a calamitous mistake. You will suppose that you have not believed, when you have; and so you will be looking for something that can never come, and which, if it ever seemed to come, would be the worst of delusions. Believing is but beginning. It is for the past forgiveness of sins,

and for the future the working power by which, through grace, you are to work out your salvation. The doctrine is briefly this. The road to heaven begins at the gateway of faith. A true sanctification has for its beginning the confession of sins and reliance upon Christ for forgiveness, and for its ending the same; the first act and the last is the same; the motive power that carries the believer all along the highway of a glorious sanctification is love to Christ, the Savior. Do not mistake upon a point so plain and fundamental as this. There is only one thing in religion, which is sudden, instantaneous, and complete in a moment—and this is the beginning. Conversion, from the very nature of the case, must be instantaneous. There must be a moment in which the act of turning takes place, but thereafter there will be a progressive growth in all virtue and loveliness of character. To be a Christian in a true and proper sense, is to awake to the sense of sin, and under the burden of it to cast one's self upon Christ, as the Savior of sinners, in gratitude and hope. To be a Christian in a still truer and more proper sense, is to have traveled far and long towards the goal of conformity to Christ, until, shining in the light and wearing the lineaments of his character, the believer is a Christian in the sense of being Christ-like! "The salvation of your soul," says the apostle Peter, "is the end of your faith." It is in its fullness a perfection of character, unsullied by a stain; such a love and knowledge of Christ as, with mirror-like fidelity, gives back the image of his glory. It is lamentable ignorance of what it is to be a

Christian, to suppose that it is possible to be all it implies all at once. No ! it is the gradual detection and correction of mistakes, of shortcomings and transgressions ; it is the evolution, by degrees, of all that is in us by nature ; successive and surprising discoveries of what had lain all unrevealed to consciousness before, or at least to conscience ; and in the light of this better self-knowledge, the mortification of all that is wrong, and the engrafting and substitution of the right, the beautiful, and the true. Did those twelve men, who were privileged for three years to accompany the person of our Lord, become Christians all at once ? The time of trial came, and the storm broke upon the head of their Master ; and what is written of those disciples, but that all of them forsook him and fled ? Peter did more than desert him, he denied him with an oath. And so deep went that after repentance, so bitter were the tears he shed, and so much did they wash away, that our Lord called it a second conversion. "When thou art converted, strengthen thy brethren." Many a Christian—nay, most—after they have set out in the divine life, and learn how much it imports to be a Christian, how much in their hearts stands in the way of it, how hardly and how slowly they make any perceptible progress ; doubt if they are disciples at all ; and yet because they are, they are not left to abandon the effort, but, "are kept by the power of God, through faith, unto salvation."

But the greatness of the work to be done makes an immediate beginning the more necessary and urgent, that beginning which is true and

hopeful ; that you confess your sins, and look gratefully, obediently to Christ, the author and finisher of your faith. This beginning is your duty and your privilege to-day ; it is even now within your reach. "Believe in the Lord Jesus Christ, and thou shalt be saved" ; you shall have a present, progressive, and everlasting salvation. The guilt of sin shall be pardoned ; the power of sin broken ; and the effects of sin forever supplanted by the grace of God.

Selected.

THE CHRISTIAN'S AIM, AND THE CONSEQUENCE.

He who lives for the glory of God, has an end in view which lends dignity to the man and to his life. Bring common iron into proper contact with the magnet, it will borrow the strange attractive virtue, and itself become magnetic. The merest crystal fragment, that has been flung out into the field and trampled on the ground, shines like diamond when sunbeams stoop to kiss it. And who has not seen the dullest rain-cloud, when it turned its weeping face to the sun, change into glory, and, in the bow that spans it, present to the eyes of age and infancy, alike of the philosopher who studies, and of the simple joyous child who runs to catch it, the most brilliant and beautiful phenomenon in nature ? Thus, from what they look at and come in contact with, common things acquire uncommon glory.

Live, then, "looking unto Jesus," live for nothing less and nothing lower than God's glory ; and these ends will lend grandeur to your life, and shed a holy, heavenly lustre on your station, however humble it be.

Yes. A man of piety may be lodged in the meanest cottage, and his occupation may be only to sweep a street, yet let him so sweep a street, that, through the honest and diligent doing of his duty, God is glorified, and men are led to speak and think better of religion, and he forms a link between earth and heaven. He associates himself with holy angels. And, though at a humble distance, treads in the footsteps of that blessed Savior, who uniting divinity to humanity, as our Maker made all things for himself, and as our brother man, whether he ate or drank or whatsoever he did, did all to the glory of God; and doing so, left us an example that we should follow his steps. Go and do likewise. Glorify God, and you shall enjoy him. Labor on earth, and you shall rest in heaven. Christ judges them to be the men of worth who are the men of work. Be thy life then devoted to his service. Now for the work, hereafter for the wages; earth for the cross, heaven for the crown. Go thy way, assured that there is not a prayer you offer, nor a word you speak, nor a foot you walk, nor a tear you shed, nor a hand you hold out to the perishing, nor a warning you give to the careless, nor a wretched child you pluck from the streets, nor a visit paid to the widow or fatherless, nor a loaf of bread you lay on a poor man's table, that there is nothing you do for the love of God and man, but is faithfully registered in the chronicles of the kingdom, and shall be publicly read that day when Jesus, calling you up perhaps from a post as mean as Mordecai's, shall crown your brows before an assembled world, saying, Thus it shall be

done to the man whom the king delighteth to honor.

Selected.

For the Gospel Visitor.

THE WORLD AN ENEMY TO THE CHRISTIAN.

The Christian looks upon this world as his most dangerous enemy: strange should he not so view it, when it has its thousands of temptations thrown out to impede his progress toward his expected "abiding city." It would, if possible, get his soul to cleave to things of time—to bow down and worship idols of the dust—to feed on things that have been accursed—to revel in pleasures that are vain, false and transitory. Well might it be said, "he must fight that would win," yea, fight to overcome the world—every thing that exalteth itself against God.

The world would rob the pilgrim of all he is heir to—it would rob him of a clear conscience and the happiness faith insures him in this world—would rob him of a calm transit across Jordan's rolling billows—of a happy reception upon the shores of eternal deliverance—of striking hands with the dear pilgrims gone before—of the great bliss of being, as it were, on angels' wings amidst a chorus of heavenly voices wafted to that holy land where all is glory. Yea, the world's temptations are calculated not only to rob us of those innumerable glories in yonder sphere above, but to bind upon us the wrath of an offended God, that will sink us down,—down to that abyss of eternal woe. Dear reader have you volunteered to fight this great enemy of your soul? if not, turn to yonder blood-stained

banner and enlist at once. The captain is able to take you through,—he never fails, the God of victory is with Him. He has a sword for you that will enable you to overcome death, hell and the grave.

J. S. F.

For the Gospel Visitor.

ON MARK 9 : 29.

"This kind can come forth by nothing, but by prayer and fasting."

These words seem to have taken their rise from a circumstance, which occurred in the days of the blessed Jesus in reference to one possessed of a devil, and it is represented by the Savior as *this* kind, which favors the idea, that there is more than one kind of devils, or that the one devil acts in different ways with different people. — I design to describe a few of the actions which the devil seems to produce in the hearts of men.

The first we will commence with is the *Swearer*, who delights to blaspheme the name of God with oaths and imprecations against the majesty of Him who formed him. Remember, swearer, that the divine law assigns you your portion in hell with him, whom you serve.

We will next notice the *Drunkard*, acting under the same influence. He has a sharp appetite for the intoxicating bowl. The devil leads him to the grogshop or some little grocery. There he gets drunk, and wallows in the mire like the swine.

Here are two men acting differently but under the same spirit, which is the spirit of the devil. Let me not forget to tell the drunkard, Your portion will be in hell, for no drunkard shall enter the kingdom of God. Now here is a swearer, but

no drunkard; here is a drunkard, but no swearer. But both have their portion in hell, if they do not repent.

We will next notice the *liar*, who is much the worst of the three. The tongue is an unruly member; it sets on fire the whole course of nature, and is of the fire of hell. So says holy writ. The liar is calculated to destroy all harmony and peace as far as his influence goes. Being filled with all unrighteousness he likes to raise disturbances wherever he can cast a little fuel upon the fire. He is a backbiter, and consequently a hater of good, spiteful, proud, boasters, inventors of evil things. Thus we see that the liar will have his portion in hell, if he does not repent.

We will also notice the *evil surmiser*. Who is he? Let holy writ speak: "He is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

The above described characters are all influenced by one of this kind of devils that cometh not out but by fasting and prayer, and if the evil surmiser does not repent, he will have to go to hell with that evil spirit, which influenced him to do so much evil in the church. What is evil surmisings? It is to suspect, imagine, suppose, think, judge at random and report the same as truth, which has done perhaps more mischief in the church than any one sin ever committed. But let us remember that this thing will not escape the scrutinizing eye

of the great God, however secret you may think you keep them in your hearts. All that is spoken in secret, shall be proclaimed upon the house tops. All the above characters are dangerous persons, and God has said by the mouth of his apostle: "From such withdraw thyself." 1 Tim. 6: 5.

Lastly we will notice another kind, which we will call a *covetous* devil; as we know that no covetous man can ever enter the kingdom of God, so it seems none like to come under this appellation. We will describe him in a few words, and leave you to be the judge. It is he that makes all he can; saves all he can; and keeps all he gets. He is of no use to himself; neither is he of any use to his neighbor. The covetous devil no doubt can be driven out by fasting and prayer. Just try it in sincerity and truth; and the Savior's word for it, that devil will have to leave his old habitation, and seek rest somewhere else, and the change will be a happy one. It will be the exchange of the demon of covetousness for the Holy Ghost, which will guide you in the ways of all truth.

H. K. of Md.

For the Gospel Visitor.

SWEAR NOT AT ALL!

In the February No. of the Visitor an article appeared, headed "Swear not at all;" written by *Pro Bono Publico*, commencing thus: "We find that our brethren are divided in sentiment upon various portions of Scripture, and sometimes

little friendly conversation through the Visitor results in much good." Now as it takes at least two to hold a conversation, I will converse a lit-

tle, in a friendly way, with the writer of said article on the subject which he has introduced.

1. He says: "It is the conceived and received opinion of a majority of the brotherhood that any thing more than an affirmation in giving testimony before our courts is sinful, for which they base their evidence upon Matthew 5: 33—38 inclusive."

Answer. I hope this is not only the opinion of a majority of the brotherhood, but of the brotherhood generally. Because we have such a good foundation to base our opinion upon; nothing less than the infallible word of God.

2. After quoting the portion of scripture referred to, wherein all swearing is positively forbidden, he says: "Now in the first place we think when Christ said: let your communication be yea, yea; nay, nay; he had no allusion whatever to an oath or affirmation before magistrates or courts, but simply meant, that in common conversation or communication our declarations should be simple, without profaneness of any kind, or without qualifying a simple declaration with an oath."

Answer. This reminds me of a man who, having a controversy with a brother on certain points of doctrine, when being cornered up, said: the scriptures did not mean what they said.

3. After quoting James 5: 12, where the apostle just as positively forbids all swearing, he says: "Now in the council of James it seems very plain that he intended to convey the idea to his brethren that they must be pure, holy and harmless, and above all not to swear, but in their declarations to each other they

should be without needless and profane appeals to God."

Answer. No, my dear brother, in the passage referred to the apostle intended to convey the idea that he actually did convey in plain terms.

4. He says: "To more fully establish our views in this matter, hear James in the 11th verse; Behold we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy. This seems as much as to say that we should have patience in our communications to those of doubtful disputations, and not qualify them by and with an oath, but simply allege it to be so by yea, yea, &c."

Answer. The apostle does not at all seem to say in the 11th verse that we should have patience in our communications to those of doubtful disputations and not qualify them with an oath, but he seems to say just what he does say. He has no allusion to an oath in that verse, but exhorts us in that and the preceding verses, to be patient unto the coming of the Lord, and to take the prophets for an example of suffering affliction and of patience, and reminds us of the patience of Job, and that the Lord is pitiful and of tender mercy &c. It requires no self-denial nor patience to abstain from qualifying our communications with an oath.

5. He says: "Many persons cherish the idea that an affirmation is less binding than an oath, hence prefer the former to the latter. Now we cannot see how an affirmation is less binding or of less magnitude in the responsibility to God and man

than an oath; for the affirmation requires you to tell the truth &c. and the oath only does the same."

Answer. In this I perfectly agree with the brother. If we would willfully bear false witness against our neighbor or speak untruth before magistrates or courts after being qualified by an affirmation, or even without being thus qualified, we would be as guilty before God as if we had taken an oath; for "All liars shall have their part in the lake that burneth with fire and brimstone." Rev. 21: 8.

Well then if an affirmation is just as binding as an oath, and the laws of our country do not require anything more of those who are conscientious about taking an oath, why try to contradict the express command of the great Lawgiver, and to make it appear that He did not mean what He said? If the Savior did not mean that we should avoid all swearing on all occasions when He said, "Swear not at all;" who possesses that wisdom and authority to judge when and where he did mean that we should swear, and when we should not? I think it would be safest to abide by the express declarations of the Savior and his inspired apostles, and not try to deny or contradict any part of the word of God.

I am aware that many professors of Christianity contend that Christ only forbids profane swearing, but He certainly forbids that which was allowed in the Law of Moses, for He says: 'Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, swear not at all. Now profane swearing

certainly was not allowed in the law. So it is plain that He did not only forbid profane swearing, but all oaths. D. S.

Enterprise, Pa. Feb. 13, 1862.

The Family Circle.

COMFORT AT HOME.

A powerful attraction to home is the cultivation of a spirit of neatness and elegance throughout all its arrangements. The eye scarcely ever wearies of a beautiful prospect or a pleasing picture. The aspect of a home should resemble the latter; it should tell its own tale; its atmosphere should breathe of comfort, and its quiet, simple ornamentation delight the eye. There is a brightness about a well kept home, which neither wealth nor magnificence can impart, unaccompanied by taste. To keep best rooms or best of any thing to be used only for visitors' accommodation, is not the wisest policy for a wife to adopt; on the contrary, company rooms contrast too greatly with daily living rooms, and suggest unpleasant comparisons. Neatness and elegance should go hand in hand, one cannot exist without the other; but it must be neatness far removed from formality, and elegance, independent of costliness and profusion. Every article should appear as if intended for use, and every right article in its right place, the very chairs and tables should be suggestive of comfort; not arranged with stiff precision, but in such a way that the attractive portions of a room shall be visible to their occupants.

DUTIES OF A MOTHER.

By the quiet fireside of home, the true mother in the midst of her children, is sowing as in vases of earth the seeds of plants that shall sometimes give to heaven the fragrance of their blossoms, and whose fruit shall be as a rosary of angelic deeds, the noblest offering that she can make through the ever ascending and expanding souls of her children to her Maker. Every word that she utters goes from heart to heart with a power of which she little dreams. Philosophers tell us in their speculations that we cannot lift a finger without moving the distant spheres.

Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips, every expression of her countenance even in the sheltered walk and retirement of home, may leave an indelible impression on young souls around her, and form as it were an underlying strain of that education which peoples heaven.

TEACH IT TO YOUR CHILDREN.

Do not fail to teach the faith which you accept in your own home. If you really desire your children to become rational, intelligent, and happy believers, or if you would prepare them for the duties and responsibilities of life, then carefully instruct them in the principles, while you enjoin the precepts of the religion of Christ. You cannot safely let them alone. You must fill the barrel with wheat, and let the enemy find no room for tares. The minds of the young cannot remain unoccupied and empty. Neglect to teach truth—pure, inspiring, life-giving truth—and others will

teach what you must regard as pernicious error. Be cautious. The infidel will whisper his doubts concerning the providence and even existence of God. The man who denies the miracles of the New Testament and rejects the authority of Christ will implant his opinions in their young hearts, and ere long, going a little beyond their teachers, it may be they will plunge in utter and open unbelief. — Some individual who accounts death a final and perpetual sleep, will, by and by, persuade them that they are in no way exalted above the brutes, and that when they lie down in death soul and body will inherit the same grave. To all these influences and dangers, as well as temptations to vice and crime, our children are constantly exposed, and it is our bounden duty to be regular and constant in our efforts to nurture them in the doctrines and spirit of that Gospel which God has given for the guidance and redemption of man.

Youth's Department.

LITTLE BY LITTLE.

Do my dear young friends ever think how almost all that is good comes to us? Did you ever see a farmer planting and sowing? Down in the moist earth goes the seed and yellow corn, grain by grain, little by little. God sees the farmer at his work, and knows full well that he has done what he could: so he kindly sends the gentle rain, drop by drop, and not one of these little drops ever forgets its errand upon which the good God sends it to the earth.

"I have found you out," said the raindrop to the tiny grain of wheat,

"though you are dead and in your grave, God has sent me to raise you up."

Well, there is nothing impossible with him; so when the rain-drop has done its errand, a spark of life shoots out from the very heart of the tiny grain, which is dead and buried, and little by little it makes its way out of the tomb, and stands a single blade in the warm sunlight. That is nobly done; and if the great God pleased, he could make the little blade strong and fruitful in a single moment. Does he do this? No. Little by little does the stalk wax strong; and its leaves grow slowly, leaf by leaf.

Is it not so with every thing that is good? Should we like another way better? Impatience would.

It was only a few days ago that I heard a little girl say:

I am tired, tired, tired! Here is a whole stocking to knit, stitch by stitch! It will never be done."

"But was not this one knitted stitch by stitch?" I asked, taking a long one from her basket and holding it up.

"Yes."

"Well, that is done."

The little girl was counting, instead of knitting her stitches. No wonder that she was tired.

Did you ever see a mason building a house of bricks?

"Poor man!" Impatience would say; "what an undertaking, to start from the earth and go on so far toward the sky brick by brick!" Who ever saw a patient, persevering person try, and not succeed at last? So, then, step by step, which is God's way, must be the best way.

Let us see that we do every day what we can. Any little boy or

girl who, in looking back upon a day gone by, can say, "I have done one thing well," may be happy in the thought that she has taken one step in the way of wisdom. But remember one thing, dear little friend, the buried grain of wheat would never start into life if God did not send it help, and it is by the same help that it increases day by day.

As the little rain-drop—God's beautiful messenger—descends into its tomb, so in the darkness and death of sin, the Holy Spirit comes to us. If he breathe upon our hearts, we live to do good; without him, we do nothing good. Let us obey this Spirit, and all good will be ours at last though we gain it little by little—*Early days*.

Q u e r i e s .

1. THE BARREN FIG TREE.

Dear brethren and Editors:

I would like you to give us an explanation, if you think proper, of Mark 11: 12, 13, 14. Why was the fig tree cursed for not bearing fruit out of season?

J. W.

Answer.—The verses referred to read thus: "And on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, no man eat fruit of thee hereafter forever. And his disciples heard it."

This fig tree was, we think, designed to be symbolical of the bar-

renness of unconverted men in general, but more especially, of the Jewish nation. All men should bear fruits of righteousness; and if they do not, they will surely perish under the curse of the Lord. But the difficulty in the query to be removed is found in the circumstance that it was not the season for fig trees to bear fruit, and yet this tree was cursed for not having fruit on it. This miracle occurred probably in March or April, and at that early season figs were not ordinarily ripe. But let it be remembered that the fruit of the fig tree appears before the leaves. Therefore when leaves were discovered on that tree, although it was too early for figs, it nevertheless by its leaves led people to expect it had figs on it. It was then likely to deceive the traveler who passed by. It deceived him by promising fruit when it had none to give. And in this respect it was a remarkable symbol of the Jews. What high pretensions to holiness did they make, and how much did they boast of their righteousness! And by their boasting of their righteousness, they led people to look for much sanctity of life, but as their characters became known, there was a disappointment experienced, for they were not what they professed to be. They were not so much condemned by Christ for having so little piety, as for professing so much, and then having none. Thus did the barren but promising fig tree symbolize the Jews and all hypocritical professors of religion. And the curse pronounced upon it, is a symbol of what such may expect when their dues are meted out to them.

2. LUKE 4: 25—27; HEB. 2: 2.

Dear brethren:

Please give us an explanation of the following subjects: Why was Elias sent to none of the widows save the widow of Sarepta, and why was none of the lepers in Israel cleansed but Naaman the Syrian? Luke 4: 25—27. Had the apostle reference to any particular words spoken by the angels? If so, what words are referred to in Heb. 2: 2?

J. H. G.

Answer.—The words in the first passage referred to read thus: "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." Christ had in the 24th v. the verse preceding those above quoted, declared that "no prophet is accepted in his own country." And as he was not accepted in his own country, he, consequently, could not there perform miracles because of their want of faith in him. And as those of other places would believe in Christ before those of his own neighborhood, the former would share in his blessings while the latter would not. This might appear incredible to the people. But he gives them to understand that the people of his time and country, were not the only people who failed to have faith in their own prophets. He refers to Elijah and Elisha the two

great prophets of a former age of the world. For while there were many lepers and widows in their own country, these seemed not to have sufficient faith in God and his prophets to apply to them for help. While two foreigners or heathen, (for the widow of Sarepta and Naaman the Syrian leper were both foreigners) applied to the prophets of the Lord and were graciously blessed. God requires faith in those who would successfully apply to him for his help and blessings. And although the Jews were his peculiar people, yet when these would not believe, they failed to enjoy his blessing. But the heathen who believed were accepted. And the reason why Elijah was sent to no more widows, and why no more lepers were cleansed, is because the confiding, persevering, and obeying faith, which is the condition upon which heaven bestows its peculiar blessings, was only found in the persons alluded to.

The second passage in the query reads thus: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," &c. We are inclined to think that the word here alluded to as having been spoken by angels has reference to the law given on Sinai. The following passages seem to confirm us in that idea: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before the coming of the just One; of whom ye have been now the betrayers and mur-

derers: who have received the law by the disposition (*some translations read administration instead of disposition. J. Q.*) of angels, and have not kept it. Acts 7: 51—53. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediation.'" Gal. 3: 19. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68: 17. In all these passages angels are associated with the giving of the law. What part the angels took in the giving of the law on Sinai, is not so plain, but it is evident they were present, and performed some agency in the transactions of that solemn occasion.

Correspondence.

Extract of a Letter.

— — — The Visitor has been much satisfaction to me, and given a great deal of wholesome admonition to its readers. I am glad you have sent me the first number of another volume, and like to read the views of my brethren on different subjects, and was pleased thus far, with one exception. One article I thought ought to have given place to a better subject, than mere TOBACCO.—What I find in the New Testament to be the greatest evil about man is that little member called the tongue. "It setteth on fire the course of nature; and it is set on fire of hell." Please to write to the brother that did admonish us on that tobacco-weed, to give us in the Visitor a good admonition on that little member.— —

J. T.

NEWS FROM KANSAS.

Kansas, December 12, 1861.

Dearly beloved brother.—Through the kind favors of a merciful God I can say to you that we are as well as common, and the members in general as far as I know, concerning bodily health. But a distress of mind is almost daily renewed hearing of and seeing how some dear brethren and friends are distressed and persecuted from place to place. Although Kansas is so far undisturbed excepting a few small outbreaks committed by the rebels on the Eastern State line. Our laboring brethren in Missouri had all to flee; brother William Gish had come to us, and had lived awhile in Kansas, but is now moved North. Br. Jacob Kaub with much trouble and distress got his family here, though the best of his team had been taken from him, and his son was badly hurt, but has recovered again.

Br. Joseph Renney and br. John Firestone came to my house on last Saturday, the latter being robbed of his wagon and part of his team, had to leave all his property and some of his family behind; his wife has now gone back, and will try to bring the children clothing and bedding. Their crop is taken and destroyed. These brethren report, that seven conservative Union-men were killed near the Kansas line, as they came. One being crippled was lying in the prairie-grass, and the rebels set the grass on fire, and burnt him to death.

By the last account there were yet 5 families of the brethren in Missouri, who have to make their escape from a merciless rabble.—Thus it is our destiny to experience, how

those double tongued men, calling themselves Gospel preachers, appeared so friendly, and so smoothly invited our brethren to their pulpits, and the brethren sometimes obeyed to the annoyance of some of their members. Now these same tongues want us all to take up arms and follow them to the field of battle, and (say they) "if you do not, you are our enemies, and as such we will treat you." — —

Thus, dear brother, it appears the time is near at hand, when we may be glad, if we can meet on mountains; in dens and caves and other secluded places, away from our enemies, and leaving behind fashionable carriages adorned with fringes of all colors, gilt or silver plate harness, and instead of wearing watch guards round our necks, perhaps then some brethren will have to stand guard while the congregation is at worship, to give notice of the approaching enemy.

Bear with your weak brother; the 'great distress daily before our eyes causes every thinking mind to reflect, to contemplate scripture, and to look forward for events to come. From present appearances it seems the meek and humble followers of the Lamb of God may soon have the apostle Peter's part to pass through to be sifted as the wheat. Brethren, let us earnestly take heed to the words of Him who spake as never man spake; those I mean, where he says, "I say unto you all, Watch! The midnight hour is fast approaching; the cry, the bridegroom is a coming, may soon be heard. Watch! lest we may be found asleep. Brethren, pray for us. Greeting you in love.

JACOB ULRICH.

TO HENRY KURTZ.

NEWS FROM THE SOUTH.

Dear and much respected brethren. I will try to write you a little to let you know something about the condition of the Southern affairs, and the hard times there. Last spring having left there on account of being drafted to go into the service of the Southern army, I left Shenandoah county, Va. on the 12th of July leaving my family back there. I made my way to the state of Ohio secretly through the mountains, until I got to where I was safe. During the time I was in Ohio I heard a great deal of suspicious news about the condition of the brethren and friends in Virginia, but I could hardly think it creditable. I heard that the old men were compelled to go to war to the ago of sixty—which was not true.

This gave me trouble on account of my family; for I knew that they were depending on some of the old men for assistance. So I resolved to go back to Va. to rescue my family. I got home December 4, but in a few hours I was compelled to flee again for safety. I staid in the valley concealed by day, and traveled by night for about ten days, before I could get any one to agree to move my family away. During this time the officers got after me; they came and searched my house by night, and threatened that if they got me, death would be my portion. But they were disappointed in getting me. I kept myself concealed till I succeeded in getting my family moved about 20 miles. There they were stopped and searched and threatened to be robbed of their all; but finding nothing to convict them they were discharged and let go. So they proceeded on their way, and got through; and now we are safe in the West.

The pressure is very great in the South. Prices are very high; Salt \$5 ¢ bushel, Coffee \$1 ¢ lb. Pork \$11 ¢ cwt. Some of the brethren have been forced to go to war—such as were not able to pay high prices for substitutes. Some have paid as

much as \$50 ~~per~~ month and upwards. It had been reported in the West that some of the brethren were hung; but I have not learnt any such things. I know that brother John Kline is still living and in health, although there have been some hard threats, yet none were hurt more than being stripped somewhat of their horses, wagons and grain for the use of the army.

The brethren have still been permitted to hold meetings, but they do not know how long they will be permitted to enjoy that privilege. My troubles have been great, but perhaps some others have seen greater ones. I would not suffer myself to be taken as long as there was a chance to run. We are compared in the Scripture to sheep, and we know the nature of sheep; they will run from danger. We are commanded by the law of heaven to be as wise as serpents, and harmless as doves; so I thought it my duty to flee for safety, and to try by the help of God to screen (withhold from) the great evil in helping to destroy the government.

Now I may thank the Lord for his protection during our trials. (Here, the letter being written with a pencil, the balance is rubbed out, so as to be illegible. The letter is without date or signature. On a slip it says: My address is John K. Leedy, Millersburg, Iowa co. Iowa.)

In the same envelope we found a copy of the minutes of the last Y. M. and the following letter from our dear brother John Kline in his own handwriting:

Letter from brother Kline.

Bowmansmill, Rockingham, Va.
Dec. 10, 1861.

Dear brother.—I take my pen to drop a few lines to you, as a chance presents itself by which probably I may communicate a little to you. I had made several arrangements to get letters over but all failed, and I am informed by br. J. L. that you did not get the copy of the minutes br. B. F. M. the secretary of the A.

M. sent you; so I at once copied them, and herewith send you a copy. We had them not yet printed, as we still hoped that some way would open that we might get them, but intend having them now printed forthwith for the benefit of the brotherhood South. We are in a deplorable state of things which I cannot now state, but a state which has evidently been brought about by the interference of the Southern rights as they call it here, and the excited political feeling at the South, with the suffering of God, who suffered it to humiliate us,—all the brotherhood. Some of them have been forced to take up arms, and go to the army, some of them even bound and driven or dragged,—the rest you may guess at. Thus the liberty of conscience of the once happy country of Washington, has fallen into military despotism. May God stay the awful hand of destruction of this unjust and unnecessary conflict between brethren of the same stock. Brethren, pray for us, and never forget us at the throne of grace. We feel as though persecution is right at the door. How long we will be permitted to write, or speak in public we know not. A few of our brethren have been taken before magistrates, but none condemned; no not even a charge preferred against them that could be established. Notwithstanding all this our arms of the churches have increased beyond any thing known in our parts heretofore. In our little arm upwards of 70 were baptized this summer, and still they are coming, and so in all the other arms, or at least in many of them. If I were not afraid that this letter might be opened, I might and could write much more, but it must so suffice for the present. God bless you. Love to all and our hearty greetings to all. Farewell.

JOHN KLINE.

THE MINUTES OF OUR LAST YEARLY MEETING

came at last to hand with the fore-

going letters on the 25th of last January. There is no provision made for their publication on our (Northern) side, except some 20—30 have been paid for last summer here. Br. Kline states (according to his letter above) that they contemplate to have them printed on their (Southern) side for the benefit of the churches there. Our readers know, that we proposed to publish them in the Visitor; but strong remonstrances were sent in against this, and we do not like to give any offence.

Under these circumstances we can see no better way to do, but just to leave it to the churches generally. If our northern churches will order a sufficient number of copies, we will print them; if not, we will leave the matter till next yearly meeting. Meanwhile we give below a very brief abstract of the same Minutes, merely stating the points presented.

ABSTRACT.

Query 1. is concerning social meetings.

Query 2. concerning brethren who teach school to hold exhibitions accompanied with music at the end of a term.

Q. 3. About members not conforming to the order of the brethren in dress.

Q. 4. Concerning indebtedness of estates.

Q. 5. Concerning the right of members to hold forfeit-money.

Q. 6. About printing and reprinting all the Minutes of Y. M. extant.

Q. 7. Concerning the Mission question.

Q. 8. About administering the communion to the sick.

Q. 9. How expelled members may be received again by the church?

Q. 10. About brethren's children participating school-debates and exhibitions.

Q. 11. Concerning old complaints being renewed after having broken the bread of communion.

Q. 12. Concerning receiving com-

plaints in the church before the first step has been taken.

Q. 13. Remonstrating against a treasury for the exclusive benefit of the ministry.

Q. 14. About the postponing of the revision of our Hymnbooks.

Q. 15. Concerning the choice of the standing committee at Y. M.

Q. 16. About the propriety of public discussions with other professors.

Art. 17. Appointing a committee to Kansas, (which will probably require a reconsideration; see Gospel Vis. of last year No. 11. page 349.)

Art. 18. A committee appointed to visit Randolph co. Va.

Art. 19. About the mode of appointing brethren for the Oregon-Mission.

Art. 20. Concerning the next Annual Meeting, we give the whole article.

"The request of the churches in the Miami Valley for the Yearly Meeting in 1862 was favorably received and granted; therefore, the Lord willing, our Yearly Meeting will take place on Pentecost next in br. Abraham Erbaugh's district, 10 miles from Dayton, Montgomery co. Ohio, 3 miles from Brookville station on the Dayton and Alton Railroad. Letters addressed to br. A. Erbaugh at New Lebanon (Montgomery co.) O. will be attended to."

Signed by JOSEPH ARNOLD, GEO. SHAVER, PETER CRUMPACKER, MARTIN MILLER, DANIEL MILLER of Ohio.

JOHN KLINE, Moderator.

B. F. MOOMAW, Secretary.

OBITUARIES.

Died in Bedford county, Pa. August 15, 1861 HENRY SELL, son of brother John and sister ——— Sell, aged 25 years and 8 days. He was only one day sick, and died with the cramp-colic. He was a subscriber to the Visitor, but whether he had obeyed the Gospel, is not stated.

Died in the Mississinawa church, Blackford county Ind. on the 25th of December 1861 of congestion of the brain brother DANIEL HOLLER, aged 26 years and 8 months. He was a son of brother Christian and sister Mary Holler, who reside in the Buck Creek church, Henry county, Ind., and leaves a disconsolate widow and one child to mourn his absence. Funeral

services by br John Studebaker and Daniel and Jacob Bowman from John 11 : 21, 26.

LEVI HIMES.

Died in Dauphin county, Pa. November 8, 1861 Widow ——— HENRY, aged 87 years, 10 months and 23 days.—Also December 26, LIZZIE BERST, aged 2 years, 4 months, 4 days.—Also January 2d, ELIZABETH SCHIFFER, aged 3 years, 2 months and 5 days.—Also January 5, MARYE HENRY, aged 17 years, 6 months and 1 day. This sudden death of a blooming daughter brought not only grief to the bereaved parents, but also to her young companions, seeing her die apparently without hope. May this be a solemn warning to others not to put off repentance.—These funerals were all attended by the subscriber and others.

Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled
Then in heav'n with joy to greet thee,
Where no farewell tear is shed.

WILLIAM HARTZLER.

Departed this life January 21, 1862 at the house of her uncle Amos Dismant in Montgomery county Pa. in the full faith of a glorious immortality Sister LIZZIE A RHOADES, (late ward of br Isaac Price) in the 22d year of her age. Her disease was consumption.

Died in Upper Conowago church, Pa. January 13, HETTY RAFFENSPERGER, daughter of br Peter H Raffensperger, deceased, aged 13 years, 10 months and 20 days. The family was sorely afflicted; eight were laying sick with typhoid fever at the same time, but all recovered except Hetty. Funeral service by br Eld. A Brown and Dan Longenecker from Ephes. 6 : 1.

Also in the same church January 20, our beloved brother BENJAMIN LEREW, aged 29 years, 8 months and 29 days; leaving a young widow, a sister in the Lord, and one small child. Funeral services by the same from Rev. 22 : 14.

ADAM HOLLINGER.

Died in Snakespring Valley church, Pa. January 17, ROSINA STEEL, daughter of Abraham and Sarah Ann Steel, aged 5 years and 11 months. Funeral services by the brethren from Rev. 14 : 13.

Died in Kentucky, sixty miles south of Louisville, Dec. 1861, JOHN GRINDLE, son of br Jacob Grindle, aged 24 years the 29th day of September 1861. His remains were brought home and interred in the graveyard on the Limestone Ridge in Wyandot county Ohio, near his fathers.—He was a worthy young man—much esteemed by all around him, and leaves many friends to mourn their loss. Funeral services by the writer from Job 14 : 1. He was a soldier in the 49th O. Regiment.

JOHN P. EBERSOLE.

John the brave for heaven has left us,
Where his soul in bliss can dwell
Though God's goodness has bereft us,
His great wisdom none can tell.
When the heart is sad and lonely,
And the eye is dimmed with tears,
Then upon his image only,
Dwell our thoughts through weary years.
Farewell John, our pride and dear one,
We must bid thee now adieu;

Yet, we know, that thou art near One,
Who has died with love for you.

C HEMING.

Died in South Hanover, Dauphin county, Pa. November 11, 1861, of scarlet fever, CATHARINE KEEFER, daughter of br Jacob and sister Mary Keefer, in the 11th year of her age. Funeral discourse by brethren Jacob Rider, William Hertzler and John Etter.

Died in the same place and house November 12, DANIEL KEEFER, youngest son and child of the same parents, in the 8th year of his age. Died with the same disease. Funeral discourse by br John Etter

Died in West Hanover, Dauphin county, Pa. and same church November 2, 1861 of Scarlet fever, ANDREW KEEFER, eldest son of brother John and sister Elizabeth Keefer, aged 7 years, 2 months and 5 days. Funeral discourse by br'n Jacob Hollinger, William Hertzler and John Etter.

Farewell, farewell, ye parents dear!
For sweetly lay we slumbering here;
Then ready be, for die you must,
And with your children sleep in dust.

Farewell, dear brothers, sisters, too,
We're parted for a while 'tis true,
If garments white you do retain,
We'll meet and no more part again.

There's glory, rest and peace and love
In that blest region up above,
Which we enjoy and long to see
You ready for our company.

Farewell, my friends and kindreds dear,
We are not dead but sleeping here,
For Jesus us on earth did love.
And now we dwell with him above.

Oh then prepare, for die you must,
And with your children sleep in dust,
Until the Judgment day will come,
And then we'll all unite at home

HENRY BALSBAUGH.

Died at Monrovia church, Frederic county, Md. January 15, 1862 br THOMAS SNYDER, eldest son of br William and sister Sarah Snyder, in the 22d year of his age. Funeral services by br David Reinhart.

We've laid thee in the silent tomb,
Although but twenty one;
Thy days were short, thy trials few,
And thy life's task is done.

And oh thy father's bowed with grief,
Thy mother's heart rent sore
To see thee sleep thy last sad sleep
To wake on earth no more.

But thou wilt rise far, far above
This cold unhappy world,
And rest secure in Jesus' love,
Escap'd from death's stronghold.

L. R.

Died near Ringgold, Washington county, Md. January 14, 1862, DAVID NEWCOMER, son of David and sister Catharine Newcomer, aged 3 years, one month and 3 days. Funeral discourse by the br'n J F Rohrer, D Holsinger and D F Good.

He is not dead but sleeping
Beneath the earth's cold sod;
Rise, turn your mind from weeping,
And put your trust in God.

When gathered round the circle
Of home's endearing ties,
You'll miss dear little Davie;
He lives above the skies.
Around the throne of Jesus
His little spirit stands,
And lisps to God the praises
Our Savior doth command.
Oh may we all meet Davie,
Where friends no more shall weep;
For those who die in Jesus
That death is only sleep.

SALLIE.

Died near Ringgold, January 14, HARVEY MILTON WILES, son of Jacob and Elizabeth Wiles, aged 4 years, 8 months and 7 days. Funeral discourse by the same as the foregoing.

Farewell, farewell my parents dear,
I am not dead but sleeping here
Prepare for death, for die you must,
And with your Harvey sleep in dust.

York S. Springs, February 2, 1862.

Dear brethren: Again we were visited with the messenger of death in Upper Conowago church by calling away our friend MARIA WEAVER, on the 29th of January 1862, daughter of br Samuel and sister Sarah Weaver, aged 35 years, 8 days. Death caused by Typhoid fever. Funeral service by Elder br Adam Brown and Joseph Myers from 1 Pet. 1: 24.

ADAM HOLLINGER.

Died in Poplar Ridge congregation, Defiance county, Ohio br ELI MARCKEL, who settled in this country some 40 years ago,—when there was but six white families living between Perrysburg and Ft Wayne, a distance of 100 miles by land, at the age of 67 years, 9 months and 6 days. Funeral text Rev. 14: 12, 13 attended by John Brown of Williams county and Jacob Lehman of this congregation.

JOHN ARNOLD.

Fell asleep in Jesus in the Yellowcreek church, Bedford county, Pa. br Daniel F Miller, aged 44 years, 3 months and 29 days. Disease Typhoid fever with inflammation of the brain. Occasion improved by the brethren from Rev. 14: 12, 13. His funeral this day was attended by a large concourse of people. The deceased was a deacon in our church for more than seven years, which office he faithfully performed. He was universally respected by all who knew him. In him the community has lost a benevolent friend, the church a faithful deacon, and the family a kind father. He left a disconsolate widow and 8 living children to mourn their loss; and four children who fell asleep in their infancy, whom he met, we hope, in the regions of the disembodied saints in glory. Rest with them till the thrilling sound of the trump of God shall call forth his body, clothed with immortality to swell the anthems of the redeemed in heaven.

1. Farewell, dear companion, I leave you 'tis true,
The journey to heav'n you do faithful pursue,
Ere long, I do hope, you will meet me on high,
To sing and rejoice with our Christ in the sky.
2. Farewell, my dear brethren, the loss you sustained,
Is ample rewarded by what I have gained;
My course is now finished, the victory won,

In heav'n you will meet me, that blessed sweet home.

3. Farewell my dear sisters, prove faithful and true,
Keep Jesus, and heaven, and glory in view,
Your troubles, and trials will soon have to cease,
Then you will rejoice all to meet me in bliss.
4. Farewell my dear daughter, the choice you have made,
To follow the Savior, yea Christ the great Head,
Will gladden your soul when you have to leave here,
To meet me in glory—released from all fear.
5. Farewell my dear son, who do still stand without
The pales of the church—what makes you to doubt?
Delay not, delay not, your Savior embrace,
So that you may meet me in that happy place.
6. Farewell my dear children in your infantile state,
Obey lovely mother, who now is your head,
Be careful of sinning,—fear God in your youth,
Your kind Jesus embrace, and do follow the truth.

LEONARD FURRY.

Died in Berlin district, Somerset county, Pa. on February 4, 1862, ELLEN, daughter of br Ephraim and sister Barbara COBER, aged 5 years and 4 days. Disease croup and diphtheria.

1. Mourn not ye whose child has found
Purer skies and holier ground;
Flow'rs of bright and pleasant hue,
Free from thorns and fresh with dew.
2. Mourn not ye whose child hath fled
From this region of the dead,
To yon winged angel band,
To a better fairer land.
3. Knowledge in that clime doth grow,
Free from weeds of toil and wo,
Joys which mortals may not share;
Mourn ye not, your child is there.

Preaching on the occasion by brethren Jacob Blaich and George Shrock from Isai. 3: 10, 11.

Also in the same place February 5, IDA ANNETTE, daughter of Israel and Eliza COBER, aged 1 year, 3 months, and 13 days. Preaching by the brethren J Blaich and G Schrock from Mark 10: 13, 14.

Dearest children though ye left us,
And your loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

Farewell Ida Annette and
Dear Ellen too;
Yet we hope again to meet you,
Where no farewell tear is shed.

Died on the same day in the same district ISAIAH, son of br Peter and sister Phebe BEEGHLY, aged 6 months and 28 days.

Dear parents lift your weeping eyes
To that bright heav'n above,
For there your precious babe now lies
In Jesus' arms of love.

Preaching by the brethren J Blaich and G Schrock and William Sewitz from Matthew 24: 44.

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Prospectus Of the Gospel - Visitor

For the year 1862, Vol XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

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HENRY KURTZ.
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. XII.

April 1862.

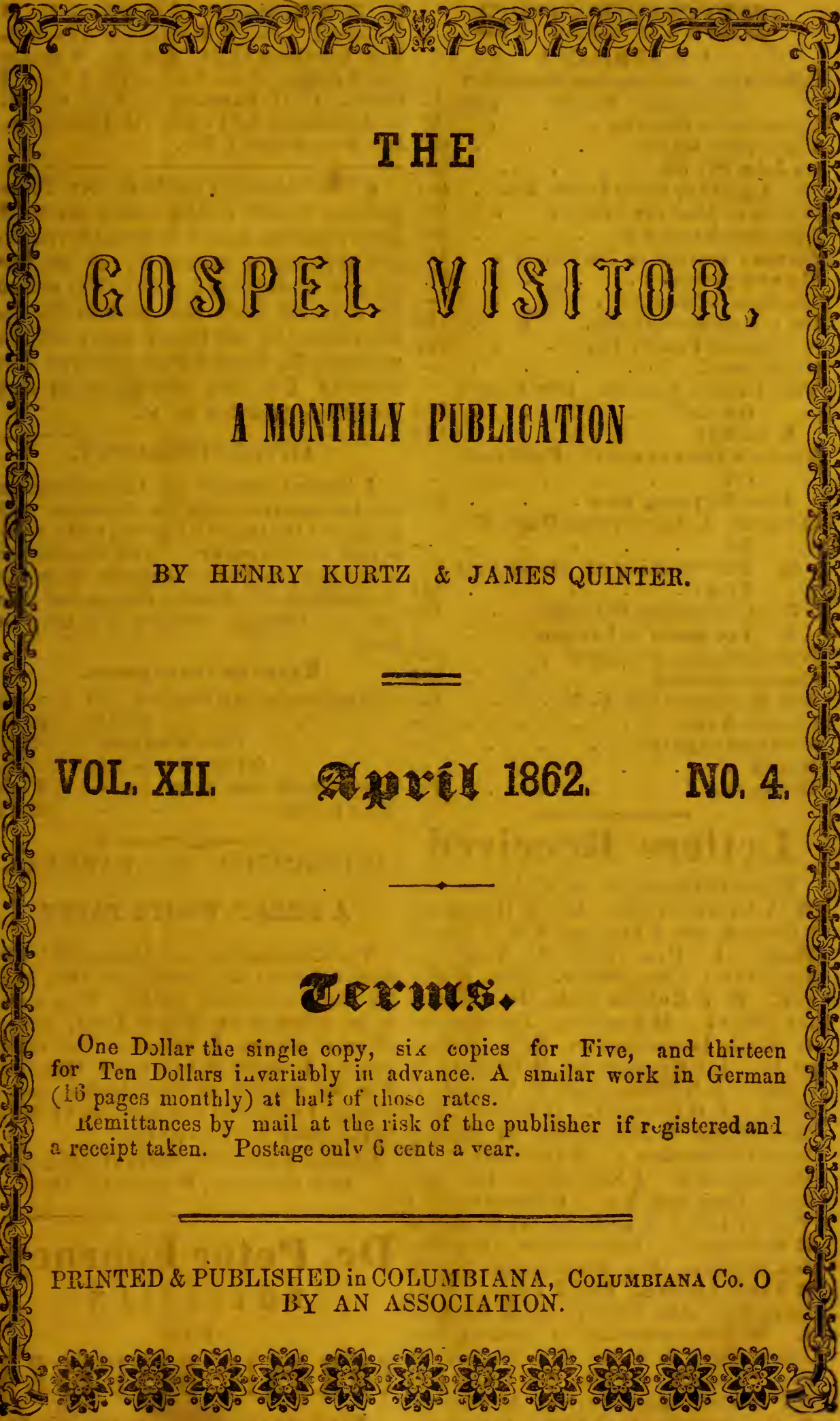
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THE GOSPEL - VISITOR.

VOL. XII.

April 1862.

NO. 4.

Difficulties urged against Immersion, considered. No. 2.

THE SCARCITY OF WATER IN JERUSALEM AND OTHER PLACES.

It is well known to those who are acquainted with the controversy relative to the mode of Christian baptism, that the scarcity of water in Jerusalem and other places in the east, has been urged against Immersion, by those who advocate sprinkling. This objection, however, like many others, has no just foundation.

Many of the cities and towns of Judea were furnished with pools and cisterns, which were supplied with water from fountains, which were common in that country, or from rain, which fell at times in abundance. Jerusalem possessed a number of pools. Several are mentioned in the Bible.

1. *The Upper Pool.*

In 2 Kings 18: 17, mention is made of the Upper Pool. Its dimensions according to Dr. Robinson, are, length 316 feet, breadth 218 feet at one end and 200 at the other, and depth 18 feet. This pool was probably made by Solomon who says, "I made me pools of water." Eccl. 2: 6.

2. *The Kings Pool.*

"Then I went on to the gate of the fountain, and to the king's pool." Neh. 2: 14. This pool according to Dr. Robinson, is "fifteen feet long by five or six wide," and "six or eight feet high. The water in the basin formed by the floor of this chamber is from one foot to three feet deep, and any desired depth be-

ing readily attained by throwing a dam across the outlet; and Dr. Robinson says this is frequently done by the natives.

3. *The Lower Pool.*

"And ye gathered together the waters of the lower pool." Isai. 22: 9. Dr. Robinson's measurement of this pool is as follows: length along the centre 592 feet; breadth at the north end 245 feet; and at the south end 275 feet; depth at the north end 35 feet, and at the south end 42 feet. This pool is thus described by the Rev. George W. Samson who visited Palestine a few years ago. "It is rather a *pond* than a pool, unlike all the others about Jerusalem, being formed by two dams built across the bed of the valley; these dams forming the *ends* of the reservoir, whilst its *sides* are the sloping sides of the valley. It is in fact formed like a New England mill pond; except that it has a dam at the *head* as well as the foot of the pond. A covered passage leading from the upper pool comes in at the upper dam, and though now dry like the upper pool, it was originally supplied, doubtless, from that pool with the rain and spring water which once filled it. The immense aqueduct from the Pools of Solomon south of Bethlehem, also crosses the valley about 220 feet above the upper end of this pool, and probably from this aqueduct a supply of water was also obtained; for the dam at the head of the pool (or pond) evidently indicates that the water in the pool was

once made to rise above the ordinary level of the valley, so as to require a raised embankment to restrain its spread. Though this reservoir is now dry, in the day of the Crusaders it was well supplied with water. Here then, again, is an immense reservoir, acknowledged by all to have existed long before the days of Christ and of his apostles. So late as the days of the Crusaders, it was so abundantly supplied with water that all the city were allowed to use it freely, and it was the great watering place for horses. From the rains, the aqueduct, and the Upper Pool, an ample supply of water could have been obtained to keep it full when those structures were in their perfection. The pool, of course, was made of its ample dimensions with the intention that it should be filled, and it is a presumption which no ingenuous mind would think of disputing, that it was, in its original perfection, kept filled. The days of the apostles were just subsequent to the time of Herod, who repaired with the greatest care the reservoirs at Jerusalem and throughout Palestine; and no foreign invasion had between his day and that of the apostles occurred to break up or impair those structures. There is, therefore, an historic certainty, that when the Spirit of God was poured out at Jerusalem, after Christ's ascension, there was in this single reservoir, covering as it does more than *four acres of ground*, and its sides having a slope just adapted to a descent for immersion,—there was, in this single reservoir, ample room for all the seventy, and for the twelve added, to act as administrators of the sacred rite." (Samson's letter to Dr. Chase.)

4. *The Pool at Bethesda.*

Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. John 5: 2. Dr. Robinson's measurement of this pool is as follows: length 360 feet, breadth 130 feet, and depth 75 feet. Here we have in the time of Christ an expanse of water covering about an acre of ground. This pool would have afforded ample facilities for the immersion of the three thousand converts on the day of pentecost.

5. *The Pool of Siloam.*

Reference is made to this pool in John 9: 7; "Go wash in the pool of Siloam," said the Savior to the man that he healed. It is said to have been 53 feet long, 18 broad, and 19 deep. Josephus thus refers to this pool: "Now in the valley of the Cheesemongers, as it was called, and was that which we told you before distinguished the hill of the upper city from that of the lower, extended as far as Siloam; for that is the name of a fountain which hath sweet water in it, and this in great plenty." Wars of the Jews v. 4. 1. In a description which this celebrated Jewish historian gives of Jerusalem, the following passage relative to the supply of water at Jerusalem, occurs: "There were, moreover, several groves of trees, and long walks through them, with deep canals, and cisterns, that in several parts were filled with brazen statues, through which the water ran out." Wars of the Jews v. 4. 4. There is no evidence then wanting to prove the sufficiency of water at Jerusalem for immersing all that are represented to have been immersed. From the number and extent of the pools mentioned in the Bible, and

from the canals and cisterns described by Josephus, in the immediate vicinity of Jerusalem, we ascertain that the facilities in that locality were all that could be desired for immersing any number of persons. And surely the objection to immersion drawn from the scarcity of water at Jerusalem is a very weak one, to use the mildest language relative to it. How unlikely that a city possessing the population that Jerusalem possessed, and inhabited by a people whose religious and general habits required so many ablutions, should not be well supplied with water, if the means to supply it were at all available. And that there were means available for the supplying it with plenty of water, is well known from the history of the country around it.

In like manner it may be clearly proved that all those localities in Palestine where baptism is said to have been performed, possess ample facilities for immersing. The following language of Moses gives us some idea of how well the land of Palestine is supplied with water: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of the hills." Deut. 8: 7. Here it will be noticed that Palestine is distinguished for its brooks and fountains, and the authority is divine. When Sennacherib King of Assyria was about invading Judea, it is said that Hezekiah king of Israel "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. So there was gathered much people together, who stopped all the fountains, and the

brook that ran through the midst of the land, saying, why should the kings of Assyria come, and find much water?" 2 Chr. 32: 3, 4. We find from this passage, that instead of there being but little water in the vicinity of Jerusalem, there was "much water" there.

A candid and intelligent investigation, then, of the facilities possessed by Jerusalem, and the land of Palestine in general, for the immersing of believers, will enable the sincere inquirer to see that the difficulty arising from the want of a sufficiency of water is only imaginary and does not exist.

J. Q.

For the Gospel Visitor.

THOUGHTS ON THE WAR.

"Ye have feared the sword; and I will bring a sword upon you, saith the Lord God." Ezek. 11: 8.

Dear readers of the Visitor.

As this passage presents itself to my mind, I will endeavor to pen a few lines relative to the same, or rather start a few enquiries for our consideration. True it is that the sword has come among us, with all its terrible consequences. And but few if any have not felt its stroke in some way. But O! in some places desolation and distress have marked its tread to a fearful extent. The first question which naturally arises, is, Has God our heavenly Father done this? In all ages of the world punishment has followed disobedience. And to whom does the right of punishment belong, but to him who is the aggrieved party? As a nation have we obeyed God? As a nation have we honored him? On the other hand, as a nation has he not lay-

ished his blessings upon us? How have we received them? Have we felt that we are unworthy of all these things, and humbled ourselves before him? or have we become a proud and boasting people, that we must be brought to see wherein our strength lies, if it is even beneath the desolation of the sword? I have merely started these enquiries which I hope we may all consider. And if we conclude that God has done this, it will naturally give rise to another question, Is he just in so doing? The conduct of God is the highest possible evidence of rectitude. Again he knows what is right, and can do no wrong, by mistake. He desires what is right, & can do no injustice by design; & he is able to accomplish what his wisdom dictates & his heart desires. The Judge of all the earth, therefore, cannot but do right. The *immutability* of God evinces the truth and rectitude of all his declarations, and ways. He tells us in his word that we shall have famines, pestilences, wars, and commotions in the earth, and that these are the beginning of sorrow." Therefore God has not deceived his creatures. The sufficiency of our heavenly Father to execute his purposes, excludes all presumption of an intention to deceive. Nations disguise their purposes from each other, to gain advantage. But the Almighty God is reduced to no such extremities to accomplish his purposes. Now may it not be that He has some wise end to answer, in this great commotion? It would sometimes appear, that the whole earth is convulsed; and is rocking to its centre! But if this is done by the Maker of the earth and all things thereon (as well as all creatures) we

must admit the justice of it. Whatever he has declared must take place. He has shown himself to be a God of truth for 6000 years, corroborating his declarations by his conduct. He has fulfilled every promise in its appointed time, and every threatening, according to its real import. None in vain have trusted to his declarations, and none with impunity have disregarded his threatenings. Then if he has declared that these things should take place, because his all-seeing eye could look through the vista of time and view it necessary, have finite creatures a right to question his rectitude? No, verily. But we may with propriety look to ourselves, & enquire for the cause of this great calamity. And even in our affliction, if our gratitude be holy we shall be found ascribing glory and praise and honor to him from whom all our comforts flow, and be humbled beneath his mighty hand. Acknowledging that all his works are done in judgment, and they are right.

C. A. II.

For the Gospel Visitor.

THE MYSTIC SEVEN.

Has it ever occurred to you, kind reader, of the strange recurrence of the number seven both in *natural* events, and those recorded in the Old and New Testaments? For instance, we have *seven* primary colors as displayed in the Rainbow: viz.; Red, Orange, Yellow, Green, Blue, Indigo and Violet. Then we have seven musical sounds contained in the Gamut; A, B, C, D, E, F, G, of *seven* different values; as a whole note, half note, quarter note, eighth &c. Corresponding to these we have *seven* kinds of rests. Again

introducing *seven* we have an easy way of remembering the number of sharps and flats of the Major scales. As: the scale of G contains one sharp and the same scale six flats (1 and $6=7$.) The scale of D contains two sharps and the same scale five flats (2 and $5=7$.) The same with the others. A containing three sharps or four flats (3 and $4=7$.) E, four sharps or three flats. (4 and $3=7$.) B, five sharps or 2 flats (5 and $2=7$.) F sharp major 6 sharps or one flat (6 and $1=7$.)

Again; we have *seven* days in a week. Under the Jewish dispensation the *feast of tabernacles* was to occur in the *seventh* month, and to continue *seven* days. On each day of the feast, all were required to visit the temple, each with a bunch of palm, willow and myrtle in his right hand, and a citron in his left, and thus pass around the altar, crying aloud, Hosanna, and repeating also the whole twenty five verses of Psalm 118, while the sacred trumpets were sounding without restraint. On the *seventh* day this ceremony was repeated *seven* times in memory of the conquest of Jericho, which was obtained by the Israelites walking round the city *seven* times by command of God. On the great day of atonement, the High priest was required to take the blood of the bullock, and the blood of the goat into the Most Holy Place, and sprinkle them on the mercy-seat, and *seven* times on the floor in front of it; when he came out into the Holy Place he applied them to the horns of the golden altar, and sprinkled them upon it *seven* times. We read of the Sabbatic year, or year of release, which occurred every *seventh* year. Of the

year of Jubilee which returned every *seventh* Sabbatical year. The Israelites were in Babylonish captivity ten times seven years. Nebuchadnezzar was banished from among men for *seven* years. Naaman the Assyrian Leper was commanded to dip himself *seven* times in Jordan to be restored to health.

When Elijah prayed for rain, he sent his servant *seven* times to look for a cloud, and at the *seventh* time it appeared. Elisha warned the Shunamite woman of *seven* years of famine. Pharaoh dreamed of *seven* years of plenty, and *seven* years of famine. Noah was commanded to take beasts and fowls by *sevens* into the ark.

In the New Testament we find in the 5th chapter of Matthew in the beginning of Christ's sermon on the Mount," *seven* beatitudes. There are also *seven* petitions in the Lord's prayer. *Seven* attributes of God; Wisdom, Power, Goodness, Mercy, Justice, Truth and Knowledge. There were *seven* primitive churches. In the vision which John had of heaven, in describing his view he says, "And there were *seven* lamps of fire burning before the throne, which are the SEVEN Spirits of God." "And I saw in the right hand of him that sat on the throne a book written within, and on the back side sealed with *seven* seals." Rev 6: 1. "*Seven* angels stood before God, and to them were given *seven* trumpets." Rev. 8: 2. "And I saw another sign in heaven great and marvelous! *seven* angels having the *seven* last plagues." Rev. 15: 1. "And one of the four beasts gave unto the *seven* angels, *seven* golden vials full of the wrath of God." Rev. 15: 7. There are also other passa-

ges where this word occurs : and since so much mystery is connected with it, may we not suppose in the *seven thousandth year of the world*, some great event will take place ?

HATTIE.

Written for the Gospel Visitor.

ON JOHN 18 : 36.

"My kingdom is not of this world."

Our design is to contrast the kingdom of God, and the kingdom of this world. The kingdom of God is established upon the principles of justice, truth and mercy, and is a separate kingdom from the world ; hence Jesus says, *My kingdom is not of this world*. The kingdom of Jesus Christ is sustained by love, and that God ever had a people, which bore that character is a fact undeniable, as a type of the true church or the kingdom of God. So were all those that were numbered of the children of Israel by the house of their fathers from twenty years old and upwards ; all that were able to go forth to war. But the Levites after the tribe of their fathers were not numbered among them ; for the Lord had spoken unto Moses, saying, only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel. Numb. 1 : 45—49. But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation, v. 53.

Thus we see that God had a people exempt from war, as a type of the true church or kingdom of God, which Jesus Christ was to establish when he made his appearance in the world. Hence he tells Pilate, *My kingdom is not of this world : if my kingdom were of this world,*

then would my servants fight,—but now it is not from hence. This is clear that where the kingdom of God is established in the heart, and the love of God rules, we cannot kill our fellow creature ; for thou shalt do no murder, saith the Lord Jesus.

But some persons put on only the form of the kingdom, and do not possess the power of godliness ; from such withdraw thyself, says the apostle Paul. We will now notice the kingdom of this world. We have said above, that the kingdom of Christ was sustained upon the principles of justice, mercy and truth, in the bonds of love and brotherhood. But the kingdom of the world must be sustained by power and coercive measures, which all proves the necessity of a worldly government or, in other words, of the kingdom of this world ; and the government of this world is to be executed by the subjects of that kingdom, for they stand under that law until they are redeemed from under that law by the Lord Jesus Christ, that is, until the kingdom of God is established in their hearts. For the kingdom of God is not meat and drink, but righteousness, peace and joy in the holy Ghost.

The law is good and holy, if we use it lawfully. The law was not made for a righteous man, but for the lawless and disobedient, for the punishment of evil doers, and the praise of them that do well. Is the subject of the kingdom of Christ bound to be subject to the laws of the kingdom of this world ? He certainly is, when it does not conflict with the laws of the kingdom of Christ ; for we are commanded to be subject to the higher powers. When they (the laws of the king-

dom of this world) do not conflict with the word of God, it is our duty to obey them. They are the higher powers (of this world), that is, they are formed and executed by men set apart for that purpose, and were ordained of God for the government of this world. Therefore they are called the higher powers of this present world, devised by fallible men, and often needing revision and remodeling. Hence the law of the land is not supreme or absolute, and consequently it cannot be the higher law in relation to the law of God; for this law of God is supreme, admitting of no change, and absolutely the higher (or highest) law.

What the law saith, it saith to them that are under the law. If you are a subject of that kingdom, you are bound to fulfill all the demands it makes upon you. Render unto Cesar the things that are Cesar's, and unto God the things that are God's. The subjects of the kingdom of Christ are not the subjects of Cesar; they are consecrated to God, as were the Levites. We are willing to give Cesar all his dues, tribute to whom tribute, custom to whom custom.

We hear a great deal said about being subject to the higher powers, which is a solemn command. But in the apostle's injunction he likewise says, owe no man any thing but to love. This perhaps would find many delinquents; for love is the fulfilling of the whole law of God. Cesar must have all that belongs to him from every child of God without murmuring; but the subject of the kingdom of God does not belong to Cesar. Therefore he has no claim upon him: but some persons that are unconverted can-

not discern the difference between the two kingdoms; consequently they give all to Cesar, and there is nothing left for God.

Is it the duty of the subjects of Cesar's kingdom to defend it? Certainly, if they are lawful subjects, and by power and force, for it cannot be sustained without it. But the kingdom of Christ can only be sustained by love, and where that is not, God does not dwell; for God is love. O my God! how many will be undeceived at the day of judgment, who will say, Lord, have we not eaten and drank at thy table, and thou hast taught us in our streets? And Jesus will say, Depart from me, for I know you not.

Those characters above mentioned thought they were the subjects of the kingdom of Christ, when they were manifestly the subjects of Cesar's kingdom. They lacked the one thing needful, which was the love of God shed abroad in their hearts, given unto them by the holy Ghost. They had the form without the power. They perhaps were baptized according to the instruction of the Lord Jesus Christ; they communed at the Lord's table according to their language:—but Jesus knew them not; they did not belong to the kingdom of Christ, and what they had done was by their own power, while their hearts were unchanged and a sink of sin, full of revenge and malice, hatred, pride and such like sins, destitute of the Spirit of God. And if any have not the Spirit of Christ, he is none of his.

What is the fruits of the Spirit of Christ? We will tell you, dear reader. It is—love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Gal. 5: 22—26.

So we see that those who belong to the kingdom of Christ differ from them that belong to the kingdom of this world. My kingdom is not of this world; if it were, then would my servants fight. The kingdom of Christ is a peaceable kingdom. He has taught his subjects, when thou standest praying, forgive, if thou hast aught against any man. Forgive—for if you do not forgive every man his trespass, your heavenly Father will not forgive your trespasses. So while we are not willing to forgive, it is downright sin to pray; for God has said, He will hear us. And this is the difference of the two kingdoms in a word. The one is ruled by love, the other by force and fiscal power.

H. K. of MARYLAND.

THE AMERICAN BIBLE UNION AND THE WORD 'BAPTIST.'

Many of our readers, no doubt, have some knowledge of "The American Bible Union." The object of this organization as stated in its Constitution, is this: "*To procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world.*" Under the impression that the common English version was imperfect in various respects and could be improved, the Union undertook a revision of it. Several denominations were engaged in the Union. And

the *Preliminary Revisers* selected to revise the English version were taken from nine different denominations. While in the *Final Committee*, which was comprised of four members, three denominations are represented. Thus great care was taken to preserve it from sectarianism. Much labor and money have been expended by the Society. And much time has already been spent; if we mistake not, about twelve years.

The object contemplated by the Bible Union, was doubtless a worthy one, and one that must be approved of by every lover of the word of God. And that good has resulted, and that good will result from the labors of the Society, we cannot doubt. But that the new version which the Bible Union promised, when completed, will ever become as popular, or accomplish as much good as some of the friends of the cause thought it would, we did not feel so confident. Still we rejoice at whatever additional light is shed upon the pages of the Bible, and at every additional facility afforded the Bible student to understand its sacred contents. We therefore felt favorably disposed to the Bible Union, believing that its labors cannot fail to throw light upon the meaning of the original text—the language which God used to convey his mind to us in. But the common English version has a strong hold upon the feelings of all who speak the English language and love the Bible. It certainly has great merit. The plainness of its language in general, and the simplicity of its style, will commend it to the general mind. And it will continue most likely to be the version most used among us.

Nevertheless, as languages change, new translations may become desirable and even necessary. And if in the progress of philological science, any improvement can be made upon the language of our common version in conveying the mind of God to us, such improvement should be accepted by us, and we should not let our partiality for any one translation prevent us from using judiciously all the translations we may have access to.

The circumstance of several denominations being engaged in the work of revision, and each of these having its attachments to its own peculiarities, as well as to the pure word of God, suggested the liability of the want of a proper unanimity among the several translators to give entire success to the undertaking. Such a want of unanimity has shown itself. The Disciples or Campbellites (the last term being offensive to the denomination we only use it to give our readers a knowledge of the people we refer to,) have taken much interest in the work of revision, and Elder Alexander Campbell is one of the translators. But according to the American Christian Review of Cincinnati, a prominent and popular paper in the denomination, the Disciples will be likely to discontinue their cooperation with the American Bible Union. Elder Benjamin Franklin, editor of the paper referred to, declares he can no longer defend it, and most likely many of his brethren will follow his example. One of the Disciples is now making a translation of the New Testament, and probably this will be acceptable to the denomination.

The principal objection urged by

Elder Franklin in the American Christian Review against the Bible Union, is this: Dr. Conant of the Baptist denomination, and a prominent member of the Bible Union, and also one of the Revisers, retains the word *Baptist* in his translation of the Gospel of Matthew. His translation reads thus: "In those days came John the Baptist, preaching in the wilderness of Judea," &c., as the common version has it. In retaining the word *Baptist*, Dr. Conant has been thought to be inconsistent; and also to have departed from the rules designed to govern the Revisers. He translates *baptize*, immerse, and *baptism*, immersion; but when he comes to *baptist*, he, like the translators of the common version, transfers it, according to Elder Franklin. And as Dr. Conant's denomination bears the name of Baptist, the course he has pursued in retaining the word *Baptist*, makes him to appear to retain the word in order that his denomination may have the honored name of the harbinger of Christ.

Dr. Conant's reason for retaining the word "Baptist," is the following: "This word is constantly used in the New Testament as the surname of an individual, by which he was distinguished from all others. No other one bore this appellation. That it was strictly a surname, by which he was generally known, is shown by Josephus, who expressly says, that he was 'surnamed Baptist.' As we say *the Christ* (not *the anointed*), in such passages as Matt. 16: 16, 22: 42, and *Jesus the Christ*, Acts 5: 42, on the same principle, say *John the Baptist*."

Another Baptist minister, O. B. Judd, who was at one time engaged

in the work of revision, but has left the Bible Union, also translated the passage above referred to, namely, Matt. 3: 1. His translation reads as follows: "In those days came John, the Immerser, preaching in the wilderness of Judea, &c.

Elder Judd in the following note justifies his translation: "The Greek term, which the common version has transferred, 'the Baptist', and which the revised version renders, 'the Immerser', was originally applied to the harbinger of the Messiah, on account of his being more generally and distinctly known as the administrator of a certain religious rite. And it never became a proper name, or a denominational appellation. The term, 'Baptist' therefore, as now used in the English language, cannot fairly and fully express the true idea of the original. Hence Murdock, in translating the Syriac, gives us, 'the baptizer', which, though defective, in signification, as will appear from note (o) or verse 6 below, is nevertheless right as to form, according to the best authorities.

"The Syriac, Dr. Judson's Burman, and many other eastern versions, both ancient and modern, translate the original term by native words, signifying 'the Immerser.' The earliest Latin, from which Tertullian quoted, De Bapt. cap. 12, had baptizator. The later Latin versions have baptista; which Schoot explains thus: 'administration of a sacred bath.' The German have *der Tauffer*. The French generally have *le baptisic*, but Clericus and the Lousanne *le baptiseur*. The Anglo-Saxon has *se Tulluletere*. All the English, so far as examined, 'the Baptist', except Murdock, who

has baptizer, with Whiting and Schoot, who have 'the Immerser.'

We must confess that in our humble judgment, if the word *baptism* is translated immersion, it would be more consistent to translate the word *Baptist*, Immerser. And perhaps the American Bible Union will, in its Revised version, through the Final Committee, so render it. As Eld. Judd is no longer employed by the Bible Union, his translation will not of course be accepted. But there may be more who will take the same view of the subject that he took, and their view may prevail with the Bible Union. Perhaps it would be well not to condemn the Revised version until it shall have passed the Final Committee, and be completed.

All translations have, perhaps, their excellencies and their defects, but probably none can be found so imperfect but what our duty can be learned from it. Dr. Horne makes the following remark concerning the manuscripts containing the Scriptures: "The very worst manuscript extant, would not pervert one article of our faith, or destroy one moral precept." The same, perhaps, might be said of translations. But if this is so, it should not prevent us from desiring and endeavoring to obtain as correct a translation of the Scriptures as possible.

J. Q.

'WHERE IS ABEL THY BROTHER?'

"And the Lord said unto Cain, Where is Abel thy brother?" The Lord said unto Adam, "Where art thou?" and unto Cain, "Where is Abel thy brother?" This is the order—first thyself, ever fit to be in the presence of God, and then thy brother, where is he?

What a question this for Cain! How well he knew where Abel was, the very spot in the field where he lay; how well he remembered the last look of the corpse lying still, pressing down the grass, the blood sinking down and oozing into the opening earth: he knew it all; the picture was before his eyes forever, drawn in colors bloody red, burnt in his very soul. “My sin is ever before me.”

Cain knew; and God knew as well. He had seen it all,—the blow, the blows, the blood, the death; and the blood cried aloud for vengeance from the ground. Thus he comes near to Cain, touching his conscience on the tender place, *Where is Abel thy brother?* There are some sins which provoke God’s vengeance, and weary out his patience more than others, and murder is one of them. It is a dreadful thing for one human being to take away the life of another, and the more dreadful form is when that other is thy brother,—and such a brother—an Abel.

God has not left this world to care for itself. Though he does not always step out of his place to punish each sin as it is committed, he yet sees all, notes and remembers all. Each act and fact is as well known to him as if it alone were the sole object of his care. The law carries its sanction with it. Each breach of the law carries with it the sentence of death. It is not executed *speedily*. God is in no haste for execution of judgment; the criminal cannot escape him; his dignity, his authority can lose nothing by delay, and hence the sentence against an evil work is not executed *speedily*; and therefore, instead of

using the delay for the purpose of obtaining mercy as God intends, the hearts of the children of men are fully set in them to do evil.

God virtually asks each of us on the back of each sin of omission and of commission in which our neighbor is involved, “Where is Abel thy brother?” God holds us responsible for all that we do, which by its effects has an injurious action on any of our fellow men. The blood of the body resting red on the hand is terrible to think of; but it is only as the small dust in the balance when compared with the blood of a human soul.

It will not do for us to reply by the question of Cain, “Am I my brother’s keeper?” He was a murderer and a liar. “I know not,” says he. We do not mean to stand in his place, to occupy his vacant room. He says, “Am I my brother’s keeper?” As if he had meant to insinuate, “Thou art. He is thy favorite; is he not thy special charge?” This will not do for us. It did not do for him. Master! where is the soul of thy servant? Mother, father! where is the soul of thy child? Sister, where is the soul of Abel thy brother? Minister, elder, official of whatever name in the Church of Jesus Christ! where is the soul of the man whom God put under thy charge, over the which the Holy Ghost hath made thee an overseer? Think, each of you in your several places and relations, what answer you will have ready when the Judge of all the earth comes to hold inquest over all these, and all other matters. Think of that sin which you committed; another saw it, and excited by your example, followed in your footsteps,

Stronger than he, you stopped short; God had mercy on you and arrested you in your downward way; but your weaker brother staggered wearily, blindly on, and at last his feet stumbled on the dark mountains, and he fell quick into the jaws of the second death. Where is Abel thy brother?

Think of that young man whom you once saw going forth on a sabbath-breaking excursion. You passed him, in the pride of face, on your way to the house of God. A kind word and a gentle warning from you would have stopped him then; but he went on, and from bad to worse. Drunkenness followed, and the end was death; and you might have prevented all had you spoken the word in season; but, like the priest and the Levite, you passed by on the other side, and left your brother to perish. Another may have passed and stopped; a good Samaritan may have been found to bind up the man's wounds, but that will be no reply for you when God asks, Where is Abel thy brother.

Do you remember that pleasant excursion you had with your friend? You set out in the morning together; you spent the day in varied talk-story, tale, quotation, joke; you poured forth all your stores, and your wit was exuberant and delightful; it was a day of gladness, and to be remembered for many a noteworthy thing; but you never spoke to him of God; you never asked whether all was well with his soul; whether he rested for righteousness on the finished work of the Lord Jesus, and was accepted in the beloved;—for all that passed between you that day you might have been a follower of Confucius, or Moham-

med, or a believer in Jove, and not a disciple of the Lord Jesus. That day's work stamped its impress deep on the soul of thy careless brother. It added another stone to the door of his sepulchre, another rivet to the strength of the chain of iron where-with he was bound. It built him up and confined him in his carelessness. It was another stab at thy brother's heart, and God asks about it, Where is Abel thy brother?

You are your own and you are your brother's keeper, and you will never learn how to keep or care for your brother till you have learned to keep and care for your own soul, and this you will never do till God keeps you. You will never do any good to others till God has done good to yourself. You must have salvation and the joy of it before you will care to speak of it. David prays, "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit: *then* will I teach transgressors thy ways, and sinners shall be converted unto thee."

These are solemn questions, dear reader, for thee and for me: Is there really the blood of an Abel on thy hands or mine? Have we, by any act of omission or of commission, sent the soul of a brother down to the pit of death? Is it so that through all eternity, in hell, some brother can lay the guilt of his eternal death, instrumentally, at your door or mine? Surely the bare possibility that it may be so should quicken us to redoubled zeal and diligence, working with our might the things our hands find to do. And with what earnestness of soul ought we *now* to offer up this prayer of David's, "Deliver me from blood-guiltiness, O God, thou God of my

salvation; and my tongue shall sing aloud of thy righteousness." The apostle Paul could say, "I take you to record this day that I am pure from the blood of all men." And he could say that because he could also say, "That by the space of three years I ceased not to warn *every one*, night and day, *with tears*." Have your answer ready when God comes to ask, "Where is Abel thy brother?"

Selected.

THE DUTY FOR US.

WEARILY the Christian pilgrim surveys the church about him. As he looks on his own heart, he sees there so much that is sinful, that he wonders how he can himself be saved. As he looks upon others, harder influences come into play. Each heresy—each inconsistency—assumes to him exaggerated proportions. "Lord, can he who holds this or that doctrine—who yields to this or that sin—can *he* be saved?"

Nor is this inquiry always unamiable. We see an error, and, often from love to our fellow men, we hasten to denounce it as soul-destroying. From the error we come to the errorist. We draw the pall of death over all Rome, until at last it covers Fenelon and Pascal. These sentences we pronounce punitively until at last it would seem as if it were our duty to utter a gospel, not of salvation, but of condemnation.

That this is right as to doctrine, there can be no doubt. But our Lord has told us when we go to apply these tests to *individuals*, to apply them first to *ourselves*. "Enter ye at the strait gate." Two ways does this come home to us. The first is in applying to ourselves the

doctrine—art thou in Christ? for there is no other way by which man can be saved. The second is by applying this test to those to whom we are appointed to speak. It is not—is A. in the way of salvation? or is B.? but ART THOU?

For the Gospel Visitor.

THIS WORLD'S DANCE.

This world is like a dazzling ball room of large proportions, in the floor of which is an invisible trap door. The various strains of music like a mystic enchantment induce all the lovers of vain music to meet in the whirling dance. Around and around they go, to and fro they mingle their busy feet—merry and loud ring forth their thoughtless songs, feeling, to all appearance as safe as though their feet trod no dangerous paths. But alas! some of their unwearied feet touch the fatal spring of the trap door—down they go into the dark abyss below—a few draw back with horror but *too soon* are their feelings calmed and their tears wiped dry, and on, and on, in the whirl again they go,—another and another drops through for ever, but still the busy music chimes forth in fascinating strains,—the tide of humanity still comes rushing madly in,—a few reels are indulged in and onward they rush to destruction—time has told her tale, but oh! eternity! eternity! what thou must reveal.

J. S. F.

Sorrows carried to the Savior.

In the death of John the Baptist the world lost "a burning and a shining light." He was a "just man and holy," and of a nature so noble that the faithful and true Witness,

who knew all men, said of him, "Among them that are born of women, there hath not risen a greater than John the Baptist." Sent to prepare the way of the Lord, he entered upon his work in the spirit and power of Elias, and his word was with such authority that thousands of his countrymen "repented and were baptized of him in Jordan, confessing their sins." Honest, fearless, and self-forgetting, he was a noble specimen of the true reformer.

To these great qualities there was added a beautiful modesty, that was the crowning grace of his character. The removal of such a man by death is a calamity to society as well as to his immediate friends. In the case of John's disciples, their affliction at the loss of their master was aggravated by peculiar circumstances. His death seemed premature, for he was cut off in the prime of life, and when his capacities for usefulness were unwasted. It was a mysterious providence that permitted the early retirement of this brave soldier from the field of battle.

And the manner of his exit from the world was dreadful. He was murdered at the instigation of an abandoned woman. His rebuke of Herod-Antipas stirred the fires of hell in the heart of Philip's wife, and from that time "she had a quarrel (an inward grudge) against him and would have killed him." Through her influence he was first sent to prison; but this did not satisfy her appetite for revenge, and "when a convenient day was come" she insisted that his head should be brought her in a charger. An executioner was ordered to the dungeon, and he made quick dispatch of

the business on which he was sent. The man of God had no time for prayer — no opportunity to send farewell messages to absent friends. The relentless steel, wielded by a sinewy arm, did its work; and the executioner returned to Herod's palace, bringing with him a dead man's head swimming in blood; to be laid, a ghastly trophy, at the feet of a dancing girl and her infamous mother.

The disciples of John learned what had occurred, and hastened to the prison. They found the mutilated body, prepared it for burial, and bore it tenderly to the grave. This done, *they went and told Jesus*. Most beautiful was this manifestation of confidence in the Savior in the time of their dire distress. In their afflictions some turn to the world for support, but only to find it a bruised reed "upon which, if a man lean, it will go into his hand," and pierce his side. Others, to get rid of trouble, plunge headlong into sin; and others still abandon themselves to the sorrow of the world that worketh death. But the disciples of John carried their burdens to the Savior, and breathed their complaints into his ear.

The evangelist does not tell us how they were received, nor was it necessary that he should do so. We are sure that they were made welcome, and that the gracious words of Jesus distilled with healing power upon their stricken hearts. In going where they did for sympathy and comfort, it was not possible that they should be disappointed. A few months before, John had sent two of his disciples to the Savior to ask the question, "Art thou he that should come, or do we look for an-

other?" To this question the Master did not return a categorical answer, but said, "Go and show John again those things which ye do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the Gospel preached to them." It was the most natural thing in the world that the afflicted and the friendless should be drawn to one whose "mighty works" were of this character. Christ was "anointed to preach good tidings unto the meek;" he was sent "to bind up the broken-hearted," and there was given to him "the tongue of the learned," that he might "speak a word in season to the weary."

Oh, what a burden would be lifted from the sad and weary ones of earth, if, like these disciples of John, they would carry their sorrows to the Savior. And why should any doubt the tenderness of his compassion, or his power to save? Did he not while on earth—on the "last great day of the feast"—stand and cry, "*If any man thirst, let him come unto me and drink?*" Did he not invite to him all that "labor and are heavy laden," with the promise that he would "give them *rest?*" And now that he has passed into heaven, he is the same merciful Savior still, a compassionate high priest, who is touched with the feeling of our infirmities." Yet, how many are perishing for lack of faith in the pitying love of the Friend of sinners. Some are deterred from going to him by the apprehension that their sins are too aggravated to be pardoned. They see themselves cut off from the sympathies of kindred and friends. The church neglects them,

scribes and pharisees despise them, no man cares for their souls, and they are ready to conclude that they are abandoned of God and man. If I could gain the ear of such, I would tell them that the Savior casts out none who come to him. He saves to the uttermost. "Whatever your guiltiness be, when it falleth into the sea of God's mercy, it is but like a drop of blood fallen into the great ocean."

"Come, oh my guilty brethren, come
Groaning beneath your load of sin;
His bleeding heart shall make you clean;
His open side shall take you in;
He calls you now, invites you home:
Come, oh my guilty brethren, come."

Others stagger along under the burden of their sorrows, with the feeling that their troubles are incurable. They are troubles with which "a stranger doth not intermeddle;" burdens that can be shared with no earthly friend. The treachery of those in whom we have confided—the disobedience and ingratitude of children, and many other social and domestic afflictions, are only aggravated by being hinted to the world. And there are thousands who are dying of these poisoned arrows that are drinking up their spirits. For sorrows such as these earth has no balm; relief can be found only at the throne of grace. And it can be found there. The heart of Christ is an unfailing fountain of sympathy. He is able to "*comfort all that mourn, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.*" Are you, my reader, numbered with those who are "afflicted, tossed with tempest, and not comforted?" Let me counsel you to carry your troubles to the Savior, confiding while

you do so in his love and sympathy.

"In meek obedience to the heavenly Teacher,
Thy weary soul can only find its peace ;
Seeking no aid from any human creature ;
Looking to God alone for his release."

Selected.

MY OWN PICTURE.

Suppose all Christians were just like me, what would become of the world? Suppose none prayed more, or more fervently, how many sinners would be awakened? How many revivals sent? Suppose none were more faithful in exhorting the impenitent, how many would be led to Christ? If none evinced more of the power and spirit of holiness in their lives, how many gainsayers and skeptics would be convinced and put to silence? If none were more liberal than I am, how would the pastor be sustained, the bread of life be sent to the perishing, the kingdom of the Redeemer extended to the ends of the earthly? In short, if all Christians were like me, when would the millennium come—the day of Zion's triumph—when there shall be one Lord, and his name one, every knee bowing, and every tongue confessing to him alone? Alas! have I not too much reason for fear that that happy day is yet far distant, if no one is to be more efficient in bringing it about than I am? Oh, if my faith, and my zeal, and my liberality, were the measure for the whole church, there would be a sad prospect for this dark, ruined world! Who would take care of our country, if no one was more willing to sacrifice his own ease and comfort for it than I am? Who would give the water of life to famishing millions in

heathen lands, if none had more bowels of compassion than I have? And why should any one feel more responsibility in these matters than I do? If I can free my skirts, why may not others? Have we not all one Master, one Judge, to whom we must render our account? If, then, I can answer for my delinquencies, others have no more difficulty.—There is no justice in easing one while all the rest are burdened.—If I can get a dispensation to serve mammon, or belial, or self, why may not others. If I may love the Lord, with less than my whole mind, and soul, and strength, and my neighbor less than myself, so every disciple of Jesus. If I may seek the gratifications of my own desires as the first end of my being, so may all the world beside. And Satan may riot amid universal ruin and death, till the last trump shall wake us all to receive according to our deeds, whether good or bad.

THE HOUR OF DEATH.

I have lived to see that this world is full of perturbations; and I have long been preparing to leave it, and gathering comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have by his grace loved him in my youth, and feared him in my age, and labored to have a conscience void of offence toward all men; yet if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it?—Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits who died to purchase

pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, O Lord, but thy will be done.—*Richard Hooker.*

For the Gospel Visitor.

ON THE ATONEMENT, or The Design of Christ's Suffering.

There is perhaps no doctrine in the Christian scriptures more interesting to us than that of the atonement. The word atonement occurs but once in the common translation of the New Testament, but is frequently found in the Old. The doctrine of atonement was first given by God to Moses in Mount Sinai; therefore, to get the true meaning of the word, we should find out how God himself applies it in the law that he gave to the Jews. It is frequently said that when an atonement is made, the design of it is to reconcile God. Hence, it is said that when Christ made an atonement for sinners, he suffered the penalty of the law in their room and stead, and by bearing the wrath of God in their stead, reconciled God to man. But I shall take the liberty to differ from this idea.

The primary meaning of the word atonement is to cleanse or purify. And the secondary meaning of it is to reconcile or appease, which will appear from the following passages of scripture where there was an atonement made for the purification of a woman after child-birth (see Lev. 12: 6-8.) The express design of this atonement was to cleanse. It could not have been designed to appease the wrath of God. We do not believe that he ever was angry

with a woman for having a legitimate child.

And again; to make an atonement for a house that had the leprosy; (see Lev. 14: 53.) We find that the priest was to make an atonement for the house and it should be clean. The object of this atonement certainly was to cleanse the house, because it is unreasonable that the Supreme Being would be wroth with a house. In the 16th chapter of Lev. the word atonement occurs thirteen times. Here there was an atonement made for the tabernacle, the holy place, the altar, the priest, and the congregation, for the express purpose of cleansing them. When the priest finished making an atonement for these things, it is said in the 20th verse of the same chapter, "And when he had made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar."

Here it is said he made an end of reconciling them. Hence I conclude that a secondary meaning of the word atonement is to reconcile. Here it should be observed that the atonement was not designed to reconcile the law to these things, nor to the people; but to reconcile them to it. I think these quotations and others that can be given, are sufficient to convince any man who believes the Bible, that God's definition of atonement, and the original use of it, was first to cleanse, and secondly, to reconcile.

We all agree that Christ came to make an atonement, but we differ about the design of the atonement, and whom it was intended to affect. Some men will say that Christ in making an atonement, appeased di-

vine justice, bore the wrath of God that was due to sinners, fulfilled the law of God, and suffered its penalty in their stead, and so reconciled him to mankind. But I think this doctrine is not in the Bible. I do not know that there is any text in the book that says he made satisfaction to justice for sinners, or that he bore the wrath of God that was due to sinners, or that he suffered the penalty of the law instead of sinners. Nor is there any text that says he reconciled God to men.

Christ makes an atonement for sinners by means of the Gospel,—by preaching, working miracles, suffering, dying, rising from the dead, and conferring the Holy Spirit on his followers. He has established that system of religion by means of which we may be cleansed from our sins, and be reconciled to God.

Hence the apostle says, “for if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” Heb. 9: 13, 14. Here the contrast is made between the law and the Gospel. The atonement made under the law, sanctified to the purifying of the flesh. But the Gospel atonement serves to purge the conscience.

The apostle John says, “if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1: 7. Here the apostle clearly teaches us that our Chris-

tian fellowship and cleansing from sin, are only to be obtained on the condition that we walk in the light of the Gospel. Here John does not tell us that the blood of Christ serves to reconcile God, but on the contrary he says it cleanses us from all sin.

And again; as the atonement under the law cleansed the people from pollutions, so the means of grace under the Gospel are adapted to purify our soul from iniquity. Hence Peter says, “seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that you love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.” 1 Peter 1: 22, 23. And in the 25th verse he says, “and this is the word which by the gospel is preached unto you.” Here the apostle informs us that the new birth consists in purifying our souls in obeying the truth. This should satisfy us that the atonement of Christ is accomplished in the believers by means of the Gospel.

The Bible no where teaches us (to my knowledge) that God is or was reconciled to sinners, but on the other hand, wherever the word occurs, it is applied to the creature. The following passage of scripture places the doctrine of reconciliation in a clear point of view. “All things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath

committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God, 2 Cor. 5: 18, 19.

The great point to be ascertained is this; whether God or man receives the atonement made by Christ. The following passage decides this question as plainly as it can be given in human speech. "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life. And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5: 10, 11.

Hence we understand that our blessed Savior left the throne above unconditionally, and brought conditional salvation, by opening unto us a new and living way, which he has consecrated, and has brought life and immortality to light through the Gospel. Who would not love such a character that has done so much for us, and is still willing to intercede for his children, having entered into heaven itself, there to appear in the presence of God for us.

The question naturally arises, what was the design of the suffering and death of Christ? Well, says one, it was to pay the original sin, or the debt contracted by our first parents; and to fulfill the law for us, by paying the penalty of the law, and thus became the surety of sinners, and as such fulfilled the law of God in their room and stead. Now the above idea does not look reasonable to me, nor ever has from my boyhood. I ask the question, can we find the term original sin

in the Bible? And how was this debt contracted? And above all, we ask, in what way did our Savior pay this original sin or debt? and fulfill the law for man?

Let us briefly notice what was lost by the transgression of our fore parents. "And the Lord God commanded the man saying of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest thou shalt surely die." Gen. 2: 16, 17. When God threatened Adam with death, he did not tell what kind of a death it should be, but by inflicting it on him, he has pointed it out sufficiently plain. When a man says to his son, if you eat the fruit of a certain tree, I will whip you, the boy may be at a loss to know what kind of a whipping his father intends, but when he commits the crime, and gets the whipping, then he knows to his heart's content.

So after our first parents ate the forbidden fruit, God explained the kind of death they should die, by pronouncing the penalty on them, as seen in Gen. 3: 16—19. Here is all that God said should come on man in consequence of Adam's sin. He was made subject to a temporal death, and liable to all the miseries consequent on a state of mortality. The earth was cursed. The woman had her sorrow and was doomed to bear her children in pain.

That doctrine which says that Christ as the surety of mankind, suffered the penalty due for Adam's sin in the room and instead of him and his posterity, and paid the original sin and debt, contradicts the experience of every intelligent

man and woman in the world. We all know that women bear their children in sorrow. Man eats his bread in the sweat of his face. The earth brings forth thorns and thistles. And we all have to return to the dust.

I think the miseries that have come on the world in consequence of Adam's fall, are natural evils, and that God never has imputed Adam's sin to any of his posterity, because they could not help what Adam did before they were born. Sin is an act—it is the transgression of the law of God. To impute, is to charge. And if I should be charged with any action that happened before I was born, it would be a wrong charge. Hence we conclude that a person is not a natural sinner, but because he commits sins. A man is not a thief before he steals, neither is he a liar until he tells the untruth.

We are ready to admit that Christ made the law honorable. But that he fulfilled the law for us, I am not ready to believe. I do not recollect that there is one text in the Bible that says Christ fulfilled the law for us, but we can find that he fulfilled it in us. For "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit. Rom. 8 : 3, 4.

If the main object of Christ's errand into the world was to appease the wrath of God, and pay the original sin, and to reconcile God to man, why did he not tell us so when he undertook to tell what he came into the world to do. He says to

Pilate, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. John 18 : 37.

And again ; if Christ made satisfaction to law and justice for all the sins of the whole human family by suffering as their surety all that they deserve to suffer for their sins, then the whole human family must be saved, none of them will ever be punished by law or justice for their sins, because justice never can require a debt that has been paid, to be paid over again. But this contradicts the scriptures, for they abundantly teach that those who die in their sins will be punished according to their crimes.

But the main design of Christ's coming into the world, his suffering, and death, and resurrection, time and space will not admit me to dwell upon, neither do I feel myself able to do justice to such a sublime cause, yet I will offer a few thoughts. Jesus Christ, the Son of God, became the son of man, that we the sons of men, can become the sons of God. Our blessed Savior left heaven and came upon earth to prepare us for heaven and then returned to heaven to prepare heaven for us. In the 14th and 15th verses of the third chapter of John, we can gain some knowledge of the design of his death. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life.

The brazen serpent was not intended to bear the wrath of God, or to suffer the penalty of the law instead of the Jews, who were suffering it for their own disobedience.

But it was raised up that they might be cured of the bite of the fiery serpent. "Even so must the Son of man be lifted up." "Even so," implies that Christ was to be lifted up on the cross for a similar purpose; that is, to cure us of sin. Hence the Savior tells us the design of his being lifted up on the cross was, that whosoever believeth in him should not perish but have eternal life.

That serpent was not lifted up to procure the mercy of God to the Jews, but it was his mercy that procured it, and caused it to be lifted up, to deliver them from misery and death. Even so the sufferings of Christ were not intended to procure the love of God to the human family, but on the contrary, it was the love which he had for them, that caused him to give his Son to die that they might live. This is proved by the words of Christ in the very next verse, when he says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life."

D. S.

Hyattsville, O.

A RELIGIOUS FAMILY PAPER.

The importance of a religious paper in a religious family cannot be too highly estimated. No family is likely to feel a suitable interest in the cause of Christ which is not impressed from week to week with the stirring facts, arguments, and appeals which are usually found in a well-conducted religious journal. It instructs, restrains, stimulates, encourages, and improves all who come under its influence. Yet

how many professedly religious families take no such paper? They take a commercial paper, perhaps an agricultural, medical, or masonic, that they may keep posted up in those departments of exertion, but leave religion entirely to the chances of the day. What would the Lord Jesus say if he were to appear in such a family, and see every other interest represented but that for which he bled and died? Is it fair to treat the best cause in the universe in this way? How will parents who do this, and thus take away the keys of knowledge from their children and dependents, answer for it in the day of judgment? How can they hope to die well when they have educated themselves and their families in everything but religion?

For the Gospel Visitor.

ON PSALM 37: 16.

"A little that a righteous man hath, is better than the riches of many wicked."

How many persons seek happiness in riches; all they desire and wish is wealth; and when it is obtained the golden vision of their hope passes like a sunbeam. Many care not for a good character, education nor the hope of heaven—nothing but opulence, and when they have attained their desire, they are unhappy, they care for nothing now but their wealth, and are only slaves to the same idol. How truly it is written, "that they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. But the righteous who has but little is happy and contented, for he travels cheerfully through a thorny path

when he knows it is short, and will soon conduct him to the object of all his desires; he considers his misfortunes and troubles as intended to prepare him for a better world. He may suffer from the loss of friends, yet the assurance of a home in heaven where he may meet them again comforts him amid all his afflictions. And thus you see that a little that a righteous man hath is better than the riches of many wicked. Religion is that which gives comfort to the poor; it is that pure gem which shines brightest in adversity; it is that which supports the poor christian through life, and sustains him in the hour of death.

Riches may help a man through life, but in death it can do nothing towards sustaining him.

FANNIE.

The Family Circle.

DON'T SNUB THE CHILD.

Many a child has been wilted into silence, and frightened out of success, simply by being *snubbed*. It is very easy to snub a child; equally easy to encourage the child, and lead him on to the accomplishment of something useful.

Children have strong sympathies; warm and tender hearts. They soon form attachments to those who are placed in authority over them, or else they regard them with a feeling very nearly allied to hatred. What child ever loved a cross, snappish teacher? What child ever hated a teacher or a parent who showed a loving interest in the child's success?

Very easy indeed is it to discourage the little student. He has spent an hour or two at home over a les-

son which seems dull to him. Father, mother, and the big brothers, not being well versed in the subject, gave him no assistance. He goes to school, hoping that he will make a pretty good recitation. He is not quite up to the mark. "Dunce," "booby," "blockhead," says the unwise teacher. The poor little fellow's heart sinks all the way to his ankles. What use is there of his trying? He is a booby? Why should he learn anything? Has not his teacher, who certainly knows, told him that he is a dunce? Is not his head made of mahogany? He feels it, to see; and as he goes home with tearful eyes, he despairs of ever succeeding, sits down in a fit of sulky despondency, and makes a positive failure in his lesson for the next day. Had the teacher encouraged him a little, kindly pointed out to him his deficiency, and showed him how to set his faults right, he might have come the next day with a merry heart, a cheerful face, and a well learned lesson.

Another little disciple comes bouncing home from school in high glee. He has done well in his lessons. He has had a good time with the other boys, coasting or skating. Who can sympathize with him, and enjoy his enjoyment, so well as his parents? He rushes into their presence. "There, now, you noisy calf! Wipe your feet this minute, sir! How dare you?" An extinguisher is put upon him. Whether his sins have been great or small, he feels the condemnation great, and sulkily sneaks off to his room by himself, or goes to the kitchen corner, behind the stove, where he soothes his ruffled feelings by stroking the cat, assured that there is some sympathy

between them, even if human beings do snarl at him and discourage him.

The same blunder is often made in Sunday school teaching. Without making allowance for the obstacles which stand in the way of the boy who tries to learn verbatim the first chapter of Matthew, the teacher tells him, before the rest of the class, that he is a stupid fellow. He is discouraged. Passing on to the next, and the next, teacher finds that none of them know it any better: and, for consistency's sake, and for the sake of his own dignity, he is obliged to pronounce them all stupid fellows. They exchange glances and ideas; some mourning over their alleged stupidity, others glorying in it; while the great lesson of the day for them is, that perhaps the teacher is as stupid as they are.

It is very easy to encourage a child. A kind look, a pleasant word, a short sentence of commendation, do a great deal to make the child believe that he really can accomplish something. I do not advocate indiscriminate praise of all that a child does. That is as foolish and as hurtful as the other error. The parent, teacher, or minister, must enter into the child's feelings, if they would hope to make anything out of the child. We must mix judicious commendation with wholesome reproof, telling the child what he does right and what he does wrong, and showing him how to pursue the right, and avoid the wrong. If we do this kindly, there is no difficulty about it; and there need be no fear as to its success.

A MOTHER.

By the quiet fireside of home, the true mother, in the midst of

her children, is sowing as in vases of earth the seeds of plants that shall sometimes give to heaven the fragrance of their blossoms, and whose fruit shall be as a rosary of angelic deeds, the noblest offering that she can make the ever ascending and expanding souls of her children to her Maker. Every word that she utters goes from heart to heart with a power of which she little dreams; Philosophers tell us in their speculations that we cannot lift a finger without moving the distant spheres.

Solemn is the thought, but not more solemn to the Christian mother than the thought that every word that falls from her lips—every expression of her countenance, even the sheltered walk and retirement of home, may leave an indelible impression on young souls around her, and form as it were an underlying strain of that education which peoples heaven.

Youth's Department.

For the Gospel Visitor.

FAULT FINDERS.

There are a great many children, and alas many grown people too, for the young do not always outgrow their habits and traits of character with their childhood, who seem to take great pleasure in speaking of the faults and imperfections of their associates. They have not a playmate so good, nor a friend so dear, that has not some great fault as they would make you believe, which you ought to know about and condemn. And another thing, which is generally true with regard to such children, the more plainly you are made to see the faults and the more

severely you condemn them, the better they are pleased. I said, that they seemed to receive a great deal of pleasure in so doing; but I am very sure that they cannot receive any real enjoyment or happiness, and there are a great many things which are called pleasures which are very, very far from those enjoyments which make up our happiness. The cruel boy, for instance, may take pleasure in robbing the birds of their eggs and young birdlings, or in worrying and tormenting the poor dogs and cats, that he has in his power; or perhaps in tyrannizing over the younger and more timid of his brothers and sisters or playmates. But we all know that he can receive no happiness in doing or reflecting upon these unkind and wicked acts.

So of many other things that might be mentioned, which children and even grown people do, when they are in pursuit of mere pleasure or selfish gratification. And no doubt it would be a very good thing for us always to reflect whether it is pleasure or happiness which we are seeking. But the reason why I think there can be no happiness in speaking evil of others. In the first place it is wrong, and God has so arranged things, that no wrong act will ever be attended with what is only given as a reward for doing good. It is wrong because there is no love in it, and one of the first of the great commandments is, that we should love one another, and only in proportion as we do love and seek to do good to our associates, shall we be rewarded with satisfaction and real enjoyment. Another reason is, that you never see one of these regular fault finders who does

not wear a sour, discontented and unhappy look. Now the next time any of them take you aside to tell you something really bad about your friends or playmates, instead of listening to what they have to say, just look sharply into their faces, and see if you do not find there an expression very unlike that which beams in the countenances and fairly dances in the eyes of the innocent and happy hearted. Ah, I tell you, it is a hard, sad business this looking up the faults and frailties of our fellows! Better by far, even for us as well as them, that we try to hunt up their virtues and good qualities, because we shall be most likely to find in every one some that will improve us in striving to imitate. But say some of our little readers, there are very bad children that we know. Are we never to speak or think of their bad qualities? I do not know, but I think the occasions very few, when we should speak of them, and if we always think of them together with the manner in which they have been raised, the teaching and training which they have received and above all if we too have faults, which it is perhaps as wicked for us to cherish, it is not very probable that we shall ever become in the sight of either God or man very noted fault finders. I have found a little verse which I think would be well for every little boy and girl, and indeed every grown person too, to commit to memory, and as often as they are tempted to speak evil of another call it to mind as a kind of help in the way of duty.

What are another's faults to me,
I've not a vulture bill,
To pick at every fault I see,
And make it wider still:
It is enough for me to know

I've follies of my own;
And on my heart the care bestow,
And let my friends alone.

Niconza, Ind. J. O. H.

AIMS FOR YOUNG MEN.

Young men, are the aims of your lives such as these? Do you improve the hours of leisure, such as occur in the intervals of labor and business in reading, in study, in meditation, in profitable conversation? If so, you are acting wisely; for you will lay up for yourselves a portion that will stay by you in every trial and conflict incident upon life's pilgrimage. Not so, however, with those young men who find their pleasure in gratifying their appetites and passions. A dark future awaits them. While the former are at home, evenings, with their books, the latter are abroad with their convivial companions, wasting their time and money, and by their vicious practices and indulgences, are enfeebling both body and mind.

In this way their character is corrupted and destroyed, though they may for a while keep up their reputation, which will not last long after its only sure foundation is ruined. Beware, then, young men, how you spend your time. As manhood, so will be your life, for you have around you a beautiful world, showing in every part the wisdom and beneficence of the Almighty.

J. J. H.

Barryville, O.

• Queries.

1. CONCERNING MATT. 27:52, 53.

Editors of the Gospel Visitor:
Dear Brethren: I will present the

following question to your consideration, hoping to gain some light upon the subject. Did the bodies of the saints as recorded in Matt. 27:52, 53, arise, that is become animated at the time of Christ's death, and come out of their graves after his resurrection, or did they become animated and come out of their graves both after his resurrection? Or to be plainly understood, did the rising and coming out of the graves take place at the same time, or were they two actions that took place at different periods of time?

Yours in Gospel Union,

P. J. B.

Answer.—The passage referred to reads thus: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." This subject is not related as fully as our curiosity would wish it to be. But the scripture was not intended to gratify our curiosity, but to teach us some great facts which are to be believed in order that we may be saved. The resurrection of Christ is one of these facts. And the resurrection of those referred to in the query, is a confirmation of Christ's resurrection, and an earnest of the resurrection of all the saints at the destined period.

As the death of those saints which arose is called a sleep, we may perhaps illustrate their coming forth by an allusion to people coming forth from their chambers of repose. When people leave the rooms in which they have slept, they first awake, then they arise, and after that they leave the room. The

graves of the saints alluded to, were opened at the time the earthquake occurred, or at the time of the crucifixion, but it is most probable the saints who occupied them were not made alive until after Christ's resurrection. Then as their being made alive, their rising, and their coming forth, all took place in immediate connection with one another, but all after the resurrection of Christ. Perhaps it cannot be said with propriety that their being made alive, their rising, and their coming forth, all took place in precisely the same moment of time, although as remarked already, they immediately followed each other.

2. THE BREAKING OF BREAD, ACTS 2: 46.

Brethren: Is the breaking of bread mentioned Acts 2: 46, the bread of communion, or only of daily meals? Please give an answer through the Visitor.

J. W.

Answer.—The passage alluded to reads thus: And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart," &c. As the breaking of bread in this verse is connected with the phrase "did eat their meat with gladness," &c., and as this latter expression most likely refers to their ordinary meals, probably the phrase "breaking of bread from house to house" refers to the same. We have the phrase "breaking of bread" in the following passage in Luke 24: 35, where it is pretty certain the communion is not meant: "And they told what things were done in the way, and how he was known of them in breaking of bread."

3. CONCERNING PARADISE.

Brethren, please give your views, where the Christian's abiding place is after death until the day of judgment? Is it in paradise or in heaven, or is paradise heaven itself? Or is paradise a resting place for the Christian until the day of judgment?

A. F.

Answer.—Heaven means a place of great felicity. And hence there is no impropriety in saying that the holy when they die go to heaven. But this heaven to which the holy go immediately after death, is probably not the place that is called the *temple of God*, the *right hand of God*, &c., but what is called in Luke 16: 22, *Abraham's bosom*. Paradise and heaven may sometimes be applied to the same place, as they both express a place of happiness. But we are inclined to think there is a distinction to be made between them, if not in regard to locality, to the degree of enjoyment they afford. For while we believe that the righteous enter upon a state of great enjoyment immediately after death, we also believe that their enjoyment will be greatly increased after the resurrection, when from their peculiar organizations they will be better qualified to enjoy the divine presence.

4. THE DEATH OF LAZARUS.

Dear Brethren:

The Savior in his conversation with his disciples concerning the sickness of Lazarus, uses the following language: "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." John 11: 4. He afterwards said

unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." The disciples replied, "Lord, if he sleep, he shall do well." "Then said Jesus unto them plainly, Lazarus is dead." Now why did Jesus declare that the sickness of Lazarus was not unto death, and then declare that he was dead? There seems to be a difficulty here. How shall we understand him?

N. H.

Answer.—The verse in which the words "This sickness is not unto death" occur, gives us the design of the affliction, and that is "For the glory of God, that the Son of God might be glorified thereby." The design of the sickness was peculiar, and the death which that sickness produced was peculiar. It was not a common death, because it was arrested before the work of dissolution was accomplished. It was not followed by that destruction that death is usually followed by, and consequently it was not a common death. The words of the Savior may be thus paraphrased: His sickness will not cause the final removal of Lazarus from his family, and the world, for when he shall have remained awhile as if he were in a sleep, I will call him up as persons in sleep are awakened. And it is worthy of notice that Jesus represents the state that he was in as one of sleep, and said to his disciples, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." And in the account we have of Jesus raising the daughter of the ruler to life, similar language occurs. The ruler said to the Savior, "My daughter is even now dead." And when he came into the

ruler's house, his language was, "The maid is not dead, but sleepeth." Matt. 9: 18—26. We have a similar use of the idea of death contained in Ps. 118: 17. The language is this: "I shall not die, but live." These words are thought to refer to the Savior. But did he not die? He did, but then his death was peculiar, for his "flesh did not see corruption." Then the death of Lazarus, and that of the ruler's daughter, as well as that of Christ, were all peculiar. And the meaning of the words, "This sickness is not unto death," is that Lazarus would not experience an ordinary death, or a death attended with all the consequences that death is usually attended with.

NEW QUESTIONS PROPOSED.

1. Please give us an explanation on Matt. 10: 34, 35.—Also on John 10: 12. L. W.

2. Please give us an explanation on Matt. 27: 52, 53. Did the saints all rise? B. H. of Oregon.

3. Some people contend from 1 Cor. 11: 15 that women are not to have their heads covered, because their hair is given them for that purpose. Please set this in its true (Gospel) light. S. S.

4. Dear brethren. Will you be so kind as to give us an explanation of Heb. 2: 14. Who has the power of death? We are divided in opinion here about. Some say, it is the devil; others say, it is God. John 8: 44 is recorded, what Jesus said to the Jews. Yours &c. J. O. H.

5. Dear brethren, please give us an explanation through the Visitor on Hebrews 6: 4, 5, 6. I was talking with a member of a certain church about so many converts at protracted or revival meetings, backsliding afterwards and renewing again every winter. He referred me to Mark 14: 71. and wan-

ted to know what I would do with Peter? Please set this latter passage in its true light. F. M.

6. Dear brethren. Inasmuch as Paul says in 1 Cor. 11: 25, "After the same manner also he took the cup when he had *supped* &c. or in the Greek, *Δειπνήσαι*, or I will give the first part of the verse as it reads in the original, "*Ὡς αὐτως καὶ τὸ ποτήριον, μετὰ τὸ δεῖπνῆσαι.*" Paul according to the quotation marks has stated it as Luke gives it ch. 22: 20. Do we understand by this, that the Lord did sup of the cup before he gave it to his disciples or not?

My Greek Lexicon says, *Δειπνέω* &c., to sup, to take an evening meal. *Δειπνον*, ον, τὸ, a morning repast; dinner, *prandium*; in N. T. supper, the principal meal of the Hebrews, and taken by them in the evening. Luke 14: 12. John 13: 2, 4. &c. Please give us an explanation of this subject. J. N.

Correspondence.

Hagerstown, Ind.

Dear Brethren in the Lord:

It has been some time since we have taken the pen to silently greet you; therefore dear brethren, accept our hearty, simple, child-like greetings in the bonds of Gospel affinity. Gospel affections are stronger than death, and more lasting than the mortal body, because it emanates from a Divine Author, and our blessed Redeemer is the Author. And he is the resurrection, and by virtue of his resurrection, the children of God will be resurrected, (O happy day, long waited for,) "to an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten

us again unto a lively hope by the resurrection of Jesus Christ from the dead." Brethren, by the grace of God, let us meet in heaven. We still receive the Visitor, and much of what it contains is interesting to us. We hope it may be the silent herald to herald the principles and the Spirit of the Gospel to a sin stricken world.

Myself, my companion, and the brotherhood are generally well, and we bless the Lord for his guardian care. And our humble prayer is that this silent visitor may find you and all yours enjoying good health, and the solace of the religion of the blessed Redeemer.

Some two years past our singing part of religious service had become almost extinct, or so much so that only a few of the old members united in the service of singing. I felt much interested in that part of religious devotion, and made an effort, believing if our young people had books they would unite with us, and I am happy to be able to say it was attended with the desired result, after gratuitously distributing some seventy five or one hundred books, on condition they would use them in Church, by helping to sing. We now are glad to say many of our youth and young people, are engaged in that part of devotion. And there is still a call for more books.

ELD. D. HARDMAN.

After ordering the Visitor again, a brother says, (probably the case with many,)

"Dear brethren. I did think that I would not take the Visitor this year; but it seems as if one of our best friends had left us, and we are lonesome without it. It gives us such hearty admonitions about our

soul's salvation, and it advocates the truths of the Bible so ably. And then we hear from our dear brethren almost from every part of the land, that it is truly a "Visitor" to the soul. Wishing you success, and that the Visitor may long continue, and still become more Godlike and useful, &c. &c."

Says another: "Our congregation is small, and I have failed to secure quite as many subscribers for the Visitor as usual, though I did the very best I could."

A sister says, "I am a warm friend of the Visitor, and would not like to live without it, because we live a considerable distance from the meetings, and I don't get to meeting very often; but if I have got the Visitor, I have preaching at home."

LYDIA S. . .

THE MINUTES

of last yearly meeting in Virginia

will be printed as soon after this No. as possible, but only a limited number, inasmuch our brethren in the South will get their own printed, and probably supply more than one half of the usual demand. Those that will order first at the rates customary in former years (\$1,00 a Dozen) will be first served, and we would suggest, that it is always best to order no less than a Dozen, which will go far more safely in the mail than single copies.

Church News.

From Waterloo, Iowa. "We are trying to build up a church here. We had a fine increase last summer, and have about 55 members now, that have set their faces Zionwards, and expect by the help of the good Lord to build up a little Zion in this Western country."

JACOB S. HAUGER.

If time and space would permit we could give a good many more extracts

of such cheering news, that even in these warlike times many, very many souls are gathered here and there under the banner of the "Prince of peace."

HALF FARE TICKETS

for those who will attend next Annual Meeting in Montgomery co: O. will be granted on the Railroad from Philadelphia to Pittsburg, Pa., to pay full fare going, and to return free.—Instructions will only be given to the leading stations, and not to the small way-stations. We expect the Pittsburg, Ft. Wayne and Chicago R. R. and other Co's in the West will grant the same favor upon application. Said P. Ft W. & C. R. R. will afford an eligible route both from the East and the West to stop at Lima, O., and there take cars direct to Dayton. We hope to be able to publish more grants of this kind in our next.

NOTICE!

At a district council meeting, held with the brethren in the Aughwick church, Huntingdon county, Pa. on Ascension day A. D. 1861 the undersigned was appointed corresponding secretary; and also empowered to decide on the place of meeting this spring. Wherefore, notice is hereby given that a district council meeting, (intended for that part of the state, between the Allegheny Mountains and the Susquehannah River,) will be held (God willing) in WOODCOCK VALLEY, near Marklesburg, Huntingdon co., Pa. on the 21st of April next. It is expected that all the churches embraced in the district will be represented by one, or more delegates.

Brethren coming by Railroad, will come to Huntingdon, and then take the Huntingdon and Broadtop R. R. to Marklesburg station.

DANIEL M. HOLSINGER.

Martinsburg, Pa., March 3, 1862.

OBITUARIES.

Died in the Rock river church near Franklin Grove, Lee county, Illinois sister CATHARINE DIERDORFF, wife of br Andrew M Dierdorff, formerly from Adams county, Pa., aged 60 years and 15 days. Her death was occasioned by cancer, which caused her severe pains for about two months: but she bore it all in patience and with Christian fortitude. She has left behind her a sorrowing husband and nine children with many other friends to mourn their loss. Funeral discourse from 1 Cor. 7: 29—32 and Rev. 14: 13 by brethren Samuel Lehman and Joseph Emmert.

'Tis finished, the conflict is past,
The heaven-born spirit is fled:
Her wish is accomplished at last,
And now she's entombed with the dead.
The months of affliction are o'er,
The days and the nights of distress,
We see her in anguish no more,
She's gained her happy release.

Died in Duncansville church, Blair county, Pa., (day not given) brother JONATHAN NEFF, aged 77 years, 1 months and 12 days.

GRABILL MYERS.

Died in Stark county, Ohio, January 29, SUSANNA WOLF, daughter of Daniel and Christina Wolf, aged 15 years, 9 months and 8 days. Funeral services by br David Young from John 11: 25, 26.

Died also in Stark county (time not given) LEVI MOHLER, son of Joseph and Elizabeth Mohler, aged 3 years, 9 months and 6 days. Funeral services by br Henry Prohant.

SAMUEL MARKLY.

Died in Whitcoak church, Lancaster county, Pa. January 8, sister MARGARET STEMAN, wife of br Jacob Steman, aged 57 years, 7 months and 4 days. She left a beloved companion, one son and two daughters to mourn their loss of a beloved wife and good mother. Funeral services by br Grabill Myers, Jacob Reinhold, the writer and others from Rev. 14: 12, 13.

DAVID GERLACH.

Died in the Marsh creek church, Adams county, Pa. January 7, 1862 of Typhoid fever br EPHRAIM F DIEHL, aged 24 years, 11 months and 2 days. Funeral services by br J Sherfy and D Bosserman.

Also of same disease in the same house January 28, 1862 sister MARGARET A DIEHL aged 19 years, 6 months and 24 days. Both children of br Jacob and sister Peggy Diehl. Funeral discourse by br M Bushman.

The welcome face, the sparkling eye,
And sprightly form, must buried lie;
Deep in the cold and silent gloom,
The rayless night that fills the tomb.

And we live on, but none can say,
How near or distant is the day,
When death's unwelcome hand shall come,
To lay us in our narrow home.

God tells us by this mournful call,
How vain and fleeting is our breath;
And bids our souls prepare to meet
The trial of his judgment-seat.

Died in the same church December 28, 1861 after a lingering illness which she bore with great patience, our sister SUSANNA DAUGHERTY, wife of br George Daugherty, aged 58 years, 1 month and 19 days. She had selected the hymn on the 98th page to be sung and 139th Psalm to be read at her funeral. The services by D Bosserman and M Bushman from Matthew 24: 44.

There is a world above,
Where parting is unknown,
A whole eternity of love,
Formed for the good alone;
And faith beholds the dying here,
Translated to that happier sphere.

J S.

Died in Middletown, Adams county, Pa. (Marshereek church) October 24, MARTHA ANN McMASTER, eldest daughter of br Andrew and sister Eliza Ann McMaster, aged 12 years and 4 months. This is the second daughter that died of diphtheria in that family within a few weeks, leaving the distressed parents childless.

Snatched by death's resistless hand
The youngest of the little band;
Then dear Martha too was called,
Dear parents now bereft of all.

Side by side they're sweetly sleeping,
Little loved ones early blessed;
Free from care and pain and sorrow,
Oh, rejoice, they are at rest.

Dan. H F.

Died in Vincennes, Indiana, December 31, 1861 after suffering a long time with the dropsy JOHN A BIBLE, son of brother Philip and sister — Bible, aged 16 years, 2 months and 30 days. It is hard to part with our dear children, but we hope our loss is their great gain.

Died of old age at the residence of her son-in-law Thomas Longley, St Joseph county Indiana, December 3, 1861 sister ANN RUPEL, aged 92 years, 5 months and 13 days. She was a member of the church for 70 years, and lived a life devoted to the cause of Christianity, and died in full hope of a blessed immortality. Funeral services by Elder Jacob Miller from 1st epistle of John 3: 2.

Died on the 17th of January 1862 in the Marshereek church, Adams county, Pa. of Typhoid fever br EPHRAIM DIEHL, son of our deacon br and sister Jacob and Margaret Diehl, aged 24 years, 11 months and 2 days.

Also in the same church on the 28th of January of the same fever sister MAGGIE A DIEHL, daughter of the above br and sister, aged 19 years, 6 months and 24 days.

The departed were both consistent members and beloved by all those that knew them. The occasions were improved by brethren Bosserman, Bushman and the writer.

JOSEPH SHERFY.

Died in Ladoga, Montgomery county, Indiana, January 16, 1862 sister MARY JANE HIMES, wife of br David Himes, aged 32 years, 2 months and 10 days, leaving behind a bereaved husband and 5 children. Funeral services by br Robert H Miller. Text 1 Thess 4: 13. A large congregation was in attendance.

SAMUEL HARSNBARGER.

Died in Brothers valley or Berlin district, Somerset county, Pa. February 14, 1862, sister ELIZABETH COBER, widow of Elder Peter Cober, dec'd, aged 80 years, 4 months and 25 days. She survived her husband about 7 years, and was truly an amiable eminent sister, a shining light in virtue, patience, diligence and piety. Preaching on the occasion by Elder John Berkley from Phil. 1: 21.

Also in the same district February 15 1862, ROSY ANN BEEGHLY, daughter of br Peter and sister Phebe Beeghly, aged 3 years, 3 months and 17 days. Preaching by Elder John Berkley from 1 Pet. 1: 24, 25. Thus we see that in a short time our dear brother and sister were bereaved of two of their children.

Also in the same district on January 2, 1862, TOBIAS RIEMAN, son of br Jacob and sister Elizabeth Rieman, aged 16 years, 6 months and 16 days. Disease diphtheria. Preaching by the br'n G Shrock, J Blanch and D P Walker from James 1: part of 9 and 10 v.

Let me go, I may not tarry,
Wrestling thus with doubts and fears,
Angels wait my soul to carry
Where my kindred Lord appears,
Friends and kindred weep not so,
If you love me let me go.

Died in the same district March 6, 1861, sister CATHARINE PENROD, aged 70 years, 5 months and 29 days.

L I KNEPPER.

Died February 18, 1862, in Covington, Miami county, Ohio of diphtheria, ALICE C., daughter of br M R and M Shellaberger, aged 8 years, 11 months and 11 days. Funeral services by Elders J Hershey and J Reesor from 1 Cor. 15: 55, 56 and 57.

Died in Rock river church, Lee county, Ills. February 22, our dear old brother JOSEPH EMMERT, aged 79 years, 4 months and 12 days. Old brother Emmert was formerly from Maryland, and has labored in the word and doctrine for over 40 years, and as bishop for a number of years, and has left a bright example to his children and the church. His remains were followed to the tomb by his sorrowing widow and 7 children and an unusually large concourse of people, and sermons preached to a large sympathizing congregation by br Christian Long and Samuel Garber from 1 Pet. 1: 22—25. His last illness was of short duration of only about two weeks; caused by no particular disease, but of old age.

DANIEL DIERDORFF.

Died in Dunenscreek church, Bedford county, Pa. January 26, 1862, MEALY ROUDABUSH, consort of br David Roudabush, aged 25 years, 10 months and 17 days. She came to a very sudden death by falling into a small stream as she was crossing it and drowned. David and her had went to visit some of their friends on Saturday, and were coming home on Sunday and had got nearly home and within 8 or 10 rods of the place where she drowned when David had to stop and told her to walk on. When he got to the stream she was laying in it lifeless. The water was only 7 inches deep where she was laying, other places not so deep. It is supposed that she got a fit or something of the kind. They were only married 15 weeks and had only moved to themselves on Tuesday before her death. THOMAS S HOLSINGER.

Died in Squirrel Creek church, Miami county, Indiana, October 21, 1861, of diphtheria, REBEKAH TOMBAUGH, daughter of George and Elizabeth Tombaugh, aged 5 years, 8 months and 3 days. Funeral services by br S Murray and other brethren from Matt 18: 2, 3 in connection with chapter 19: 13, 14.

She was lovely, she was fair,
And for a while was given;
An angel came and claimed his own,
And bore her home to heaven.

GEORGE TOMBAUGH.

Mount Pleasant, February 27, 1862.

Having on the 23d inst. preached a funeral sermon for 11 children of George W Toye and sister Nancy Toye. Funeral text 1 Kings 4th ch. latter part of 26th verse. Five of these died within a few days' time. There is but one child left in the family. Funeral sermon was preached by the subscriber and Joseph I Cover.

JOHN NICHOLSON.

Died February 13, 1862, in the Hurricane Creek church, Bond county, Illinois br PETER BEANBLOSSOM, aged 39 years, 7 months and 12 days. He died by a fracture of the head which happened while examining some machinery in a mill: a wheel struck him on the head. He died in about 20 hours after the hurt. He was formerly from Ohio, and was a faithful member with his wife of the church 16 years. He leaves a bereaved widow and 6 children to mourn their loss. Funeral text from Rev. 22: 14 by D B Sturgis and J Heckman.

Dearest brother thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrow heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Died of typhoid fever in the Salamony church Huntingdon county, Ind. November 18, 1861, br JACOB SNOWBERGER, aged 31 years, 1 month and 11 days, leaving behind a widow and 6 children to mourn their loss. As is often the case he neglected preparation for death until he took sick—he then requested to be received into the church by baptism, several ministers were sent for, when they came they talked with him, and then counseled the brethren and sisters who were present, and they all concluded that he was entirely too weak to be baptized, but they were all willing to receive him with hand and kiss if he would promise to be baptized as soon as he got able. He appeared to be tolerably well satisfied with this, and was accordingly received as an applicant for baptism. On the next morning as some of the brethren were about leaving he requested them to pray with him before they would leave, telling them that his whole trust was in the Lord, and if he would only spare him this time he would serve him all the days of his life. The next morning he again requested some brethren who were there to pray with him, and in a few minutes after prayer he expired as calm as though he were going asleep.

A H S.

Died in Milford church, Somerset county, Pa. December 23, 1861, ROSIANN PILE, daughter of William and Mary Pile, aged 1 year, 6

months and 3 days. Funeral service from John 5: 24.

Also in the same church January 18, 1862, SARAH PILE, daughter of Elias and Polly Pile, aged 15 years, 5 months and 4 days. Funeral service from Rev 20: 12.

Also January 21, 1862, DENISON FRANCIS PILE, son of Elias and Polly Pile, aged 4 years, 7 months and 24 days. Funeral service from Psalm 90: 12.

Also in the same church and of the same family, January 29, 1862, CATHARINE PILE, daughter of Elias and Polly Pile, aged 6 years, 6 months and 14 days. Funeral service from John 10: 27, 28.

Also in the same church and of the same family, February 4, 1862, LYDIA PILE, daughter of Elias and Polly Pile, aged 8 years, 7 months and 21 days. Funeral service from Matt. 24: 44. The disease of all those above was diptheria.

Died in Indian creek church, Fayette county, Pa. February 11, 1862, sister MARY DICKEY, consort of br George Dickey, aged 71 years, 11 months and 3 days. Funeral service from Hebrews 12: 25. This beloved sister just before her departure said, 'Lord, Lord, he is at the door; he has come for me, and he will come for you all if you serve him, for he is cheap—you can have him without money. Then she called her companion and children to her bed, and gave them all farewell, and said, 'now I am ready to leave this world.' This old sister left behind a husband and 9 children to mourn their loss. Yes, we mourn, but not as those who have no hope, knowing as we do that she died in the Lord and in the full assurance of a blessed immortality, the gift of God in Christ Jesus our Lord to all those that believe. The above six notices were attended by the writer

JONATHAN LIGHTY.

Died in the Mohecan church, Wayne county, Ohio, very sudden, supposed of the palsy, January 31, sister ELIZABETH MARTIN, wife of Elder John Martin, aged 65 years, 2 months and 26 days. She had 10 children, 8 living and 2 dead, all in the church but 2, and she had 31 grand-children, 28 living and 3 dead. Funeral service by br'n Joseph Showalter and George Witwer from 1 Peter 1: 3, 4 to a very large concourse of people.

Died in Kosciusko county, Ind. January 22, 1862, br WILLIAM HIMES, age supposed to be rising of sixty. Funeral discourse from John 5: 28, 29 by C Brumbaugh.

Also February 22, 1862, same county, ELIZABETH STRINE, aged 15 years, 6 months and 5 days. Funeral discourse from Genesis 48: 21 by C Brumbaugh.

Also in Noble county, Indiana, February 26, 1862, DANIEL LINT, aged 11 years, 3 months and 19 days. Funeral discourse from Acts 17: 30, 31 by the writer.

C BRUMBAUGH.

Died in Baugo church, St Joseph county, Ind. February 26, 1862, MARY LOUISA GROSS, daughter of br Christian and sister Sophia Gross, aged 9 years, 4 months and 1 day.

Died in the same family March 2, 1862, PHILIP ISRAEL GROSS, aged 11 years, 8 months and 14 days. The disease of both was diptheria. Funeralservices by the writer

C WENGER.

Died in Juniata county, Pa. February 6, SIMEON A KENEPP, aged 3 weeks and 4 days. (The poetical effusion of the bereaved mother is too long and must be laid aside till we have more room.)

Departed this life in the Miami church, Miami county, O. February 19, sister MARY BLICK-ENSTAFF, aged lacking 5 days of 83 years. She was a worthy sister in the church for many years, and a mother in Israel. She died as she lived with a strong desire to be with her blessed Master. She was much resigned to the will of her heavenly father, and she bore her sickness patiently, and but a few days before she died she was asked whether she had a desire to get well, and she replied, just as the Lord will. She died at her son-in-law's and youngest daughter's, br and sister Coppock's. Funeral service by the writer from Ps. 116: 15.

D STUDEBAKER.

Farewell, farewell, my children dear,
I am not dead but sleeping here;
Prepare for death, for die you must,
And with your mother sleep in dust.
Think, children dear, by grief oppress'd,
Though in my grave I am at rest;
My spirit rests with God on high,
Where you may meet me by and by,
Farewell, my dear grand-children, too,
My soul is happy far above,
Where I shall wait, till I see you,
And live again, where all is love.

D. S.

Died in Yellow Creek ch. Bedford county, Pa. February 27th last BARBARA EBERSOLE, daughter of br Henry and sister Sarah Ebersole. aged 3 years, 2 months and 5 days. Funeral discourse from Matt. 19: 13—15.

Died just half an hour before the appointed time of the funeral of the above child March 1st an infant son (—— EBERSOLE) of the same parents, aged 3 days less than one year. Mournful as the scene was, there was the consolation "They are blessed in the arms of Jesus. Both children died of scarlet fever.

LEONARD FERRY.

Died in Lower Heidelberg township, Berks county, Pa, (but in the Tulpehoeken church, mostly in Lebanon county,) sister MARIA DEPPEN, wife of Samuel Deppen, and daughter of br John Royer, dec. She was born May 14, 1797, died March 1. 1862, aged 64 years, 9 months and 15 days. She was struck with palsy February eleventh, and lay 18 days very weak and helpless. She leaves a husband and ten children, 3 sons and 7 daughters, to mourn the loss of a mother, one child preceded her in infancy. Four of the daughters and three of the sons-in-law are in the church. Funeral services by J Zug and C Bueher. Texts: at the house, St. John's Gospel eleventh ch. 28th verse, last words, at the meetinghouse, which is ten miles off, Rev. 14: 13.

Died near Paris, Stark co. O. march eleventh, brother DAVID HARDMAN, a worthy member and formerly resident in this vicinity, at the ripe age of 85 years, less 19 days. Funeral-services by John Cross from Rev. 14: 13.

NB. Several lengthy obituaries were intended for this No, under a special heading, but were finally crowded out till our next.

SCIENTIFIC AMERICAN.

A new volume of this excellent publication will be commenced on the 4th of this month (January.) It is devoted to popular science, new inventions and the whole range of mechanic and manufacturing art, and since the breaking out of the war gives every week a short epitome of reliable news of the events of the week. It is now in its seventeenth year, having commenced the 6th volume of the new series, and recommends itself to every one that has ever become acquainted with or knows to appreciate it. It is published weekly by MUNN & Co. No. 37 PARK ROW, New York, each number containing 16 pages of useful reading, and a number of original and beautiful engravings of new inventions, &c. &c.

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For the year 1862, Vol. XII.

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Brethren and sisters and friends, we appeal to you, and solicit your assistance to give our new volume a wide circulation. Please respond to our appeal faithfully and timely.

HENRY KURTZ,
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.
September, 1861.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. XII.

May 1862.

NO. 5.

Terms.

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BY AN ASSOCIATION.

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ANOTHER APPOINTMENT.

There will be a communion meeting at the Meeting house in Rome district, Hancock co. O. on Saturday May 31 next to which an invitation is given to the brethren generally, who may go to Y. M. Brethren coming on the P. Ft W. & C. R. R. will change cars at Forest for CAREY, and those coming from Toledo or Cleveland will change cars at FREMONT for FOSTORIA, where as well as in CAREY, there will be conveyances provided on Friday, to take brethren to place of meeting. For further information address

JOHN P EBERSOLE,
Fostoria, Seneca county, O.

ANOTHER. There will be a lovefeast in the adjoining church at br. David Byers near Strasburg, Stark county, Ohio on Sunday the 25th of May, to which all, and especially laboring brethren are kindly invited.

LEWIS GLASS.

Letters Received

From J Gotwals 7,50 f Vis. P Beer. J H Goodman. Jonath. Lichty. Sam. Harley 1 f Vis. John Wise. Leon. Furry. Isaac Price 3, f Vis. Adam Beaver f book and Vis. John Evert 1. G W. D P Ziegler. H Koontz. F of Hagerstown. David Horst 1. Jerem. Sheets. Jacob Funk 5 f Vis. Val. Blauch. Henry Clapper 10, f bks and Vis. H Balsbaugh 5,85 f Vis. H B Brumbaugh. Cyrus Royer. David Hostetler. I L Hetrick 1. Sarah M Protzman. A B Brumbaugh. Isaac Myers. John Burd. Leon. Furry. Joe the Jersey Mute. D P Saylor. John Brindle on old acct. Adam Beelman 1. Jacob Reichard 8,36 f Vis and books. Josiah Gochmour 1. Jos. D Sell 1. John H Raffensperger 1. Grabbill Myers. Samuel Forney f HB. Martin Meyer, C Bucher f bks & min. Harrison Davis 1, Sam. A Moore. Jos. Longenecker 15, f arr. John Nicholson. L J Knepper. John Zug. David Geiser 5 f Vis. Jerem Sheets 5 do. Daniel Zug 2 f Vis. H R Holsinger. Joseph Holsapple. C G Lint f bks. J R N. John Wise. Adam Hollinger 1 f min. A H Cassel. John Etter and Sam. Reed f bks. L R Murray 1 Vis. H R Holsinger. I S Rothrock. John Evert 3, f Vis. John H Slingluff 1 f Vis. H M Kornhaus. David Reinhart. H

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JOHN HUNSAKER.

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NO. 5.

CHRISTIANS MINISTERING UN- TO CHRIST.

There are not many persons living in Christian countries, where a knowledge of Christ and the gracious and benevolent system of which he is the author obtains, but what will acknowledge him to be a benefactor of unequalled kindness to the world. But Christians, who have experienced the saving, pardoning, and comforting power of their great benefactor, when feeling all that load of guilt and sorrow removed, which awakened and convicted sinners feel, do not only acknowledge him as their deliverer and benefactor, but earnestly desire, and diligently seek for opportunities to minister to the wants and demands which he may indicate to them.

Hence, we find in reading the New Testament, how many wished to confer favor upon Christ, when he was on earth, being impressed with his great kindness, and prompted by an inclination to reciprocate that kindness as far as possible. It is said, "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance. It is not at all surprising that these individuals, having received very special favors from Christ, should feel like sharing all they possessed with him.

And what great respect and love had that poor female sinner to

Christ, which is alluded to by him in his conversation with Simon in whose house the occurrence took place: "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment." Here no service, however humiliating, was withheld from the Savior. And there was the woman with a box of very precious ointment which she poured on the head of the Redeemer. It was said by one present, that this ointment might have been sold for much. It was therefore valuable. But valuable as it was, it was poured upon the Savior as a mark of her high respect for him, and as an evidence of her desire to confer a favor upon him. And Joseph, the rich disciple of Arimathea, who had loved the Savior while living, loved and respected him too when he was dead. And whether his respect and love for the body of Jesus after he was dead arose from an appreciation of the relation that his death stood in to man's salvation, or whether he loved him in death because he had previously loved him in life, we know not, but he showed a tender care for his kind Master, and ministered to his necessities when dead. "He went to Pilate and begged the body

of Jesus." And when he obtained it of Pilate, "he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed." Those devoted women, too, who had loved the Savior while he was living, and who had ministered unto him, and who witnessed his death on the cross, felt an undiminished love to him, and an unabated zeal in ministering unto him even after his death, "and bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun."

These instances of devotion, attachment, and respect unto the Redeemer, are bright and lovely spots in the characters of those disciples, and give evidence of their appreciation of the justice of his claims upon them for their service. They ministered unto him while living, and when dead—of their labor and of their wealth.

And are there not many, among the disciples of Jesus, now living, who are as devotedly attached to their blessed Master as were those faithful ones to whom we have alluded, who feel that they would as cheerfully and as liberally minister to his wants and wishes as did those, if they had the opportunities? But they think they have not. Is it, however, the opportunity that is wanting, or the liberal, and sacrificing disposition?

It is true, the Savior in his bodily presence is not now on earth to be ministered unto by his people. He needs not now the ordinary comforts of life to supply his temporal

wants. He needs no Joseph to supply him with a new tomb for his mangled body. He needs no Mary or Salome to bring sweet spices to anoint him. But still let the Marys, and the Salomes, and the Josephs, who possess the disposition of the early followers of Jesus, who bear these names made honorable by being associated with noble and generous actions, know that they can as effectually and as plainly manifest their love now to Jesus, as could his devoted friends when he was on earth.

Although Jesus has ascended to heaven, he has his representatives and his friends on earth. By ministering to these, we minister to Christ. The Church is said to be his body. And how much service and attention does it need in all its various departments, to preserve it in a healthy state, that it may be able to perform the work assigned it by its glorious Head and Leader! Here then are many opportunities for ministering unto Christ. But in the 25th chapter of Matthew, we have this subject set before us in language plain and impressive. "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here we understand that whatever is done unto one of the least of the brethren of Jesus, he accepts of as if done to him. Then by ministering unto the necessities of his poor brethren, or of the poor in the church, we can minister unto him. "Ye have the poor always with you," said Jesus. Again; Jesus labored, lived, suffered, and died for sinners, and travailed in soul for their salvation. And can we minister to him more acceptably now,

than to labor to bring sinners to the Savior, because he is glorified and made joyful by their salvation? "I am debtor" says Paul, "both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." And how did he become debtor to so many? One way in which he became debtor was this: Paul owed Christ an infinite debt. This debt was transferred by Jesus to the world, for which he died, and which he longed to have saved. And, hence, he became debtor to the world, and when he was laboring in the ministry for the reformation of the world, he was likewise ministering unto Christ. For we are paying the Savior, when we are co-operating with him in labors of love to further his holy purposes; but the debt can never be canceled.

Then if there is the will and the inclination to minister to Christ, opportunities will not be wanting. And as it is a pleasure to Christ to receive the ministrations of love from his disciples, it is a great pleasure to grateful hearts to perform ministrations of love to one who has done so much for them as Jesus has done. For "he was rich, yet for our sakes became poor, that we through his poverty might be rich."

J. Q.

LARGE TYPE CHRISTIANS.

Among a crowd of placards, varying much in size, color, and subject, which jostled and overlaid each other on a piece of neglected, half-ruined wall at the entrance of a city, my eye was arrested by an intimation, at once conspicuous and laconic: LARGE TYPE CHRISTIANS. Doubtless, intermediate lines in smaller letters informed the reader, who

might be near enough to see them, that some publisher had prepared a series of Tracts in large type for the use of aged Christians; but from my point of view, on the opposite side of a wide street, only the larger letters were legible. I passed on, but the thought suggested by the curt and apparently odd intimation, continued to stir within me. That placard, even as seen at a distance, and without the smaller lines, is laden with a mighty meaning to my reader and to me. Large type Christians!—that is the very thing which the world wants to-day. As young and struggling colonies advertise amid the teeming population of the mother country for able-bodied farm laborers and skilled artizans, covertly hinting that certain other classes would only be in the way, the church of the living God, charged to colonize and cultivate this wilderness world for Christ, should deeply feel and loudly proclaim her need of *Large Type Christians*.

We have many who are truly Christians,—more than the world knows,—but not so many who are visibly, clearly, largely, unmistakeably Christ-like in spirit and conduct. If the graces of the Spirit, though real, are small and stunted; and especially if they are overshadowed by a rank growth of vanity, worldliness, and self-pleasing, and such like, they will never be seen by those who most need their evidence. The careless passenger will class you according to the earthliness which is large in your life, and will not be at pains to search for the heavenliness, which is so small that it must be searched for ere it be found. We address Christians, and our warning is, Although the light of life be within

you, if it is choked and hidden by an abounding worldliness, you are in point of fact thwarting the purpose of the Lord, and hindering his kingdom in the world. "Let your light so shine, that men, seeing your good works, may glorify your Father which is in heaven."

Think, Christians, of the Lord's design in redeeming you, and the work in which he now desires to employ you as instruments. To save the lost, so that they shall not perish, is not the "end of the Lord:" it is a means toward a higher end. As the husbandman makes an evil tree good by engrafting, in order that he may enjoy its fruit, so our Father in heaven saves us that he may enjoy us as his children, and employ us in his work. "Man's chief end is to glorify God, and enjoy him for ever."

"What is in yonder vessel?" I inquire of a passing stranger. "Chaff," he replies, turning a hasty glance in the direction to which I point, and passes on. His answer is all that you expect him to give, and yet it is not correct. The vessel was filled with wheat and chaff, mingled together as they were thrashed from the sheaf; but it has been shaken from side to side for some time, and the wheat has all sunk to the bottom, while the chaff has all risen to the top. In like manner many real, though not perfect Christians, are set down as hypocrites by careless observers, because the things of the Spirit gravitate downward, lie unseen, while the vanities which perish with the rising occupy almost all the visible surface of the life.

That which is Christ-like in Christians should not be small, but large and full-grown; should not sink out

of sight, but stand forth visible to all. If God has visited you sovereignly, and gives you grace, then you must cherish and cultivate it, as a fruit tree in a garden. Feed it by the word of life, plead that it may be abundantly watered by the Spirit, and give it fair, full exposure to the Sun of Righteousness.

That which is Christ-like in Christians should not be hidden under a thick shade of earthliness. If you would let your light shine, you must labor to cut down and root out the covetousness, the envy, the evil speaking, the pride, the anger,—all the bitter roots, whose branches weave themselves together into a thick veil, and turn your light into darkness.

Another reason, Christians, why the epistle of our life should be large and fair, is that the readers are not skillful. They seldom take pains to overlook what lies on the surface, and search the true meaning of a Christian's walk. In many instances they are blind, and cannot see; in many they are prejudiced, and will not. Ah, there is no good ground to depend on the skill, or fairness, or earnestness of the world, as if they would stand still and study and discriminate and read our lives aright; we must labor, with the help of God, to make the meaning so large and transparent, that they shall be compelled to read it while they run,—run past in carelessness, or away in hate.

Reader, you have asked the question, "What must I do to be saved?" and the blood of sprinkling on your conscience is even now the answer of peace. Another question demands all the energy of your saved soul, from this time forth and for

ever,—the question, “Lord, what wilt thou have me to do?” Be not a double minded borderer between Christ and the world; follow no doubtful course. Be Christ’s in strong, jealous, enduring love to him who bought you, and your Christianity will appear in large characters to friends and foes. A life so redeemed, devoted, and spent, is not a wearisome, but a joyful thing; it is not like a stagnant pool, but like a sparkling river,—bright is its course over time, glorious its issue in eternity.

Selected.

PROSPECTS OF THE WORLD.

Glorious prospect! The earth redeemed from the grasp of the tyrants, shall soon be regenerated by the truth and power of God! The angelic song, Peace on earth and good will among men, shall then be verified; and when thus the oft-repeated prayer, ‘thy kingdom come,’ has been fully answered, the will of God will be ‘done on earth, as it is in heaven.’ Nations shall be born in a day, and millions on millions of human beings, happy in the love, and under the rule of their Savior, shall occupy the earth; civilization, virtue, and religion, being universal, the number of earth’s inhabitants shall be greatly enlarged; but on the altar of every heart shall burn the incense of thanksgiving, and upon earth’s wide domain, arise one universal symphony of praise.

Onward, then, with the work of mercy! loud proclaim the glad tidings! The earth’s jubilee is at hand: Let the light shine amid the darkness of the nations; let the sound of Jesus’ name resound amid the rocks and vales of every clime;

in every spot accessible to the soldier of the cross, let the banner of redeeming love be planted. Let the pure and unadulterated word of God be given to all the human race. Be not discouraged, ye who have gone forth to prepare the way of the Lord, by the massive bulwarks of Satan’s power which darkly frown upon your efforts—their strength is gone; nor startle at the renewed activity of the legions of the enemy. It is true they did “make war with the saints, and overcome them,” but rather than that they should again triumph—rather than the results of your devoted labors shall be crushed, even for a season, the Lord himself shall appear, and show that the year of his redeemed, the time of their final triumph is come. Let all who love their Savior and fellow-men, consecrate all their energies to this great work of communicating to a lost world the knowledge of the only Savior. “Blessed is that servant whom his Lord shall find so doing.”

Selected.

Communicated for the Gospel Visitor.

A Letter addressed to an Antinomian Preacher.

REV. FRIEND.

Your recent assault on the doctrines of the Gospel; the right to defend “the faith once delivered to the saints;” the importance of the subject treated of, and the rank it holds in the word of God; the dexterity with which you cloak falsehood with the semblance of truth; and the aridity with which your auditory swallows your gilded pretensions; form, collectively, the reasons that induced me to pen this epistle. Accepting you as a representative man, I address

through you the entire *class* whose lives are influenced by the principles you advocate, I take distinct issue with you on the question of Antinomianism, and declare without hesitation or fear of successful refutation, that it must ultimately prove fatal to all who practically embrace it. Your arduous efforts to prove that the worship of God in the new dispensation is *purely* spiritual, to the exclusion of *all* things external, are heterodox throughout. But it seems to be an object with you to concentrate your virulence on the supposed folly of regarding baptism as a divinely appointed means of *becoming a member of the body of Christ*. Let this ordinance, then, be the starting-point of my remarks.

"He that believeth and is baptized shall be saved." Does not this passage plainly show that baptism is *one* of the conditions which God has made essential to our salvation? You maintain that, because baptism with *water* is not expressly mentioned, we have no ground on which to base an argument in favor of an external ceremony; yet, at the same time, with marvelous inconsistency, you *positively affirm* that baptism by the Holy Ghost is meant. Being that the term is used without any qualification, do you not perceive at a glance that any objection to the idea that *water* is intended, applies with equal force to the supposition that it has reference to the effusion of the *Holy Spirit*? Christ certainly did not employ the term without some signification. If he expressed himself in such a vague, indefinite manner as to involve his language in doubt and obscurity, how are we to determine whether we are right

or wrong in our endeavors to do his will? Is the Son of God chargeable with ambiguity in the very matter of imposing conditions which he has pronounced essential to our eternal felicity? "If the trumpet give an uncertain sound, who shall prepare himself to battle?" 1 Cor. 14: 8. Salvation is promised only to the *Bride of the Lamb*; and as a spiritual union with Christ through faith, and the *external celebration of divine nuptials symbolizing the internal*, must take place in order to make us the subjects of his promise, it is as plain as language can express it, that He refers to *that* baptism through which we are *visibly* "espoused as chaste virgins to Christ." If baptism is an unmeaning and insignificant ceremony, as you so positively assert, why is it commanded? But you say there is no valid injunction respecting it in the sacred oracles. Were not the *apostles commanded* to "teach all nations, baptizing them &c.?" This is a plain, unequivocal injunction, and has reference to the ministry of the *apostles*, and not to that of Christ. The injunction refers to the office of the *servant*, whereas the prerogative of baptizing with the holy Ghost belongs exclusively to God. *All* that man does, he does as an *instrument*; God acts as a sovereign, giving efficiency to man's labor. As the apostles were delegated to baptize with *water*, Christ reserving to himself the right and authority of bestowing the *inner* baptism, so the obligation to administer the external rite antecedent to the reception of the gift of the Holy Ghost, is still incumbent on the ambassador of the Most High. To deny that Christ commanded the apostles to baptize

would be glaring absurdity; and to contend that the commission has reference to baptism with the holy Spirit would be undisguised blasphemy. I apprehend you cannot avoid seeing that you have screwed yourself into a position most annoyingly strait. Either horn of the dilemma will, figuratively speaking, gore you to death; so that, if not disposed to acknowledge your error, you will at least see the necessity of being more circumspect when you again mount the tripod. In the matter on which I am expatiating you and the Head of the church are at variance. The sacred oracles declare that we are saved by baptism, 1 Pet. 3: 21. *even as* Noah was saved by water. You openly declaim against the necessity of its observance, undisguisedly expressing your contempt at the manifestation of any anxiety about the rituals of religion. You want the *power* of godliness *without* the form, whereas Christ wants *both*. One of you must yield, and I leave it to your own common sense to decide whether it is reasonable to hope that Omnipotence will contradict his own behests, and compromise with the traditions of men.

Again: Is there any significance in Christ's baptism? If so, what is it? If not, why did he say, in connection with its administration to himself, "*thus it becometh us to fulfill all righteousness?*" He is the "Way, the Truth, and the Life." To obey the truth is to walk in the way; to walk in the way is to comply with his commands; and his "*commandment is life everlasting.*" John 12: 50. How dare we rejoice in the hope of eternal life while peremptorily refusing to be ingrafted, agree-

ably to the prescribed mode, into that body to which alone is given the promise of salvation? "Except a man be born of water and of the Spirit, *he cannot enter into the kingdom of God.*" "He that hath my commandments, and *keepeth* them, he it is that *loveth* me." "If any man love me, he will *keep my words.*" "He that saith, I know him, and *keepeth not his commandments*, is a liar, and the truth is not in him." "Ye are my friends, *if ye do whatsoever I command you.*" "Blessed are they that *do his commandments*, that they may have a right to the *Tree of Life*, and may enter in through the gates into the city." How can you reconcile these emphatic declarations of divine truth with your antinomian principles, without proving that either your views are preposterous, or God is inconsistent with himself. It is incontrovertible that Christ enjoined baptism *on all who believe*, and has made it instrumental in our salvation. Mark 16: 16; and it remains for you to explicate the doctrine that Jehovah proclaims statutes, and institutes ordinances, for our direction and observance, and at the same time looks with approbation on our violation and neglect of them. This you have attempted to do, and may attempt again; but in view of the fundamental principles referred to in this letter, every argument, however labored, will bear its own refutation along with it.

The reverent observance of *every* external rite instituted by the Head of the church, is essential to our eternal happiness; but a *willing, unbiassed mind is an absolute prerequisite*, therefore it is evident that the absence of a right inclination or dis-

position of mind is what brings your views and teachings into collision with the requirements of the Gospel. God knew what kind of religion was best adapted to the nature of man, and to say that, in any particular, he has enjoined what we have authority to disannul, is to impeach his wisdom, and degrade his character to a level with fallen human nature. Man is not an angel that he should have a religion wholly spiritual; neither is he only an animal that all his enjoyments should be derived from the objective world. But he is of a middle nature, partaking both of angel capabilities and animal propensities; and, therefore, he was made both for earth and heaven. The fact that we are human and have a tangible body, demonstrate beyond cavil that a religion that has nothing tangible in it, is no religion for beings who are at home in an "earthly tabernacle." Our material organization is made to be but a servant to the spirit; so that part of religion which is the "pattern of things" in the inner life, bears the same relation to the graces of the Spirit in the heart, as the body does to the soul. As man was made for earth, not to have his home and happiness here, but as his passage or way to heaven, so the positive institutions of the church are given us, not to seek in them an inherent redemptive power, but as means or conditions imposed to test our fidelity, and to symbolize those changes of heart and mind which qualify us for intercourse with God. The grand object of man's creation was his own happiness and God's glory. The blessed state that man was made for, was to be happy in union with his

Maker, to behold His glorious majesty, and to love and adore him forever. As this was the design of our creation, God has instituted means that are suited to the attainment of this end. These means are three: First, the incarnation, death, resurrection, and ascension of the Son of God, which is the meritorious cause of our salvation. Secondly: Faith in the record which God has given of his Son, by which we appropriate the blessings of the Gospel, and receive a foretaste of heavenly felicity. Thirdly: The ordering of the life and practice in harmony with the will and testament of our Lord and Savior, which is *the evidence of faith*. If you can demonstrate the possibility of possessing life without the *evidence of life*, then, and not till then, can you prove that faith without works is a *living faith*. You can no more dissociate faith and works in the spiritual man, than you can separate vitality and respiration in the natural man. Faith is the life of the renewed soul, and it is through external manifestations only that we give evidence of its existence. The apostle expressly declares, "but wilt thou know, O vain man! that faith without works is dead?" James 2: 20. What is wanting in your case, and in the case of every one who ignores the necessity of complying with the external appointments of the church, is not evidence of the correctness of my position, but a disposition to become "a fool for Christ's sake."

In Paul's epistle to Titus, we are taught that Christ "purified unto himself a peculiar people, *zealous of good works*." Titus 2: 14. And to the Romans he says, "ye have obeyed from the heart that *form of*

doctrine which was delivered you." Rom. 6: 17. The words spoken by Peter under the inspiration of the Holy Ghost, are decisive as they are comprehensive: "repent and be baptized *every one of you*." Is not this a positive injunction including the symbol as well as the thing signified? I am filled with utter amazement to think that any can be found bold enough to venture an objection against such a plain, imperative obligation! Whence spring the objections leveled against the cardinal doctrines of the Gospel? Do they originate in the corruption of the heart, the perversion of reason, or the insufficiency of human knowledge? One of these must be the source of your error, and *all* of them urge you to receive the sacred Word *on its own authority*, without gain-saying, quibbling, or contradiction. To deny the existence of the Deity and to deny his authority are equally criminal. And what is the denial of his authority, but preference to his word of absurd opinions and heretical dogmas, founded merely on the sophisms of designing men, who have acquired their reputation by their power of making the wisdom of God appear like foolishness. "Every spirit that confesseth *not* that Jesus Christ is come in the flesh, is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come." 1 John 4: 3. As Christ could not redeem us without a *tangible body*, so he that ignores the necessity of the outward ministrations of *His body, the church*, virtually denies that "Christ is come in the flesh." This is the modern antichrist.

With reference to Christ it is said, "this is my beloved Son, *in whom* I

am *well pleased*; *hear ye him*." And "they that *hear* shall *live*." He that "*heareth* these sayings and *doeth* them" shall be accounted wise. The Savior said to his apostles, "he that receiveth *you* receiveth *me*." The words of Christ and his apostles are of equal authority, for "*all* scripture is given by inspiration." In his sacerdotal prayer Christ said, "*sanctify* them in thy *truth*; thy *word* is truth." And in his epistle to the Thessalonians Paul says, "if any man obey not our *word*, note that man and have no company with him." The truth and the word are *one*; and "*the word* became *flesh*," therefore Christ is the embodiment or personification of Divine truth; and if the *truth* make you *free* you are free *indeed*. Christ is the "author of eternal salvation unto all them that *obey* him." Heb. 5: 9. "Ye have purified your souls in *obeying the truth* through the Spirit. 1 Pet. 1: 22. Obeying the *truth* is synonymous with obeying the *word*, as already intimated and the word emphatically declares *that* religion to be vain and lifeless which rejects that *form* of godliness which represents the power thereof. Our *obedience* to the Gospel indicates the *measure of our love* to its Author. He that deliberately and persistently shuts his eyes against the most direct and incontestable injunctions of the *Law of Life*, certainly gives no evidence of being "born of God." While living in open and undisguised hostility to the administration of the "King of kings," it is obvious that the fearful language of the apostle Paul is applicable to our unhappy condition, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

For God to enact laws, compliance with which could not glorify Him, and the violation of which could not prove detrimental to us, would be highly derogatory to his character. And any argument, scheme or effort, that aims to invalidate our obligations to a single requisition of the Gospel, is an inglorious attempt to overthrow the authority of Jehovah. The cold, sublimated doctrine for the extension of which you so diligently labor, is in exact harmony with the teachings of the most renowned heathen sages. Every thing material is ignored as though our physical organization were not included in the redemption effected by Christ. It is religion minus its evidences, without authority, without foundation, without Christ, and its advocacy is a palpable breach of his holy word. By its acceptance, and a steady perseverance in its spirit, we must necessarily forfeit our hopes of heaven; for "he that entereth not in by the door, but climbeth up some other way" to gain admittance into the sacred enclosure, "the same is a thief and a robber." The divine institutions were given *for* man and not *by* man. It is God who instituted, sanctified, and set them apart for the good of man, and his own glory. Their sacredness was recognized and respected by the Savior; He honored them by his example, and has enjoined us to preserve them inviolate from the sophistry of those who strive to "make them of none effect through their traditions." They were expressly intended for our good, but instead of thankfully receiving them as a priceless gift, you regard them as a burden and a restraint, and turn away

from them to follow your own devices. It is characteristic of fallen human nature to undervalue whatever tends to curb its inclinations. Our first parents willingly deprived themselves of Paradise and all its blessings. Esau profanely surrendered his birthright for a mess of pottage. And at the present day there are many who barter their everlasting heritage rather than bear a little reproach for Christ's sake—rather than glory in the cross, and "crucify the flesh with the affections and lusts." How lamentable that, instead of being "determined to know nothing but Jesus Christ and him crucified," your sentiments savor so strongly of that treasonable, soul-destroying looseness which, wherever it is manifested, indicates the want of sympathy with the cause of genuine Christianity. Think not that I condemn or ridicule *you*; "to your own Master you stand or fall." Nothing is more averse to my feelings than belaboring you with acrimonious epithets apart from the sacred motive of convincing you of your error. I pity you for your folly & weakness, lament your error & deplore the consequences of your ministry.

To that pride alone which loves to revel in its own self-sufficiency, are the externals of religion non-essential; but to those who love the Author and appreciate the advantages of the appropriate symbols of the church, they are rich food for the soul, and stepping-stones in our progress Zionward. If we can be saved without visible emblems, why was it necessary to have a visible Savior? Had it been possible, in the nature of things, to redeem man by a purely *spiritual sacrifice*, it would also be just and consistent to

worship God by a purely *spiritual service*. But the reverse is true.

Just as we needed a Savior to atone for us by his *blood*, so we need the emblems in the holy eucharist to *symbolize the atonement*. Just as we have need of the regenerating influence of the Holy Ghost to renew and purify our hearts, so we need immersion to symbolize our regeneration. Just as we need renewed cleansing from partial defilement; and just as our haughty, imperious nature will learn modesty and humility in the performance of meek and lowly offices to "the least of all saints;" so do we need footwashing to symbolize our humility, and to represent the *extent* to which the most devoted Christian is liable to get out of the path of *purity* into the *mire of pollutions*. Just as we need love to unite us in "the bond of perfectness," so do we need the "holy kiss" as an emblem of our love. These institutions are of *perpetual and universal obligation*. They are designed for all men in all ages, and in all ends of the earth. That they are of perpetual obligation is clearly seen in the fact that they rest upon a law in human nature, and are as necessary to the development of the life of grace, as are appropriate objective influences to the evolution of our moral and intellectual nature. There is something in our nature which requires the *incarnation* of Christ in order to effect our redemption. And the same principle requires that not only the Redeemer himself, but also the symbolic instrumentalities of the church, be adapted to that part of our constitution the redemption of which alone justifies his incarnation. Therefore, in order to prove that the ex-

ternals of religion are abrogated, you must first demonstrate that man is a different being now from what he was when Christianity was inaugurated, and that the laws on which these institutions were primarily based, are revoked. Seeing that "these things cannot be spoken against," it is madness to attempt the abolition of institutions which are sealed with the high and holy signature of heaven; and to resist the ordinances is to spit in the face of divine authority, and "receive to ourselves damnation."

Whether or not you see any force in these arguments, to me they appear altogether irresistible, because derived from principles as incontrovertible as the fact of your own existence. Why so backward to believe what alone can give life and substance to your joys, consistence to the government of God, and rescue the incarnation of Jesus from the charge of folly? Are you still satisfied that your course is in harmony with the will of heaven? In view of these considerations, how can it be possible that you enjoy the approbation of your conscience and judgment? Will you admit no weight or potency in arguments drawn from the character of God and the nature of man? "Be not deceived, God is not mocked." It is not possible to exhibit greater moral grandeur than to *believe* God with all the simplicity of a child who neither questions his authority nor cavils with his arrangements. But when reason arrogates to itself the right of *leading* faith, true piety is invariably a secondary consideration, and reverence for the authority of the Bible goes only so far as it fully concurs with our own no-

tions and prejudices. This fundamental error is the root from whence have sprung all the false doctrines and moonstruck theological discussions which have convulsed the church and rent it into fragments. "Search the scriptures" and you will find that the church is a *unit*; it is like its Founder, "the same yesterday, to-day, and forever." It is not, like Antinomianism, constrained to resort to ever-shifting expedients to maintain its position. Its foundations are laid broad and deep on the Rock of ages, and the "gates of hell shall not prevail against it." The radical defect, yea, the utter rottenness of Antinomianism consists in its having no basis in Revelation. The influence of this defect and delusion is most destructive. It is so precisely adapted to the perverse inclinations of our depraved nature, that when it exerts a moulding influence over the life and character, it is truly a blighting curse. Its advocates overlook the momentous declarations of holy writ, "he that saith I know him, and *keepeth not his commandments*, is a liar, and *the truth is not in him*." 1 John 2: 4.; and *all liars* shall have their part in the lake, which burneth with fire and brimstone." Rev. 21: 8. Ponder these things before it is too late. Think of the fearful criminality of attaching more importance to the productions of human reason than to the authority of God, and of the desolating curse of heaven that invariably accompanies the neglect of our religious obligations and duties.

I wish it distinctly understood that it is principles, not men—truths, not sects, that I am endeavoring to discuss. I have no disposition to demolish *you*, but I would

"rejoice with joy unspeakable" to see the influence of your teachings "grow small by degrees and beautifully less." I have no desire to engage in "vain disputation," but I crave friendly criticism and investigation, *for the truth's sake*. Truth never shuns the light; error alone screens its hideous features behind the fumes which arise out of its own putrid loathsomeness. Truth trembles not under the dread of defeat, but glories in the consciousness of its Omnipotence. "The Lord is on my side; I will not fear what man can do unto me." If truth is our shield and buckler we are invulnerable to all the shafts which the enemies of righteousness can hurl against us. May the Holy Ghost vitalize and transfuse this humble contribution to the cause of truth, and make it effective to the saving illumination of your mind on the important subject of which it treats.

Kindly wishing you the disposition of the Bereans, Acts 17: 11. I am, very truly, &c.

C. H. BALSBAUGH.

For the Gospel Visitor.

A FRIENDLY WARNING.

"*For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have will I destroy from off the face of the earth.*" Gen. 7: 4. Here we find that the days of the antediluvians were numbered. "Yet seven days and I will cause it to rain." How many of us have yet one week to enter into the place of refuge? Yes, sinners, we may have much less time than this. This call we have to-day may be the last call that we may ever get. Let us remember that our days of ser-

ving the Lord are numbered just as well as the days of the antediluvians were. O, my dear reader! whoever you may be, we may not have seven days yet before us to serve the Lord. While it is said to-day if ye will hear his voice, harden not your hearts as in the provocation," let us be careful, not to resist the Spirit of God, from the fact that the Lord said, "my spirit shall not always strive with man, for that he also is flesh, yet his days shall be a hundred & twenty years." Gen. 6: 3.

We now see here that God informed Noah one hundred and twenty years before the flood, that when this time would expire, that he would destroy every living thing on the earth, save those that would obey his commandments, and enter into the ark. Then the Lord would say, you have now obeyed my commandments, you may now enter into the ark. And the Lord shut to the door. Noah was now safe from the flood that would destroy both man and beast. "If God be for us who can be against us." Paul would say, Rom. 8: 38, 39, "for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us now apply this beautiful lesson to ourselves. These things were written for ensamples. We learn therein, that nothing short of obedience, would do. Samuel says to Saul, "Obedience to the Lord is better than burnt offerings and sacrifices. Paul says in the beginning of the chapter above quoted, "There

is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. This is now where, methinks, I hear a still voice from all the sons and daughters of Adam's race say, I want to be, but how shall I be able to get there? for I have faith in God but do not feel right. O, methinks you have not gone far enough yet. Hear the Savior,—"I am the way, and the truth, and the life; no man cometh unto the Father but by me." Now then if we want to be happy, we must come to the feet of Jesus, and obey his commandments. Let us now take into consideration the language of the apostle Peter 3: 21, "the like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ. My dear readers, read the 20th v. of the same chapter in order to understand the apostle aright.

Reader, do you not see that the ark was given to Noah that he might sail over the flood, and land in a new world, and there become "heir of righteousness," just as the penitent sinner must pass through water that he may drown the old man Adam and walk in newness of life? Now as little as the antediluvians were saved without the ark, just so little will we be saved without baptism. We find that the ark did not profit those that did not enter therein in time. When the Lord shut the door of the ark, what had not entered in had to perish. And what had obeyed God and entered in, passed as it were from death unto life. O sinners, if the prophet Jeremiah was here among

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ANTICRITIC.

us this day, he would have to break out in language as he did in his day, when the children of Israel disobeyed God and his commandments. I am black with astonishment that hath taken hold of me because you will not obey God. I know that all Christians are astonished. O seek salvation while it is called to-day, to-morrow the Lord may shut the door, then where shall our portion be? You can easily ascertain that it will just be where the rich man lifted up his voice. No, doubt, my dear reader, if the rich man could have lived his days over a second time on earth, he would live a more benevolent life. He would undoubtedly let Lazarus eat the crumbs that fell from his table. How many poor souls are sinning their day of grace away, and are found fighting against Bible truths, and will throw away the word of the Lord, and obey that of sinful man. In 1 Kings 13: 17, 18, you will find what the man of God did. He was to eat no bread nor drink any water, till he would return home. He was to go one way to Bethel and return another. But what do we find? when the old lying prophet began to talk to the man of God, without telling him the truth, he believed him, and went back. Here we now learn that when we are told to do any thing we have a thus says the Lord for, we should do it. Oh methinks there are many who tarry too long after the light shines about them. Let us take the good old Bible way for it, and hear what it says on this matter, Acts 22: 16, and now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

P. B.

Dear brethren editors of the Visitor.

I noticed an extract of a letter, in the 3d No. of the Visitor 1862, of a brother who has been pleased thus far with one exception: and that is an article which he thought ought to have given place to something better, than *Tobacco*.

Now, I beg leave to differ with the brother. I have been a subscriber for the Gospel Visitor since 1857, and have been very agreeably entertained by it; received many wholesome instructions from the brethren, read some noble articles, and one among the very best was the tobacco article. I think, if it is read carefully, and scrutinized closely, there would not be so much objection found.

The brother speaks about the greatest evil, that little member (the tongue), which is so: but it depends upon how it is used. As regards the brother on the tobacco article he did not use that little member as free as the writer thought he should.

The brethren should have been reproved still more; but were not. I will now add a little to it. He should have talked a little to the brethren, or the professed followers of the *Lord Jesus*, that they should remember when they enter the sanctuary of the Lord not to disgrace it; by the sinful, and filthy practice of chewing and spitting during services, that by the time it is concluded, the sanctuary presents a worse appearance, than some bar rooms.

I often feel sorry, and am a bitter opponent of this unnecessary habit; but this is not the first time the tobacco question has been agitated.

Has the dear brother forgotten that the query has been before the yearly meeting, been discussed, and a resolution passed that it is wrong for the disciples of Christ to use tobacco weed as the brother terms it; and that it was emphatically left optional with the brethren, and sisters, to receive members who have their lips, and the corners of their mouths always saturated with tobacco juice and the unpleasant breath of a smoker?

Now, brethren, and sisters, when a resolution of that kind has been passed, we would better give it up. I do not want to have any uncharitable feelings toward my brethren or sisters, who make use of the article, but, I contend that it is an ungodly practice. I hear brethren talk from the pulpit of the many evils in the church in which I coincide with all my heart; and try in great weakness to put them down, and this is one.

There is still something the brother should have noticed in his article which I will. We are to avoid the appearance of evil. When we hold our feasts of love, and there are hundreds of spectators present, then, we should leave our light shine with regard to the use of tobacco. It has got to such an extreme, that as soon as the congregation has dispersed there is enough of tobacco fume, to take the breath of a person who has not strong lungs.

Now, I do think from the sincerity of my heart that brethren and sisters ought to deny themselves that much, on such occasions. We are taught to be edifying; this is surely not so, to the intelligent part of our communities. God has given us faculties which if rightly cultiva-

ted, make us intelligent and social beings; but we will not become so, if we are not willing to learn of each other.

The brother seems to want an admonition on the little member; the writer would have no objection to have a good little sermon through the columns of the Visitor on it. Let us be careful, brethren and sisters, when we write for the Visitor, in what kind of a spirit it is written.

I will make a little comparison: It might appear very insignificant to some, but still there is a good deal of meaning in it. If we have a shoe that fits very tight, it makes us uncomfortable. Well, what do we do to remedy it? Why we lay it off; just so with the tobacco article, or any other evil: if it makes us feel bad just lay it away, and then, we will not have to take it to ourselves so much.

I am ever willing to acknowledge my imperfections, and if I were a confirmed smoker and chewer, and could not abandon the ungodly and filthy practice, I would at least, try to have respect for the house of God, when I went to worship the Most High. And the writer would still say to the brethren and sisters, let us try to go heart and hand to avoid this appearance of evil. I am inclined to believe that such strong advocates for the use of tobacco give more space to that and segars, than Hymnbooks and Testaments, whenever they resort to the sanctuary to worship.

And in conclusion by way of encouragement to the brother of the tobacco article, do not be discouraged when cold shoulders are turned to you in consequence of speaking against all kinds of evils; and do not

feel afraid to make use of that little member. I think we have some young Davids, and I am glad to know that such is the case. I would like to talk a little about some other evils, which I think should be avoided in the church.

When we have our lovefeasts there is too much loud talking, laughing, and promenading during exercises: and particularly in the evening when the supper is about to be prepared; it should be done as quietly as possible, and at the hour of celebrating the holy ordinance, (feet-washing) which our Lord and Master established before he died; for the remission of our sins: therefore let us try in great weakness to amend every thing we can, that spectators will be made to exclaim, Behold! What manner of people is this! And when such is the case we may expect the true church of Christ to prosper. With these few remarks I will close in bonds of Christian love. Adieu.

T. K. R.

(The above is likely from the pen of a sister, and we cannot but thank her for her sisterly reproofs by amending our ways. Ed.)

For the Gospel Visitor.

‘I say unto you all: Watch!’

“And what I say unto you, I say unto you all: Watch!” Mark 13: 37.

That it is necessary for the people of God to be on their watch we think would be admitted by all Bible readers. The above language we should also consider as a command from the Savior to his disciples. After telling them some of the events that shall take place shortly before he will make his appearance to reward those servants whom he

will find watching and yielding obedience to his words and also waiting for their Lord when he will return &c.

The question might be asked by some, what are we to watch? We think in the first place we should become acquainted with our own situation that we depend upon God for all our sustenance, and that it is alone his mercy toward us that we have our reasonable faculties and a revelation to go by. And in that revelation the promise is upon the conditions of obedience, where we are commanded ‘to ask, and it shall be given you; to seek, and ye shall find, and to knock, and it shall be opened unto you.” Matt. 7: 7.

Again in order to be brief I will just say, we have the promise of all we need in the Scriptures if we have faith and believe what is written for our instruction. But without faith it is impossible to please God, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him. Heb. 11: 16. Thus we see that if we seek with a disposition to comply with the will of God he has promised us all we need.

We think then what we are to watch, is ourselves, that our aim would be to serve and obey God to obtain his promises, as the Savior has taught us in his sayings, Not every one that sayeth, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Thus we see that the necessity of doing his will, and he has promised us all we need if we are resigned to do his will.

Again the Savior has promised the Comforter which is the Holy Ghost

whom the Father will send in my name; he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you. John 14: 26. Thus we see that the Spirit of Christ will bring his sayings to our remembrance and in his sayings he told the apostles to teach his people to observe all things whatsoever I have commanded you. Matt. 28: 20. Again this Comforter is called the Spirit of truth, and he will guide the people of God into truth. Thus if we believe the Savior's words we look for his Spirit to fill his mission and it will guide us into truth which is the word of God. John 17: 17.

Thus we see the necessity of being on our watch, that we go according to the direction that God has given, which is the only way that we have the promise of obtaining the blessings which are promised to the faithful. While we are in the world we know that we are subject to many temptations, as we have the flesh to contend with.

But it is a privilege we have to examine for ourselves to know where our chief concern is, whether our heart is here on earthly things or whether we are on our watch trying with our utmost to fulfill the requirements of our Savior's words, Let your loins be girded about and your lights burning; and ye yourselves like unto men that wait for their lord when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Luke 12: 35—37.

A. R.

SWEARING.

That swearing oaths was allowed under the Mosaic Law is evident from various portions of the Bible. See Numb. 30 which treats altogether of oaths and vows, and requires the fulfillment of the same &c.

But under the Christian dispensation this is severely forbidden. Christ said Matt. 5. "But I say unto you, Swear not at all, neither by heaven, for it is God's throne; Nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black." The apostle James says, But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest you fall into condemnation. Chap. 5: 12.

Now the principle that Christ and the apostles intended to establish was simply to prompt people to speak the truth. Truth is truth always in every case and under all circumstances, consequently a thousand oaths added to the truth will not make it any more truth than the simple fact itself. Not only this, but we have reason to believe that swearing, or the design thereof was very much abused in Christ's day. People swore by Almighty God, or some other great object to cover their iniquitous proceedings and for the most trifling things in order to take advantage of their fellow man.

But the swearing here referred to by Christ and the apostles must be understood as a voluntary act of the swearer, without any compulsion whatever, and here is where the

great evil springs from,—by using oaths frequently and for trifling purposes we become habituated to the use of them, and consequently forget to a great extent their sacred obligations.

That reference is here made particularly to our dealings, transactions and conversation with each other appears evident from the language of Christ as follows: "Let your communications be yea, yea, and nay; nay. The term 'communication signifies intercourse. Hence if an upright man, one who hated swearing was called upon to give in evidence, and the terms of the law were such that he must swear an oath, such an oath would not affect that man's principle at heart, because he is compelled to do it, because we must be subject to the higher powers.

Again, if the terms of the law are such that a person can be qualified as a witness under the mildest affirmation possible, and the witness so qualified should bear false witness or affirm to a lie, it would be just as great a sin in the sight of God as though he swore to it. It is not the swearing, nor the affirming that causeth the evil, but the principle at heart.

But inasmuch as our government has made provision that we need not swear, but are allowed to affirm, which seems to be somewhat milder in form, why of course we should adopt it, however its obligations substantially are as great as those of an oath.

We as a Christian people generally refrain from using oaths (I suppose.) But I am somewhat fearful we use language too frequently, which, if it is not swearing, is cer-

tainly near akin to it. How often do we hear language like the following when our word seems to be doubted. 'I'll bet a treat it's so.' 'I'll bet five dollars.' 'I'll bet a horse.' 'I'll bet all I am worth.' 'If that ain't so I'll be whipped.' Now if it should turn out not to be true, and the whipping be called in question I am afraid that person would be likely to turn his back the other way. All expressions like the above proceed from evil.

J. S. M.

For the Gospel Visitor.

THE BALANCE OF GOOD AND EVIL.

Good must evidently overbalance evil works, if we would gain the victory.—Suppose man, as he is in a state of nature were put on the scale, his carnal mind with all the lust of the eye, the lust of the flesh, and the pride of life, which is inherent in him, would sink him low on the side of evil. Says the moralist, I will step over upon the other side, and try by welldoing to outweigh all." But alas, he cannot even cause a jar, much less outweigh by good resolutions a life of wrongdoing.

Suppose in the next place to increase his weight, he takes the holy Bible and the perusal of the same with him, but finds also, that it has no sensible effect on the scale. He then calleth to mind, that the Savior said about the foolish man "that heareth these sayings of mine, and doeth them not &c." He learns that he must repent, and tries to do so, and the more he tries to repent, the heavier his sins, and the lighter he himself becomes. He finds to his sorrow that repentance is still not enough.

In this distressing condition he is informed by the word of God, that there is none on earth and none in heaven that can help him in this distress except Christ, and that the righteousness of Christ is of such exceeding great weight as to outweigh all the sins of the whole world. This is good news indeed for the poor sinner, and the more so when he learns that Christ makes no hard condition. It is only, "He that believeth and is baptized, shall be saved." So the sinner exclaims, "Lord I believe, help thou mine unbelief," and becomes willing to be baptized in order "to put on Christ."

But after having put on Christ, a true believer will not put him off again by disobedience in other commands, such as footwashing, the Lord's supper, the kiss of charity, and the communion, continual supplication and giving of thanks for all things, but he will watch and pray, that he may be enabled to abide in Christ constantly and faithfully unto the end, knowing now by experience that Christ being with him the good will overbalance the evil, the dead weight of his former sins is thrown off of the balance, and he can now rest securely on the bosom of his heavenly Father, from whose love nothing shall ever separate him, Rom. 8 : 39.

Thus he rests from his labor, and will ever rest with the sanctified in glory, where there will be no sin nor sorrow any more, neither will there be any more toil, but an abyss of endless joys, to walk the golden streets of the New Jerusalem with palms of victory in his hands, shouting glory, hallelujah for evermore.

Let us all try to weigh well truth and righteousness, and on the other

hand error and sin, and the respective consequences in time and eternity.

From the manuscript (somewhat modified) of
C. C. R.

For the Gospel Visitor.

ESSAY NO. 1. ON LUKE 21: 24.

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

This is the divine admonition, given by the great Head of the church to his followers in view of 'His coming again with power and great glory.' We will subjoin several admonitions of like import, given by several of His divinely inspired apostles. Paul 1 Thess 5: 5. "Therefore let us not sleep, as do others: but let us watch and be sober." Peter in his 1st Ep. 4: 7. that the end of all things is at hand; be ye therefore sober, and watch unto prayer."

These conjoined scriptural admonitions shall be the starting point of this essay, the subject of which is, First, an exhortation to all Christians, and secondly, to the world at large, whether professors or non-professors.

The coming of Christ, under these present circumstances, demands a serious investigation of the signs of the times, as well as also a thorough self-examination, to see whether we are prepared to meet *him at his coming*. May we not learn and improve thereby, that that day will not come upon us unawares? Among the predicted are "wars and rumors of war," (plenty now) "pestilences, earthquakes, famines &c." All these we had of late.

And the most decisive indication of his near approach, is the powerful deception and wickedness in the world; together with the coldness displayed by the children of God. Deplorable, yea, lamentable as this condition is at present; yet so it was predicted it shall be. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end shall be saved."

Ah! What consoling, encouraging, cheering and soul-reviving hope the last clause of our Savior's words creates in the true and faithful children of God; notwithstanding this coldness, to see that there is a plausibility, that still a remnant will be saved.—May not each one solemnly inquire, Am I of that number? Can I endure to the end? Will I be able to stand before the Son of man? Shall I be found with him in love blameless? Do I love his appearing? Can I rejoice at his approach? Am I clothed with the wedding garment of righteousness? Have I my lamp brightly burning with oil prepared in my vessel?

These are surely very important questions to be answered in the affirmative; which should inevitably create within us serious reflections. Let our hearts be aroused to activity! Let our love be inflamed to an unreserved obedience; our affections centered in Christ; our dealings squared by the word of God; our temper modified to christian forbearance, patience and contentment; having a chaste conversation coupled with fear; and taking heed to the above divine admonitions to the end of our journey.

Surely the foregoing inquiries can be answered in the affirmative.

"Looking for that blessed hope, and glorious appearing of the great God, and our Savior Jesus Christ with pleasure.

Fear not brethren, fear not sisters,
Toss'd on life's tempestuous sea,
Christ can still the raging billows,
Threatening though to swallow ye.

Yes my dear brethren, let us be on our guard, for the time is at hand when Christ will lay aside his High Priestly robe to put on his glittering majestic kingly crown, in order to make his appearance, "with his mighty angels, in flaming fire taking vengeance on all them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

'Then shall the righteous shine as the sun in my Father's kingdom.' 'Blessed and holy are they that have part in the first resurrection, for on such the second death hath no power. For they shall be priests and kings and reign with him a thousand years.' O what a pity! If we would suffer our hearts to be overcharged with surfeiting and drunkenness, and care of this life to forfeit our birthright to the glorious inheritance. Therefore, AWAKE! *awake* to righteousness and sin not, lest the portals of heaven shall forever be closed against, and in vain would have to beg for admittance.

Secondly, an exhortation to the world at large.

"If the righteous scarcely be saved, where will the ungodly and sinner appear?" "What will be the end of them that obey not the gospel of God?" This question is answered by *Him* who spake as never

man spake. "Bring hither those my enemies, that will not that I shall reign over them, and slay them before me. Many passages might be adduced to answer the same question, but I will forbear by asking some serious questions, in order that they may be more powerfully impressed upon your mind.

Remember, the questions asked, refer to the unconcerned, who stand in willful disobedience and rebellion against their best friend, or Savior, whom they all one day must meet. Will you persist in your rebellious course against the most High? If so, my efforts are in vain. I'll bid you farewell and leave you to your fate.

But supposing better things of you, even things accompanying salvation. Do you intend to serve the world, sin and satan a little while longer? Or do you suppose to have a lease for your life, that you can choose your own time to turn to God? Will you spend your youthful days in sin, idleness and folly? Or will you still indulge in the lust of the flesh, the lust of the eye, and the pride of life? Do you know that God will grant you repentance unto life, if you spurn the offers of mercy? Have you an assurance that you ever will be permitted to repent on your death-bed?

Suppose yourselves standing on the threshold of eternity in your unconverted state? How will you feel when the opening in heaven will appear, the Son of man descending in clouds with power and great glory? Would you then wish to be found at a dancing party, in the gambling house, in the theatre, in the tipling house, or gazing at a puppet show? &c.

We might multiply such questions, and still none amiss to some of the numerous readers of the Visitor. But what we have asked we have asked you in the presence of an all-knowing God, who is a heart-searching and rein-trying God. He only knows who is guilty of either of these things; and how every one's mind is; and to him I commend you for mercy and pardon, through the merits of a crucified Redeemer: "For it is a fearful thing to fall in the hands of the living God." Therefore *prepare to meet your God* before eternally too late. Christ will assuredly come, and will consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming.

When Christ shall rend from end to end,
The regions of the air,
And split the skies in twain likewise,
Then he'll himself appear.

L. F.

Poetry.

For the Gospel Visitor.

OPENING SIX SEALS.

The Gentiles' times shall be fulfilled,
And all the earth shall know,
That God will pour his anger out,
In streams of vengeful woe!
But ere the fullness of these times,
The mighty Conq'rour, he
Shall send his Gospel thro' the land,
That all may rescued be.
For, in this dispensation last,
God's Spirit visits all,
And, by the Father's influence,
Gives every soul a call:
And many shall the warning take,
Salvation to prepare;
But many more, by doctrines false,
Shall sink into despair.
And many times, or years shall pass
God's purpose to fulfill,
Until the heathens' times be full;
According to his will.
Then shall the brazen voice of war,
And threat'ning tumult roar;
The nations shall be confounded be,
And peace shall know no more.

In factions of confusive kind,
 Mankind engaged shall be :
 Because iniquity shall reign,
 Their love and peace shall flee.
 As when Jerusalem of old,
 By Romans was destroyed ;
 So, in divisions of all kinds,
 Shall mankind be employed :
 Or, when they built confusion's tow'r,
 On Shinar's fertile plain,
 So, in the latter days that come,
 Confusion vast shall reign :
 For Satan fierce shall rage and roar,
 Because he'll soon be bound,
 He knows it too—he'll rave and rout,
 And all the world confound.
 He will again accuse the saints
 Before the magistrates,
 And persecutions, martyrdoms,
 Their cruelty awaits.
 And God, to purge the heathen out,
 Shall raging famines send,
 And pestilences here and there,
 Angels of death attend.
 By earthquakes of destructive kind,
 Shall cities be o'erthrown ;
 And multitudes of beings die,
 Who God had never known.
 Thus, shall the Lord himself destroy
 The nations at his will,
 And Satan be empowered with might
 God's cup of wrath to fill.
 The tares at first shall be destroyed,
 When harvest time shall come ;
 And then the wheat devoid of chaff
 Shall all be gathered home.
 But ere these great commotions end,
 These tribulations cease ;
 Then shall the heathens' times be full,
 And Judah's faith increase ;
 The barren fig tree withered long,
 At length again shall bloom ;
 And Israel's remnant be restored,
 Before the end shall come.
 And there shall signs and wonders be,
 And judgments fraught with fire ;
 Distress of nations, rolling seas,
 And tribulations dire.
 And such a time as never was ;—
 For wickedness and sin
 Shall be augmented here on earth,
 To try men's souls to win.
 The powers above—on earth beneath,
 And everywhere shall fail :
 And vengeance with a threat'ning rod,
 Shall make the nations quail.
 And fearful sights, forebodings dark,
 And omens strange shall be ;
 Phenomena in heaven and earth,
 On land and in the sea.
 Fierce comets of tremendous size,
 Shall trail the heavens o'er ;
 And meteors huge like rockets blaze,

To fright the nations more.
 The sun in darkness shall be hid,
 The moon blood-red shall be,
 The stars their shining shall withdraw,
 The constellations flee.
 A universal earthquake vast,
 May rend the earth and sky,
 And cause this darkness o'er the earth,
 And move the mountains high.
 Then shall Jerusalem on high,
 Adorned in shining gold,
 Unfold her everlasting doors,
 The Savior to behold.
 Then shall appear the *sign* of Him,
 Who soon in clouds will come,
 With great effulgent glory crown'd,
 To meet the saints at home.
 And every eye shall see Him come,
 With radiant diadem,
 And all the wicked tribes shall wail
 And mourn because of Him.
 But first, the last archangel's trump,
 Through all the earth shall sound,
 And call together His elect
 In Christ, for Zion bound—
 Twelve times twelve thousand are elect,
 Their number has been sealed ;
 And millions more shall be redeemed,
 By works through faith revealed :
 Through trials borne with patience, they
 Shall gain the victory ;
 And bruise the head of Satan hard,
 To live eternally.
 They, in the Lamb's atoning blood,
 Shall wash their garments white,
 And holding trophies in their hands,
 Shall praise him day and night.
 They shall be kings and priests to God,
 Anointed by his Son,
 And sit on thrones and reign with Him,
 Forever and anon.

SALFORD BARD.

Montgomery county, Pa.

The Family Circle.

MANNERS AND ORDER.

Locke considers that manners is the object of next importance to religion and virtue, to be preferred to learning; and it is evident that there is no passport so good in the world—nothing that adds so great a lustre to virtue, or that so well brings into daily use more solid acquirements. "Good manners are the blossom of good sense," and, may it not be added, of good feeling

too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as in great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners. If, therefore, we are successful in inspiring children with such a disposition, we secure the most important means of rendering them pleasing. We should endeavor early to infuse the spirit of that precept—"Honor all men;" to teach them that kindness and civility are due to all; that a haughty, peremptory, or contemptuous manner is not only ill-bred, but unchristian; and that this is especially to be guarded against in their behavior to servants. Nor will young people, generally, be tempted to treat with unkindness those whose services claim a return of affection and gratitude, unless they are led to it by the example of others.

It will also be necessary to guard children against vulgar habits, against roughness of manner, as well as coarseness of mind; as loud talking and laughing, the use of violent exclamations and expressions, shocking! terrible! monstrous! &c.; nor should they be allowed to continue their infantive language too long: the imperfect words and broken sentences of an infant will be unpleasant, and appear like affectation, when used by elder children; but this habit is often encouraged by the affected and babyish tones of voice, in which their attendants frequently address them. It is essential to good breeding that children be taught to express themselves well, and to speak distinctly and grammatically.

As satire and ridicule are instru-

ments ill calculated to be employed in education, so any tendency to these dispositions in children and themselves is to be repressed; mimicry also, though highly amusing, ought to be discouraged, as being likely to induce an unpleasing and improper turn of mind.

Good conduct at meals is, with children, a fair criterion of good manners, and meals may be made use of as favorable opportunities for inculcating propriety of behavior. Children should be taught to sit down and rise up from the table at the same time; to wait whilst others are served, without betraying eagerness or impatience; to avoid noise and conversation; and, if they are no longer confined to the nursery; to be able to see delicacies without expecting or asking to partake of them. To know when to be silent is more important to good manners than is generally supposed. Speaking, when it interrupts reading or conversation, and the habit of contradicting others, should be checked, as also that ill-timed garrulity, so unpleasing in some children, and which generally springs from an undesirable self-confidence and forwardness of character.

Nor is the *person* to be neglected in early life; for it will spare children many awkward feelings as they grow up, if they are taught to walk and carry themselves well; to enter and leave a room, and to address others, with ease and propriety. With many the acquirement of this external polish will prove a very slow work, and a subject of considerable difficulty; but if we see an amiable and obedient disposition, there is every reason to hope that roughness of manner will be smooth-

ed down by time and the example of others. Parents ought not, therefore, to allow themselves, from their own irritability and impatience, to render *manner*, as is the case in so many families, the cause of daily vexation, and of continual though fruitless complaints. We must receive with patience and good nature, numberless little failures in those whose happiness it is to think little of the effect they produce upon others; nor is it by reproofs and admonitions, showered down upon the child at the moment in which we wish him to display his good manners, that we shall effect our purpose; but by accustoming him to exercise habitual kindness and civility towards his companions, and those with whom he lives. With all our care, however, we are not to expect that the manners of children will be superior to those of the persons with whom they chiefly associate; for, in nothing is it more true that "we are all a sort of chameleons, and still take a tincture from things around us." On this account, as on every other, it is of importance that children should witness no vulgar habits in the nursery, and that the conversation between the nurses themselves should be guarded and correct.

But here it must be remarked, that in our earnestness to render our children pleasing, and to improve their manners, care will be required that we do not rob them of their chief charm, the simplicity of childhood; for how greatly are to be preferred, even an uncouthness of behavior, and awkward shyness, to anything of premature forwardness, formality, or affectation!

"Affectation is but lighting up a

candle to our defects, and though it has the laudable aim of pleasing, always misses it." We must also avoid working upon vanity to secure good manners, lest we nurture that love of admiration which is apt, but too soon, to take an overbearing possession of the heart.

Mother's Magazine.

Youth's Department.

For the Gospel Visitor.

MY SCHOOL-BOYS.

(Written in 1853.)

By JOE, THE JERSEY MUTE.

Where is Johnny?—Johnny of Baltimore I mean. Oh! Johnny, what have you been doing, you rogue? That do-not-care laugh! he ought, in my mind, to learn manners. Johnny is a very little body, but he has a big mind. He never studies hard, though, for I seldom see him picking literary crumbs of his own free will; he talks, talks, talks. He thinks a world and a half of Mr. Bowdle, editor of the *Cambridge Democrat*. He has written many good things of this editor; but the following I consider his best:

Mr. William H. Bowdle lives in Maryland. He loves Mr. Mount, because he is smart. He often receives some newspapers and letters from him, (Mr. Bowdle.) Mr. B. writes many stories for his paper. He cracks a joke. He laughs. He sent his likeness to Mr. Mount. Mr. M. keeps it in the closet, because he is fond of him. Mr. M. corresponds with him."

Charley, quiet, taciturn, smiling Charley, has an excellent heart, but his understanding is none of the best. He says he has eight brothers and as many sisters.

Jimmy is a good hearted fellow. His father has gone to California. Socially, Jimmy is pronounced an agreeable companion; mentally, he is a dunce *par excellence*. He laughs always: he cries rarely.

I wish I could drive a nail into that stupid head of his—Tommy's I mean. What to do with him, I know not. Good heavens! he is fast asleep. Always locked in the arms of Morpheus! His face is fair, and I wish I could say the same of his mind also. His chirography is next to illegible; and I will make a wager of one dollar that the most experienced or skillful, or what you will, proof reader in the world cannot make it out.

Willie is a good boy, of course. I like him. He is lost in admiration of the military talents of Napoleon Bonaparte, and says he will try to copy him in some minor points. He writes well, considering the short time he has been under instruction.

Ben is quite a character. "Strange to say," he is always sure, when I correct him, to give me things "too numerous to mention" I do not know for what reason. Mere boy as he is, he has seen much of the world; is full of anecdote, and great at story telling. He seems to possess a fair share of native talent.

Johnny of Pennsylvania is an unmistakeable ugly lad, but he has a title to the compassion, nay, sympathy of the school. His mind is about good.

Dick is a worthy character. Intelligent and studious; liked by all his playmates; healthy, with a beautiful red on each of his cheeks, and a little hair on his upper lip.

Ned is much of a gentleman. Pretty smart, and of a good disposition. Knows what is right. His father is well-to-do in the world's goods.

Fred is rather a green 'un. Good mind, nevertheless. Thoughtful, and fond of reading; well formed, and no doubt will be a handsome man, should his life be spared.

And last, but not least, Frank is tall for his years, writes well, and, to my knowledge, has no enemy in the world; which is saying a great deal.

The boys whom I have been at the pains of describing, have all of

them left my school, to "begin the world," as the author of 'vanity fair' says. I shall tell, as far as I have heard, what has become of them. Johnny of Baltimore was bound out to a carver, and before he was of age, passed from the scene of action. Charley paid me a visit a few weeks ago, and complained that his poverty compelled him to take upon himself the livery of a servant at the stable of his uncle. Jimmy is now an inmate of the Alms House at Pittsburgh, Pa. Tommy, rumor has it, is in jail, on a charge of assault and battery. I have not learned the particulars. Willie I have never heard of. Ben is in the Southern part of Philadelphia, working at a tobacco store. Johnny of Pennsylvania assists his aged father about the farm. Dick went to Iowa, a few years ago, in company with his father, to buy a farm, since which time I have never heard of him. Ned lives with his father in North Pennsylvania, and, like a good pupil, often sends his affectionate compliments to me. Fred enjoys life to his hearts content almost. He is a shoemaker, and, I believe, gets along well. Frank, I regret to state, * * * *

Queries.

1. WAS MATTHIAS THE TWELFTH APOSTLE?

Dear Editors: Please answer the following queries: 1. Was Matthias the apostle the Psalmist had reference to, Acts 1: 20, or was it Paul? If it was Paul, where did the apostles get their authority to make choice of Matthias? P. B.

Answer. The validity of the call of Matthias to fill the place of Judas has been doubted by some and the question whether he or Paul was one of the twelve apostles has elicited considerable discussion. It is evident that Paul and Matthias both could not have filled the place of Judas. Then the question to be settled is this: was Matthias lawfully

chosen to fill the place left vacant by Judas? and if this is settled in the affirmative, it will follow that Paul did not fill that place.

When the disciples were about to make choice of one to fill the place of Judas, "they prayed," and said, "Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place." Acts 1: 24, 25. After this they gave forth their lot, and the choice fell upon Matthias, "and he was numbered with the eleven apostles." Now, although it is not expressly said that God approved of that choice, it is nowhere said he disapproved of it. And it is very unlikely that the disciples entering upon the choice as they did, could have gone contrary to the will of God.

In Acts 2: 14 it is said, "Peter, standing up *with the eleven*, lifted up his voice" &c. Here Luke evidently recognizes the number of the apostles complete—twelve, for he says Peter stood up *with the eleven*, and this form of expression shows that Luke in writing as he did, considered Matthias one of the twelve. For Paul was not yet converted, and with Peter there were twelve.

Again; it seems from the following language of Peter, that it was necessary for him who was to fill the place of Judas, to have been a disciple before the death of Christ: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Here Peter declares that of them who had followed Jesus "*must* one be ordained." Now as Paul had not been a follower of Christ before his death, or a witness of his resurrection, he would not have been a suitable person to fill the place of Judas

according to Peter's understanding of the qualifications necessary for that office.

Looking then at the circumstances under which Matthias was chosen, and considering the words of Peter relative to the qualifications necessary for the one who should fill the place of Judas, and finding that Paul never claimed to be one of the twelve, it seems we must conclude from the evidence at our service that Matthias, and not Paul, was the one who filled the place of Judas.

2. ACTS 9: 7 and 22: 9, TO BE RECONCILED.

Dear Editors: In Acts 9: 7, it is said the men which journeyed with Paul "stood speechless, hearing a voice, but seeing no man." And in Acts 22: 9, it is said by Paul himself when referring to the same occasion, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Please reconcile these scriptures.

Yours in love.

P. B.

Answer.—The two statements, "hearing a voice, but seeing no man," and "they saw indeed the light, and were afraid; but they heard not the voice," do not in reality contradict each other; as they might see the light but not distinguish any particular person, and they might hear a voice, but not be able to distinguish the words uttered. So if they would not distinguish the words spoken, so far as the sense or meaning of the words was concerned, it was the same as if they had not heard any voice. Such no doubt is the way to understand the two accounts, and then there will be no discrepancy between them. When it is said, "they heard not the voice of him that spake," we must understand the meaning to be, they heard not the words which were spoken. And when it is said, "they heard a voice," it means they merely heard the voice, and nothing more. This view

of the subject receives additional strength from John 12: 28, 29, where it is said, "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said, an angel spake to him." Here it appears that although Christ himself understood the words which were uttered, the people only heard a sound; and had they been asked whether they heard any words, they would have answered, no; but had they been asked whether they heard any voice, they would have answered, yes. So it was with the men who were with Paul, they heard a sound but that was all.

3. MATT. 10: 34, 35; JOHN 10: 12.

Brethren: Please give us an explanation on Matt. 10: 34, 35.—Also on John 10: 12. L. W.

Answer.—The passage in Matt. 10: 34, 35, reads thus: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." The Savior is the prince of peace, and "peace on earth" was announced at his birth as one of the results of his incarnation. And when the principles which he came to establish shall prevail on earth "they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2: 4. But, although such a peaceful state on earth was to be the final result of his glorious work, introductory to that, there was to be a state of conflict, since his doctrines would be in opposition to many of the principles and habits of men. The final design of his coming was to restore peace; but the immediate result of that coming was what he declared—variance among men. The meaning of the

words of the Savior under consideration may be seen in the following illustration: A physician is called to see a patient, and he prescribes medicine. The physician calls the next day, and the patient says to him, doctor, your medicine has made me more sick than I was before I took it. The doctor answers, I expected that my medicine would effect you in that way. But, continues the patient, I wished you to make me well, and not sick. I know that, says the doctor, but such is the disordered state of your system, that before my medicine can make you well, it will make you more sick. So it is with the doctrines of Christ, often before they produce peace, they awaken opposition. And if some oppose them while others embrace them, there will be a state of variance produced.

The second passage referred to reads thus: "But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep." The meaning of these words of Jesus, seems to be this: Those teachers who take the office of the ministry upon them merely from a regard to their own secular advantage, will as soon as they perceive danger, flee, only being careful to secure their own safety, and so danger will befall the flock committed to their care. While the faithful shepherd or minister will suffer and sacrifice much, even life itself if it be required, for the good of his people.

4. ON MATT. 27: 52, 53.

Please give us an explanation of Matt. 27: 52, 53. Did the saints all arise? B. H. of Oregon.

Answer.—It is said "many bodies of the saints which slept arose," and this means but a part and not all. It appears it was necessary that some should rise to confirm the resurrection of Christ, and to encourage the hope of the resurrection of all.

Correspondence.

Editors Gospel Visitor: Dear Brethren: having recently visited the brethren in the southern part of the State of Ohio, I promised to write to the 'Visitor,' and through its columns inform them of my journey. Having therefore returned in safety, and health, to my family; and having found my family in health, I thank God for his mercy.

And now I proceed to give a sketch of my journey. I took the cars at Washington, our co. town, on the 16th of Jan. 1862, and ran into Wheeling. Thence on board the steamer Albemarle, I passed down the Ohio River to Marietta. Remained in Marietta over night. Took the cars at Harmar station on Marietta & Cin. R. R. and arrived at Greenfield station at 2 o'clock 20 min. p. m. where I met our beloved br. J. Kelso, who took me to his residence in his carriage.

Our appointments for preaching commenced on Saturday evening at the dwelling house of br. Kelso, and I continued in his district until the morning of the 27th. Owing to heavy rain and high water we could not attend all of our appointments. I spoke 11 times in br. Kelso's district. Some of our meetings were well attended. I was pleased with the church at this place. The members are in harmony and love, and things seem to pass off well. I formed acquaintance with some very pious and interesting brethren and sisters at this place.

I enjoyed myself well in company with our devout old br. John Bush. May God sustain him, and the old sister, his wife, in the decline of life. Many more names are treasured up in memory, whose kindness is remembered with much pleasure. May God bless them all.

On the morning of the 27th, accompanied by br. Kelso, we took the cars for Lexington in Highland Co. where we met our beloved young br. David Kinzer. Getting

into his carriage we were soon at his Father's, (br. Daniel Kinzer) where we were cordially received by all. In the evening we spoke in Hixson's Meetinghouse, to a small but very attentive assembly.

On the morning of the 28th we took the cars again for New Vienna in Clinton Co., where parting with br'n Kelso and Hixson who passed on. I was received cordially by our esteemed and well beloved br. J. Quinter. I here also met my former acquaintance and relative, br. O. W. Miller, teacher in the School at Vienna. Accompanied by br'n Q. & M. I visited the School; was introduced to sister — Haas, the principal of the female department of the School. I was highly gratified with the School, but was sorry to learn that the brethren do not patronize the School more. I think the School worthy the patronage of the brotherhood. It should receive a liberal patronage. I also formed a very agreeable acquaintance with br. Reuben Haas and other members of the family. May God bless them, and all the kind friends with whom I formed acquaintance, and whose kindness I shared.

On the 30th I was taken to br. David Ockerman's to visit two old sisters. One nearly 90, the other nearly 93 years old, if my memory serves me correctly. We spoke to a very interesting little company of about 20 persons here, br. Nathan Haywood of Clermont Co. O. being with me at this place. In the evening of the 30th I was taken by my young friend D. O. Jr. to br. Daniel Hixson's. I spoke again in Hixson's Meetinghouse in the evening.

In the morning of the 31st br. Daniel Kinzer provided a horse for my use, and being accompanied by my loving young br. David Kinzer, we set out for Fayette Co. O. at a point North West of Washington in said Co. where meeting with br. J. Kelso again, we commenced meeting on the evening of the first of Feb. and continued until the evening of

the 3rd when we closed our labors for the present journey. In the forenoon of 4th Feb. I took my leave of the brethren and kind friends, and being accompanied to the cars by br'n J. Kelso and E. Wagoner, I set out for home. I arrived at home on the evening of the 5th Feb. between 9 and 10 o'clock, found my family all well; blessed be God for his mercy and goodness.

O what a joyful meeting after a separation of 3 weeks. I travelled in all over six hundred miles, delivered 22 discourses, and had the pleasure of seeing four come out on the side of the Lord, and many more inquiring after truth.

May God bless and save his people. Amen.

JOHN WISE.

Hillsboro', Washington Co. Pa.

Appointments.

On the 22d of May next we expect brethren from the East going to yearly meeting will arrive with us here in Columbiana, and appointments will be made for them in this and the adjoining counties West. As yet we can announce only one lovefeast, which will take place on May 29 (Ascension day) on the place of brother PETER HUFF in Wayne county, O., and from whence the brethren will pursue their journey toward the place of yearly meeting. If further notices are to be published yet in next (June). No. let them be sent on immediately.

We are informed, that a communion meeting is appointed in Miami Dist. Miami co. O. on Thursday before Pentecost (June 5th) with the usual general invitation, and specially to brethren coming to Y. M. Brethren coming on the Pittsburg, Ft Wayne and Chicago R. R. (which as will be seen has granted the usual privilege) from the East or West, should stop at Forest, and there take the Mad river R. R. as far as OSBORN, and try to arrive there on Wednesday (June 4th) when conveyances will be there to take them to the brethren. Brethren coming from Indianapolis or that direction ought to stop at TIPPECANOE, where undoubtedly brethren will be also ready to receive and convey to their home the strange brethren.

HENRY RUEBAM.

Another lovefeast is announced to take place in Big Creek congregation, Richland co. Illinois on Lord's day the 1st of June with the usual invitation. Brethren from the West and North are to stop at OLNEY STATION, where the brethren will meet on Saturday noon, to convey them to place of meeting.

MICHAEL FORNEY.

Another. "There will be a lovefeast held at friend DANIEL BRUMBAUGH's Guthrie co. Iowa, 2 miles and a half South from PANORA, on the 7th and 8th of June (Pentecost). Invitation is given to brethren generally, and the ministering brethren specially. Brethren, we desire your help in the cause of Christ.

GEORGE KINNEY.

Please notice a lovefeast in the Ten-mile congregation, Washington co. Pa. on the 24th and 25th of May next.

JOHN WISE.

RAILROAD PRIVILEGE for those attending Yearly Meeting.

WE have stated in our last that the PENNSYLVANIA RAILROAD has granted the privilege of paying full fare going and to return free, and we can now say that we have made application, and received the same grant from the Pittsburg, Ft Wayne and Chicago R. R. Co. at least so far as the Eastern branch from Pittsburg to Crestline, Forest or Lima is concerned. This company will furnish blank tickets to some responsible brother, which are to be issued at the place of yearly meeting on the following

CONDITIONS.

1st. The person must have been in attendance upon BUSINESS, either as a delegate, witness or otherwise; and they will not be issued to any person who attended merely as a spectator, for entertainment or pleasure.

2d. He must have paid FULL LOCAL FARE over the Rail Way in going to the Convention. Buying a THROUGH COUPON TICKET between distant points, and passing over this Rail Way; buying a HALF FARE TICKET, upon an annual order; or buying a ticket for the Accommodation Train between Allegheny and New Brighton, or for the Market Train between Allegheny and Massillon does not constitute the payment of LOCAL FARE.

The full local fare is THREE CENTS PER MILE,

3d. The person using the ticket must first sign the certificate on the face of the ticket, that he has paid FULL LOCAL FARE, and fill in the names of the stations between which it was paid—after which the officers will sign the certificate on the back. The latter must not be signed in blank.

4th. The party receipting for the tickets is responsible for the enforcement of these conditions.

P. S. April 21. This morning we received the following information from our respected brother H. GEIGER in Philadelphia which concerns our PENNSYLVANIA BRETHREN specially.

Arrangements are made for our members to pass on Penn. Central R. R. to Pittsburg from the following stations, viz *Philadelphia, Downingtown, Lancaster, Harrisburg, Millerstown, Lewisstown, Mifflin, Huntingdon, Spruce Creek, Altoona, Johnstown, Blairsville, Greensburg*, at either of which stations and no other they can and must get EXCURSION TICKETS, and NOT depend upon Clerks' certificates, which the R. R. agents will not acknowledge.

Also the following came to hand same day.

The INDIANA CENTRAL and DAYTON & WESTERN R. R. Cos. will carry all those who wish to attend the Conference Meeting to be held June 8th ensuing at HALF FARE provided the number going to said meeting is 150 persons. The will be set down within one mile of place of meeting.

The DAYTON & MICHIGAN R. R. Co. will also conform to the above.

JOHN BEEGLY,
DANIEL MILLER.

Persons attending the Meeting coming from the GREENVILLE & MIAMI R. R. must procure Checks from the Conductor which must be presented to the Clerk of the Meeting and exchanged for a Certificate to return.

OBITUARIES.

(We have tried very hard in our latest No's to give a place to as much as possible of the Obituary notices which came to hand; but we find it is impossible. After giving the shortest notices at first, the long ones were entirely crowded out, and if we should now give these long ones in full, they would crowd out all the later notices, and continuing in this way, obituary notices would soon be 3 months or more old before they could be inserted, and cease entirely to give satisfaction to those interested in them. We

hope our dear readers will perceive from this the absolute necessity of making their notices as brief as possible, and of not being offended, if we have to cut short some of the poetical effusions.)

Died at Toledo, Ohio, January 15, LEVI B. KARN, son of br Isaac Karn, aged 21 years, 3 months and 9 days. Deceased in company with his brother (who had gone after him) was returning home from Ann Arbor, Mich., where he had been attending medical lectures during the past winter. Being suddenly attacked with Hemorrhage from the lungs—died immediately, having been sick for about two weeks previous. The corpse was conveyed home to his father who lives in Eel river church, Ind., where a funeral was preached by Elders J Harter and N Frantz to a large concourse of people.

Dear brother thou art gone to the grave, and words cannot express,
The deep anguish which is felt in mournful distress.
Of thy departure from us, thy friends here below—
To the land of bright spirits where thou didst go—
How painful to reflect, that away from friends and thy home,
Save thy only brother to witness the pale messenger come,
And tear from his heart and affections most dear.
The one esteemed lovely by friends far and near.
&c. &c. S G KARN.

Died in Philadelphia, Pa. December 21, Mrs. HARRIET TRACEY, wife of M Tracey, and daughter of John N Hagey, in the 35th year of her age. Died of a complication of diseases which she bore with christian fortitude and resignation to the will of her heavenly Father. She believed in Christ and we trust will hear the welcome words of "Come ye blessed of my Father!"

She now has crossed the chilling stream,
And dwells with Christ above,
Where all is tranquil and serene,
In that blest world above.

She felt prepared and longed to go
To her eternal home;
For this vain world of sin and wo,
She felt was not her home.

We here shall meet dear Harriet no more,
The time will be but short,
Till we shall meet on Zion's shore,
Where we no more shall part.

CALB PRICE.

Died of diphtheria in Upper Conowago congregation, Pa. January 1, 1862, SARAH MARGARET LONGENECKER, aged 6 years, 3 months and 29 days, and SUSAN EMMA LONGENECKER, aged 4 years, 9 months and 1 day; both children of brother Daniel and sister Mary Longenecker. They put them both in one coffin. Funeral services by brother M Bushman from Job 1: 21.

Jesus call'd the tender lambs
To their Father's home above;
He has fold'd them in his arms
And has circled them in love.

They are now in heav'n at rest,
Where pleasures never die;
All rob'd in white among the blest
Above the stormy sky.

Parents, do not mourn for them.
They so sweetly are at rest;
God has call'd them home to him,
And we know they're ever blest.

Parents, do not cease from praying,
So your Father's face you'll see,
And you'll hear him gently saying,
Little children, come to me!

CATHARINE LONGENECKER.

LINES

on the death of Allie Shellaberger.

Allie has gone—the brightest flower
Has lost its lovely bloom,
And in life's fairest, brightest hour
Has fled unto the tomb.

Who would have thought one week ago,
That she would now be dead?

But she has left this world of woe,
And to another fled. &c. &c. by

ALLIE McMILLAN, aged 13 years,
a schoolmate of Allie S.

[Notwithstanding of a brief notice already of the departure of a most worthy brother, we cannot refrain from giving the following also. Ed.]

Departed this life at his residence in Lee co., Ill. Feb. 22, after a short illness, our much beloved elder and br JOSEPH EMMERT, in the eightieth year of his age. His funeral took place on the 24th, and was attended by an immense concourse of friends, brethren and neighbors; the church where the funeral exercises took place was crowded to its utmost capacity. Funeral sermon by br C Long from 1 Peter 1: 22 to the end of chapter followed by the writer from 1 Cor. 15: 42, 43, 44. Br Emmert was extensively known in the brotherhood, beloved and respected by all who knew him. He emigrated from Washington county, Md. to the West in 1845, settled in Lee county, Ill., where he laid the foundation of a church now large and prospering, lately divided into two districts. He preached publicly two weeks before he died; indeed it may be said, he preached to the hour of his death, to such as visited him. Br Michael Emmert, his nephew, visited him a few days before his death, where—before engaging in prayer—he requested to be taken out of bed and placed on his chair. The brethren finding he wished to kneel, told him he was too weak. "No," said he,—"I will kneel before the Lord once more." After prayer offered by br M Emmert he prayed fervently for himself, for his friends, and the prosperity of Zion. In looking around upon the brethren and friends present he said, "We know not how much we love one another, till we must part. My mind was ever to glorify God and do his will; yet I know I have often come short in my duty. Hence I have nothing to boast of;—alone through the love and mercy of God, and the merits of the atoning blood of the Lamb I hope to be accepted." That lively hope we have reason to believe he has realized.—"Let me die the death of the righteous, and may my latter end be like unto his."

SAMUEL GARBER.

Departed this life February 27, at his residence in Ogle county, Ill. br DANIEL FUNK, in the 60th year of his age, leaving a wife and three children to mourn their loss. On the 1st

of March his remains were interred in the Pine-creek church burying ground. Funeral sermon to the large assembly present on the occasion from 1 Cor. 13: 8, 9, 10, & 12 verses by

SAMUEL GARBER.

Died in Little Crossing district, Alleghany county, Md. March 4, 1862. MARY, daughter of br ELIAS WEITZLE, aged 16 years, 5 months and 6 days. Funeral services by br C G Lint. The above was one of the many who meet an untimely end. Yours &c. C G LINT.

Died of Flux at br Joseph Ulreys in Eel river church, Kosciusko county, Ind. August 11, 1861 SUSAN FISHER, daughter of Stephen Fisher and Barbara Fisher, dec'd, aged 1 year, 11 months and 18 days. Funeral discourse by the brethren Jacob Metzger and Joseph Hardman.

ELIZABETH ULREY.

Died March 12 JOHN WILLIAM SHILLING, only son of br William and sister Susanna Shilling near Smithburg, Washington county, Md., aged 18 years, 3 months and 10 days. This young man was a promising youth, the joy, the consolation, and hope of affectionate parents; but God saw fit to call him from their side and our midst, for purposes best known to him. His illness continued only 5 days. Disease brain fever.

'Tis him who rules the earth and sky,
This transient life has given;

Hark! a gentle breeze is passing by,
And sweeps from earth to heaven.

D F G.

Died of winter fever in Richland county, Ill. March 14, 1862, SARAH KIMMEL, daughter of br Jacob and Nancy Kimmel, aged 13 years, 4 months and 5 days. The occasion was improved by br Michael Forney and the writer from 1st John 3: 1, 2.

Farewell, farewell, my parents dear,
For sweetly lay I sleeping here,
If garments white you do retain,
We'll meet and no more part again.

SAM. M FORNEY.

Died of consumption in Waterloo church, Blackhawk county, Iowa, March 13, 1862, sister LYDIA MILLER, consort of br William Miller, aged 32 years, 10 months and 4 days, leaving a sorrowful companion and 3 children to mourn the loss of a faithful companion and loving mother. Funeral services by J S Hauger and Jesse Meyers from Matt. 24: 44. A few words to the departed sister's mother and relatives, in Somerset county, Pa. "That ye sorrow not, even as those which have no hope." 1 Thess. 4: 13.—The consoling and comforting words which she spake to her friends, who stood around her couch weeping, a short time before she expired, leave a glorious hope of her eternal welfare. She, with a Paul of old, had a "conscience void of offence toward God and man."

Come mother then, and love the Lord,
And taste the sweetness of his word,

In Jesus' way go on:

Thy troubles and thy trials here
Will only mak thee richer there,

When we shall meet at home.

See Hymn 192.

E K BUECHLY.

Died in Greene county, Pa. January 23: 1862 of a scald or burn. THEODORE WISE, son of br Benj. and sister Nancy Ann Wise, aged 1 year, 5 months and 24 days. Funeral services by br William A Murry from the words "Suffer little children to come unto me, and forbid them not &c."

Died in Kosciusko county, Ind. February 12, 1862 of spasms and confinement MARGARET BURKETT, consort of Samuel Burkett, aged 17 years, 5 months and 21 days. Funeral discourse delivered by the writer from Rev. 14. 13.

DAVID BECHTETHEIMER.

Died in the Elkhart church, Elkhart county, Ind. on the 6th of March 1862 our friend JOHN HOMUTE, aged 62 years. Funeral service from John 5: 28, 29 by JACOB STUDYBAKER.

Died in the Manor church, Washington county, Maryland, Feb. 21, br JACOB H BARR, son-in-law of Elder Daniel Reichard, aged 53 years,—and on the 14th inst. his eldest daughter, LAURA C BARR, aged 15 years and 20 days. Funeral discourse of the former by br'n J Highberger, E Long and D Wolf from Rev. 2: latter clause of the 10th verse: the latter by E Long from Heb. 13: 14. In the death of br Barr and daughter, our dear sister has been bereft of a devoted husband, and interesting daughter: the children of a kind father, and sweet sister. The church of a worthy and highly esteemed member, the vicinity of an honorable citizen, a benevolent neighbor and friend. and though a cloud of sorrow enshrouds our hearts, we may be consoled by the assurance that these dear ones gone before repose in the Savior's arms whither angel spirits bore them.

In the same church March 4, 1862, WILMER NEWTON, infant and twin son of Rev. David and sister Mary LONG, aged 1 year, 2 months and 29 days. Funeral discourse by br'n J Highberger and D Wolf from Matt. 19: 14, 15.

Yes they had two fragrant twin buds,
Full of sweetness, full of love:
But the angels came and plucked one,
For the beauteous realms above.

Tearfully we lowly laid him,
'Neath the grass that grew so green;
And the form of gentle Willie,
In their home no more is seen.

F.

Died in the Nettle Creek church, Henry county, Ind. on the 19th of November 1861 of consumption sister MARY HOOVER, aged 21 years, 1 month and 15 days. She was a daughter of br G P and Barbara Hoover formerly from Pennsylvania.

Died in the bounds of the Yellow Creek church, Bedford county, Pa. some time in December last, CAROLINE, daughter of brother Martin and sister Margaret HELTZEL, aged 3 years, 8 months and 29 days. Occasion improved by the brethren from Matt. 18: 3.

Fell asleep in Jesus March 24, 1862, in the same church, sister CATHARINE SOLLENBERGER, aged 23 years, 6 months and 21 days. Disease inflammation. She left a child 8 days old, and a disconsolate husband to mourn their loss. They were joined in matrimony some 15 months since, and were both united to the church about 8 months ago. She being a dutiful wife and a faithful Christian, being

called home in her first love. Occasion improved by the brethren from the latter part of 4th chapter 1 Thessalonians.

1. Farewell my husband, oh my dear!
On earth I now must leave you here,
Be not distress'd, weep not for me,
My lovely Jesus I shall see.
2. Our union short on earth below,
Though short, yet sweet, in peace also,
For better climes I now leave you,
Grieve not for me, for Christ I view.
3. Prove faithful, put in God your trust,
Soon you, like I, must turn to dust,
Then there in heaven again we meet,
Joy drowns all grief—forever sweet
LEONARD FURRY.

Died in the lower Shenandoah church, Shenandoah county, Va. December 29, 1861 our beloved sister BARBARA COPP, wife of br John Copp and sister of br (elder) George Shaver, aged 65 years, 6 months and 7 days. On the Sunday before she attended meeting, and then in the evening she took sick, and among the last words she spoke she said she was going home to die no more. Funeral services attended by elder James D Tabler and the writer from the few first verses of 2 Cor. 5th ch.

JOHN BRINDLE.

Died from consumption in the lower church of Cumberland county, Pa. March 12, 1862 br JACOB LANDIS, a deacon of the church, aged 64 years, 3 months and 13 days, leaving behind a widow, 5 sons and 5 daughters to mourn their loss. Funeral addresses by elders Samuel Etter and Adam Brown from Rev. 22: 12, 13, 14.

Died suddenly in the lower Conowago district (of the brotherhood) York county, Pa. on the 24th of February 1862, CHRISTIAN FORTNEY, aged 83 years, 5 months and 29 days, leaving behind his companion an aged sister, and one son and six daughters to mourn their loss. The deceased was formerly a member of the Burgart Society which was disowned by the church. Still he contended heartily for the truth as it is in Jesus; he attended our meetings very much: he frequently told me that the brotherhood is built upon the Rock Christ Jesus. Funeral address from Rev. 6: 8.

ADAM BEELMAN.

Died in Milford congregation, Somerset county, Pa. SOLOMON HOOVER, son of Isaac and sister Lydia Hoover, aged 24 years, 10 months and 24 days, with a short illness of sore throat, leaving a wife and 2 small children. The above named a few days previous to his death regretted his delay of serving the Lord. Funeral services performed by Michael Kimmel from Matt. 16: 26.

Died in the same church, March 3, 1862, sister NANCY KIMMEL, consort of br Michael Kimmel, aged 35 years, 9 months and 6 days, leaving a husband and 7 children to mourn their loss. One child has gone to its heavenly rest previous to her death. Disease: inflammation of the lungs. Funeral services by br'n John Berkley, David Beeghly and Ed. S Miller from Rev. 14: 13.

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Eds of Gospel Visitor.

Prospectus

Of the

Gospel - Visitor

For the year 1862, Vol XII.

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COLUMBIANA, Columbiana Co. O.

THE
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A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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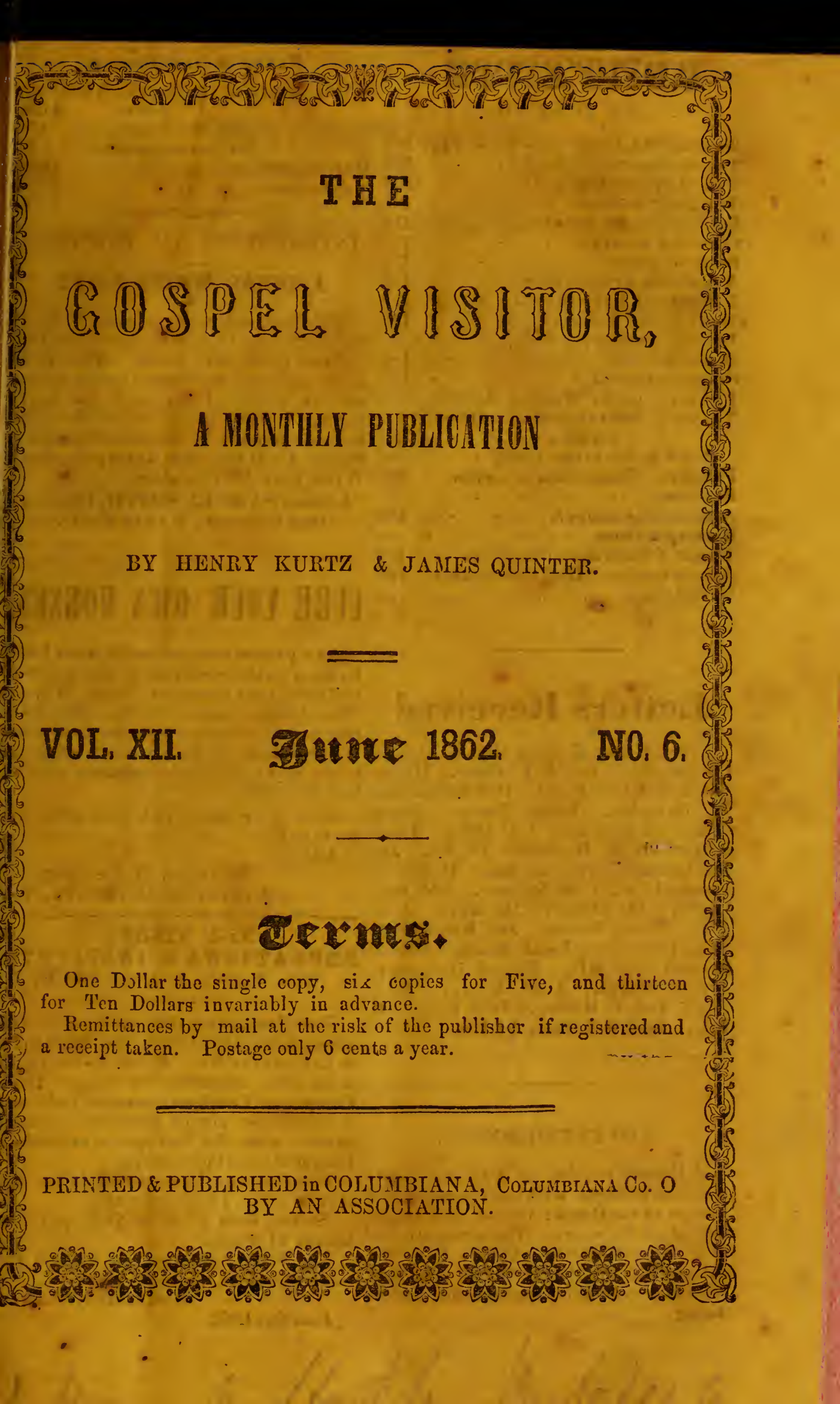
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J. QUINTER, SUP'T.

Jan. 20, 1862.

THE GOSPEL - VISITOR.

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For the Gospel Visitor.

[The following lines I found in a book, and I thought they would bear to be reprinted and lose nothing by the operation.

READING THE BIBLE.

'Tis one thing now to read the Bible through,
And another thing to read to learn and do.
'Tis one thing now to read it with delight,
And quite another thing to read it right.
Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as their duty once a week,
But no instruction from the Bible seek:
Whilst others read it with but little care,
With no regard to how they read, and where!
Some read it as a history, to know
How people lived three thousand years ago.
Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,
How David killed a lion and a bear;
Whilst others read or rather in it look,
Because, perhaps, they have no other book.
Some read the blessed Book they don't know why,
It somehow happens in the way to lie;
Whilst others read it with uncommon care,
But all to find some contradictions there!
Some read as though it did not speak to them;
But to the people at Jerusalem;
One reads it as a Book of mysteries,
And won't believe the very thing he sees:
One reads with father's specks upon his head,
And sees the thing just as his father said.
Another reads through Campbell or thro' Scott,
And thinks it means exactly what they thought,
Whilst others read the Book through H. Bailou,
And if it cross his track, it can't be true!
Some read to prove some pre-adopted creed—
Thus understand but little what they read;
For every passage in the Book they bend,
To make it suit that all-important end!
Some people read, as I have often thought,
To teach the Book, instead of being taught.
And some there are who read it out of spite,—
I fear there are but few who read it right.
So many people in these latter days,
Have read the Bible in so many ways,
That few can tell which system is the best,
For every party contradicts the rest!!

The following is original.

If you will give me leave, I will propose a plan
To throw away all pre-possession's gott'n of man,
And think the Book doth speak as father doth
to son,
When he doth lead the way, and saith, my child
come on.
Look up to me, and do, as children that obey,
And do not ask, wherefore or what, is that you
say;
But simply do, as far as you are taught,
And not propose the ifs and wherefores in your
thought,
As once our mother Eve there in the garden did
When she and Adam of forbidden fruit did eat.
The caution given there should be enough for
you and me,
That which's forbidden not to do, that we may
learn and see,
For sorrow, misery, and woe will follow unbelief
Which can't be wip'd away with all our grief.

If there ever was a time for the
brethren to exert themselves in
preaching the Gospel where it hath
not been preached by them before,
or where there are no brethren liv-
ing, it is now. For we may go
where we will, declaring the Gospel
truth in its simplicity the hearers
will give their approbation, decla-
ring that that is the understanding
they have of the plan of salvation;
but they are perplexed by the pop-
ular preaching, and therefore would
rather not be annexed to any church
as to be made subject to so many
absurdities which are taught and
practised by the popular divini-
ty.

I have thought already whether
that woman John speaks of in the
Revelation that fled in the wilder-
ness hath not come out of her hiding
place and hath some work assign-
ed to her to do before the end
come.

If that woman represents the true church, and the true church is composed of such as return good for evil, and use no other weapon but the sword of the Spirit, then that church or the members thereof had to hide themselves about the year 606 when that other woman on the scarlet colored beast began to reign. Now the time of the woman being in the wilderness was to be 1260 days, these being years added to 606 will make 1866, only 4 years more to the present time, and who knows but the present commotions and wars will bring about a change in government, so that the pure Gospel may or must be preached and taught for a while yet that "knowledge may be increased."

If this reasoning be correct then it would follow, that the church is to come up to the calls that are made, "Come and help us." I say the church unitedly and no longer individually as hath been mostly the case for a long period, every one by the ability that God giveth. Let not the ear say I am not the eye, nor the foot, I am not the hand, therefore I am not of the body, and consequently need do nothing: all are priests and kings unto God that have received the anointing.

F. P. L.

Milford, Ind., April 7, 1862.

THE OBEDIENCE OF CHRIST.

To minds qualified to appreciate, and disposed to consider moral beauty, the character of our Lord presents a delightful subject for contemplation. And in the elements which constitute his lovely character, there is no one which commends itself more forcibly to our minds for admiration and imitation,

than his obedience. That this trait in his holy character deserves more attention from us than to admire it, is evident from the apostle's language where he says, "Let the same mind be in you which was also in Christ Jesus."

First, his obedience was complete. "He humbled himself, and became obedient unto death, even the death of the cross." As life is perhaps the highest sacrifice that can be made: so the sacrificing of his life as an act of obedience, would seem to imply obedience in every thing else. When the time came which required him to be "obedient unto death," he was not unconscious of the sufferings through which he was to pass, and well knowing what dreadful sufferings he was to endure in Gethsemane and on Calvary, his sensitive nature shrunk at the prospect, and he prayed saying, "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." He prayed three times, the last time saying, "O my Father, if this cup may not pass away except I drink it, thy will be done." Although he well knew that his sufferings would be extremely great in meeting death in the most terrible form—death with its most excruciating torments, and its greatest ignominy, nevertheless, he showed the most entire submission to the will of his heavenly Father. "My meat" said he "is to do the will of him that sent me, and to finish his work."

Secondly, his obedience was universal, extending to every precept in the holy law of his Father. He obeyed the law in its ceremonial, moral, and remedial character. He

was circumcised and observed other rites under the ceremonial law. It is said of him at an early age that he was "subject" unto his parents, thus showing that in childhood he commenced the observance of the requirements of the moral law. He was baptized under the remedial law of the gospel, and said on that interesting occasion, to his forerunner, John, who hesitated to administer the ordinance to him, "Suffer it to be so now : for thus it becomes us to fulfill all righteousness." And from such an obedient disposition as the Son of God showed, the Father could not withhold his approbation, "And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." "If ye keep my commandments," said Jesus, "ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Here his Father's love to him is attributed to his keeping his commandments. And while his obedience was so complete and universal, the results thereof could not fail to be most beneficial. We may therefore notice,

Thirdly, the effects of his obedience. And, 1, as it regarded himself. Paul says that Christ "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also, hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that

every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Christ had in his teachings laid down the law, that he that humbles himself, shall be exalted in proportion to the degree to which he had humbled himself. Therefore as he had in obedience to his Father's will, humbled himself and become the servant of servants, a glorious state of exaltation awaited him after his humiliation and suffering, and a cloudy chariot bore him to heaven, into which he triumphantly entered, when it was said, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." But the happy results of his obedience, to those who cultivate the same spirit of obedience, are no less beneficial, than they were to himself. "And being made perfect," says Paul, "he became the author of eternal salvation to all them that obey him." By his own obedience in life and in death, he has secured 'eternal salvation', for all who cultivate a similar spirit of obedience.

Then as submission to God and obedience to his holy law, were prominent characteristics of the mind of Christ, and as we are exhorted to have the mind in us that was in him, his own example of perfect obedience, should be our model.

"If then we love the Savior's name,
Let his divine example move."

J. Q.

[The following article addressed to some to us unknown brother, was sent to us with the request of publishing it in our columns. We are sorry to learn, that some warning seems to be necessary in our brotherhood on that subject, and that we need another Elijah to remind us that the Lord is *not* in the storm, *not* in the earthquake, and *not* in the fire, but in the *still small*

voice. Agreeing in the main with the writer, though we should have wished him a little less severe, we recommend his article to the serious consideration of all. Ed.]

Communicated for the Gospel Visitor.

THE 'ANXIOUS BENCH.'

Dear brother.

In compliance with your urgent request I will endeavor briefly to present my views of the method which some of the brethren have adopted to bring inquiring souls into the church, namely, 'anxious bench' conversion. I regard the movement as an unjustifiable and intolerable departure from the established order of the brethren, and a pitiable, mawkish imitation of the most superficial and odious of all religious innovations. I am fully persuaded that it is contrary both to nature and Revelation, and that it rather impedes than advances the cause of religion. There has no error crept into the church which has occasioned me more sadness, and against which I feel inclined to battle more vigorously, than anxious-bench revivalism. It is so palpably pernicious in its tendency, so repugnant to every refined Christian feeling, and such a frightful distortion of true conversion, that I am filled with amazement to think that it should be countenanced by any who truly regard the welfare of Zion.

It is contrary to the teachings of nature, and to these Christ frequently referred to illustrate the principles involved in the process of conversion. The kingdom of God is 'like leaven hid in three measures of meal;' it is 'like seed cast into the ground;' like 'mustard seed;' like the silent operation of medicine in disease; 'not by might, nor by power, but by my Spirit saith the Lord of hosts.' All the influences operative

in the processes alluded to in the above parables, are *silent*; and they are *no less essential* to the development and perfection of the vegetable productions to which their energies are imparted, than they are in VITALIZING *their germs*. It is precisely so in spiritual things. It would indeed be strange if Christ would employ parables destitute of significance, which would be the case if there did not exist an exact correspondence between the parables and the truths intended to be illustrated by them. The same influences which are *necessary* in the beginning of our renewed being, are also essential to our *growth* and *progress* in the divine life. The dust and leaves raised into the air by a *whirlwind*, will soon fall as low as they were before, unless kept in the air by a whirlwind. And those conversions, or rather alarms, which are mainly brought about by the *excitement* of the mourner's bench, generally droop and wither as soon as they are touched with the scorching rays of self-denial or persecution. When a grain of corn is deposited in 'good ground,' and vitalized by God-ordained influences, if any of the elements essential to its development are removed, or any that are destructive be added, the plant becomes dwarfed and assumes a blasted, sickly appearance. So also, any departure from the established usages of the church, is not only attended with serious *improprieties*, but is almost invariably associated with corresponding *alienation from doctrinal truth*. All practice has its origin in faith, and has a reflex power of moulding our doctrinal tenets. The minister does not extend the invitation to come for-

ward to the bench, nor does the seeker after peace accept it, *without some definite object*. What is it?

The object sought by the mourner, and too often encouraged by the minister, is what the Gospel promises only to those who *repent* and are *baptized*. Thus this new and reprehensible measure is the hot-bed of that anti-gospel doctrine, *the remission of sins before baptism*. Unwarrantable confidence, false conclusions, and unscriptural assumptions, grow out of it as naturally as blackberries grow on briars. It is an evil of sufficient magnitude to create serious alarm, and to peril the strong foundations of the church. Let such a system become universal, and in a few years we will be drifted into the whirlpool of fanaticism.

The brethren never observed, and never tolerated such proceedings as have been of late introduced into some of our congregations. This being the case, are we willing to have our usages radically changed? Shall we ignore our time-honored customs? Shall we reproach ourselves and our sainted fathers by aping the disorderly forms of another so-called church? No, God forbid. Let all who prefer the beautiful, quiet, and evangelical order of the brotherhood, answer with a thunderous No. We will hold to the ancient 'landmarks' as they are pointed out by the Gospel. We will purge out the leaven of this religious frenzy which has been so inconsiderately introduced into the church. I have no sympathy—no scorn—nothing but pity for the deluded advocates of this new measure; who would resort to improper means in order to swell our numerical strength. The brotherhood is a holy thing,

and to weave unholy and disorganizing elements into its organic structure, looks very much like laying hold of the skirts of '*the man of sin*.' The church was baptized some eighteen hundred years ago with sacred blood. For its welfare and perpetuation thousands of holy martyrs have spent their hearts-blood, and no one can count the tears, the prayers and sighs that were offered up to keep our divinely cemented bond free from the deadly influence of faction, and isolated from all 'tangling alliances' with those whose treason to Almighty God is cloaked under the holy name of—Religion.

I never felt more like laying 'the axe to the root of the tree', and acting in the capacity of a 'son of thunder,' than I do in treating the subject under consideration. My whole soul is in arms against the 'anxious bench' measure, and I humbly trust the church retains enough of its original spirit to meet the movement with unqualified reprobation. There is such a radical and irreconcilable want of congeniality between this new measure and the genuine life of Christianity, that it cannot be encouraged without imminent danger to the welfare of the church. Its wild, ultra modes of operation are a most perilous method of bringing sinners from darkness to light, and from the power of Satan to God.' I beseech you, dear brother, earnestly and thoroughly to investigate the claims of this new-fangled doctrine, and do not dismiss the subject until you have fairly and impartially scrutinized all the issues involved. If these radical innovations are really preferable to the more quiet and unostentatious ways of former times, must not you and I be *made over af-*

ter the modern style? If the old evangelical customs of the church, and its simple apostolic means of grace, were sufficient to bring us into the fold of Christ, why is it needful now to borrow the traditional, home-made, unauthorized method of those whom we would not allow to sit down with us to the Lord's table? Are the old customs of the brethren too tame, insipid, and inefficient? Must we go a begging to sectarians to learn the true method of conducting inquiring souls to the truth? No, let this novel revivalism be unsparingly exposed, its extravagances presented in their true coloring, its pernicious tendencies heavily denounced, and the evangelical usages of the church warmly cherished and rigidly adhered to. Let us have the plain, faithful, pungent, double-edged preaching of the Gospel, *unencumbered by the factitious appliances* which have been so domineeringly inaugurated in our midst. The Lord's appointed means for converting, comforting, and confirming his people, are certainly better suited to secure permanently good results, than the employment of means which are foreign to the history and character of the church. If some of our brethren who never witnessed similar proceedings, were to step in where these wild-fire meetings are held, it is not probable that they would be much edified by, or have much sympathy with, a method of conversion in which confused, simultaneous prayers, outcries, and rapping the 'anxious-bench' vigorously with fists and knuckles, bears a prominent part. And what is to be thought of receiving the newcomers with hand and kiss as soon as they have passed through the

bench exercise? What, kiss those who have simply been conceived by the Holy Ghost, but not yet born into the family? The idea borders on the ludicrous. The whole proceeding is manifestly unscriptural, and highly culpable, especially in those who condemned it in unmeasured terms before the tide of innovation swept them down its impetuous current. Can not the Spirit of God find the people in the remote parts of the sanctuary, as well as on the front seat? Why should there be more efficiency in the ministrations of the pulpit when the inquiring part of the congregation occupy certain seats? When the multitude was 'pricked to the heart' under the conscience-riving sermon of Peter on the day of Pentecost, they were not invited to come forward to the 'anxious-bench,' and groan and agonize until they feel a blessing; but the positive, unqualified injunction was, 'repent, and be baptized every one of you, *for the remission of sins.*' I am of the opinion that the views of the great apostle are entitled to more respect than of those who imagine that human speculation has discovered a more excellent way. The introduction of this new order of things has so changed, blurred, and distorted the visage and demeanor of that portion of the church where these novelties are practised, that brethren from abroad could hardly recognize it as their spiritual mother.

The statistics of the Methodist church, from 1849 to 1859, show that the number of those who had been at the 'Anxious-bench,' and had been pronounced converted, amounted to *One million, two hundred and nine thousand, one hundred*

and forty six. Of this number, *Eight hundred and thirty four thousand, eight hundred and fifty six fell back again to their old ways.* This is a sad but faithful commentary on that mistaken system of revivalism, which, while it professes to be actuated by the highest kind of spirituality, clearly proves itself to move in the sphere of nature, and not of grace. If this system is so unreliable and unsatisfactory with those who use their utmost efforts to make it efficient, is it not profane nonsense to introduce it into our beloved Zion? The numerous so-called converts, who are reported to have been *blessed* at 'Anxious-bench' revivals conducted by the brethren during the past winter, did not receive a whit more good from the operation than they would if they had passed through the process at a Methodist revival. If they ever get into the church, and become faithful, zealous members, it will be *in spite* of the false system which was instrumental in bringing them in. The bold, pretentious plausibility with which the system is vindicated, when thoroughly winnowed, will be found to consist in *dust and chaff*, which only *blinds our eyes* in the search after truth, and hides the *wheat* from the hungry soul, which is all that the honest seeker is in quest of. It is a notorious fact that many persons get religion every winter. During the warm season their hearts become *leaky* and their religion escapes into their stomachs, or lower still. It is not uncommon to meet with persons who declare themselves to have been converted half a dozen times, and yet acknowledge that they greatly stand in need of another 'Anxious-bench opera-

tion. Not long since I read in a religious magazine of a man who was converted *thirty one times* under the high-pressure revival system; but he acknowledged that his confidence in the system had been *considerably* shaken, and well it might. O how deplorable that such a blighting delusion should have found its way into the body of Christ. The frown of heaven rests upon it *OUTSIDE* of the church, and it is folly to expect Him to bless it *within its borders*.

Ardently desiring that we may all be delivered from the pernicious fallacy of accepting the 'traditions of men' for 'means of grace.'

I am, as ever, very kindly and truly your brother,

C. H. BALSBAUGH.

Union Deposit, Dauphin co., Pa.

For the Gospel Visitor.

THE GREAT CONTRAST.

"Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is All, and in All." Col. 3: 11.

We discover in this language of the apostle, that God recognizes only one distinction in the moral world, and that distinction is between virtue and vice. And it is our design to contrast the condition of two characters as set forth by the Lord Jesus Christ in Luke ch. 16. We read there, that 'there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; and moreover, the dogs came and licked his sores.' And

that this poor man died, and he was carried by the angels into Abraham's bosom. And it came to pass that 'the rich man also died, and in hell he lifted up his eyes.'

Here the contrast was truly great already in this world with regard to their circumstances;—but far greater in the eternal world. While the one in the enjoyment of this world was no doubt looking down with contempt upon the poor beggar at his gate, the other in his misery undoubtedly looked up to God, and God saw the difference between the two; not only that of their outward condition, but also that of the moral state of their minds. And in due time God recognized the beggar as an humble and virtuous man, and he was received into Abraham's bosom, while the other was tormented in the flames of hell, according to his own language, for (said he) I am tormented in this flame.

So we perceive, that God is no respecter of persons, but in every nation, kindred, tongue and people they that fear God are accepted of him, whether they be bond or free. God has placed us in this world for the express purpose that we should improve our moral nature, and cultivate our talents. It is highly necessary that we do so. The rich man neglected to do this; for he had Moses and the prophets, and was not profited by them. Why not? His heart and time were so taken up with his worldly pleasures, that he had no leisure for reading and contemplating the word of God, which might have made him wise unto salvation.

That he was not altogether destitute of moral feeling even in hell, when he thought his own destiny

was fixed, and only begged for a drop of water to cool his tongue, and alas! begged in vain;—appears from his prayer for his five brethren, lest they might also come into this place of torment. He asked for Lazarus to be sent to his father's house, and thought if one from the dead would come to his brethren, they would repent. But, oh my God! even this was denied him.

So we see, that it is not because man stands high in the estimation of the world, that God will recognize him as a distinguished person; no, it is only for his holy and heavenly virtues. The poor untutored African, whose soul is converted to God, is in the sight of God distinguished above his master, though he may be clad in rags, while his master is clothed in purple and fine linen. The Gospel of Jesus Christ is adapted to the capacity of every sane person; yes, it is adapted to the capacity of all the nations of the world: for although knowledge and the most refined and sublime knowledge is the object to be attained. Yet under the teaching and influence of the holy Spirit the most dull and least informed are capable of comprehending this divine science, and becoming wise unto salvation.

Nor does the particular state of circumstances, in which a man may be found, exclude him from the benefits of the Gospel of Christ, wherever it has been preached. But Christ is all and in all mankind or his creatures. All conditions are disposed and regulated by his providence, and all human beings are purchased by his blood. This epistle under consideration (to the Colossians) seems to set forth the Christian character in all its sublimity. "Put

on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another."

This is the spirit, that God distinguishes and no other; this is the spirit that characterized the Lord Jesus Christ, and if any man have not the spirit of Christ, he is none of his. Rom. 8: 9, 10. If I am offended at my brother, the spirit of Christ teaches me to forgive, if he makes an acknowledgement. This seems to be the direction of the Savior of the world, "For if you do not forgive your brother his trespasses, your heavenly Father will not forgive you your trespasses." Matt. 18: 35.

It is plain, and cannot be misunderstood, that God only recognizes one distinction, and that is between virtue and vice, between right and wrong. While he will reward well-doing with everlasting life, he will punish evil doing with everlasting destruction from the presence of God and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all that believe.

Let us take for an example the prophets and the apostles, for an example of suffering were they. Was it because they were not virtuous, they suffered all the iniquity which a proud and haughty world saw proper to heap upon them?—No, it was because they shunned not to declare all the counsel of God. Though they were stoned and persecuted to the utmost, they ceased not to declare the counsel of God, and while they outwardly suffered, their souls were happy in God, and could soar away from this world, and have

communion with God and our Lord Jesus Christ; while their proud persecutors were under the just sentence of God, and their guilty consciences lashing them for their evil-doings.

Oh when will those that profess to be the followers of the Lord cease to follow the example of the ungodly in the persecutions of those who desire truly to follow Christ in all his words and ways? Will you persist in going that dark road which leads to hell? Why will you persevere? Can you in endless torments dwell, shut up in black despair?—Jesus stands with outstretched arms, and says to him, that is clothed in purple and fine linen, and fares sumptuously every day,—come to me! If you are proud, come to Jesus, and he will clothe you with humility! If you are naked and destitute, he will give you the garment of righteousness, and you will then cease to do evil, and learn to do right. If you are rich, you must become poor in spirit, and you will then see your own defects, and not hastily condemn others, who may be better in the sight of God than you. You will then be willing also to suffer persecution for Christ's sake as a part of our inheritance, and this will work out for you a far more exceeding and eternal weight of glory in the world to come.

And as God recognizes but the one distinction in the moral world, I would say to my dear brethren and sisters,—Let us try to be that distinct people, and help to hold up the arms of your ministers, while they are striving against sin. Darkness is fast spreading over our land; the Sun of righteousness seems to have veiled his face, and no more smiles

upon us, because iniquity doth abound, the love of many has waxed cold. They have a name to live while they are dead to God. Instead of being more watchful and prayerful, their minds are wholly absorbed in the great conflict of the ungodly affairs of this wicked world, with which the follower of Jesus should take no part, as they are set for the defence of the Gospel of Jesus Christ.

Let us attend strictly to our duty, and let the world settle its own affairs. The Gospel of Christ teaches, that we should love our enemies, and pray for them that curse us and despitefully use us; this the humble follower of Christ can do, when the ungodly are prowling in the night to disturb his peace and repose. But remember, ungodly professor, your hour is coming, when your wicked conspiracy will all be detected, and you will meet the just retribution of an angry God, who frowns upon vice, but will reward virtue with everlasting life. Then shall ye reflect and discern between him that served God, and him that served him not. They that have turned many to righteousness shine as the firmament and as the stars for ever and ever.

Oh happy state of the blessed of the Lord! The hour is coming when those that are in their graves shall come forth; they that have done good to the resurrection of life, and those that have done evil to the resurrection of damnation. So you see God rewards virtue with everlasting life, but vice with everlasting damnation.—Now, careless professor or non-professor, view the contrast, and make your choice. Your baptism will do you no good, unless

you live a holy life, for without holiness no man shall see the Lord. So says holy writ.

H. K. of Md.

For the Gospel Visitor.

SET THINE HOUSE IN ORDER.

'Thus saith the Lord, set thine house in order; for thou shalt die, and not live.' Isa. 38: 1.

These are the words of the prophet Isaiah unto one who was sick unto death. Dear reader and fellow traveler with me to the bar of God: consider for a moment: are not these words as applicable to us as they were to Hezekiah? 'Set thine house in order' is the command of Jehovah given by the mouth of the holy prophet. And why should he set it in order? The language is, 'for thou shalt die and not live.' Reader, have we not a house to set in order? We have: but it is not a house made by the hands of men: it is a spiritual house made by God; and his command is 'set thine house in order.' By sin this house is put out of order; and as long as we continue to live in sin, to disobey the commands of God, to trample on the precious blood of Christ, our house is out of order, and we cannot expect to meet the divine approbation of the righteous Judge. Dear reader, God's goodness, mercy, and wisdom has provided means by which we can set our house in order: and those means are laid down in the Gospel of Christ, and by no other means can we do it. Christ says, "search the scriptures: for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39. How can we know what is our duty, unless we comply with this command. It is

thought by some that it requires a great education, in order to understand the word of God: but I believe it not: for if we lack wisdom, where shall we go for it? Shall we seek it from the world? No. What saith the scriptures of the world's wisdom? "The wisdom of this world is foolishness with God." 1 Cor 3: 19. Hear what the apostle James says, "If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not, and it shall be given him." James 1: 5. Therefore, dear reader, if we lack wisdom, let us come humbly to God, 'ask in faith' and we shall receive aid and assistance, whereby we may be able to have our spiritual house in order, and be ready to meet the Judge when he cometh; for he hath said, "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not." Luke 12: 40. Death is sentenced upon all flesh. But what awaits us beyond the grave? Judgment, eternal life, or everlasting punishment. Oh! reader, (young or old) have you given up the world, and turned your back upon it? Have you enlisted as a soldier in the army of Christ, to fight against all the hosts of sin and hell? If you have not, stop! pause a moment! consider where you are, and to where you are going. Time is ever on the wing; it is fast bearing you down the stream of life, and soon will launch you in the boundless ocean of eternity. The time which is given you is not your own, it is only lent to you; will you then trifle it away? Can you be so careless and unconcerned about your eternal welfare? Will you devote your golden years to the world, and

then give but a shattered remnant to the lovely Savior, who has given his whole life for you? Oh! what ingratitude! Remember the words of the preacher, "but knowest thou, that for all these things God will bring thee into judgment." Eccl. 11: 9. What are the few and short years of this present life compared with the ceaseless ages of eternity? If you live in the honors and pleasures of the world, and neglect to "prepare to meet thy God" and "set thine house in order" what shall it profit thee? I beseech you, take the word of God; study it carefully; obey its precepts, forsake the world and all its fame, and you will be blest of God, for Christ says, "whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." Mark 8: 35.

If we would be true Christians, we must not love the world, neither the things that are in the world: the apostle saith, 'know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.' James 4: 4. Oh, reader, thus it becometh us to give up the world, and lay up treasure for ourselves, where moth and rust doth not corrupt. 'For where your treasure is, there will your heart be also.' Matt. 6: 21. and Christ says, for whosoever shall do the will of God, the same is my brother, and my sister, and mother. Mark 3: 35. Friendly reader, whosoever you may be, examine *well* the word of God; and if what I have written does not accord therewith, take it not: but if you are yet out of the ark a wanderer in the broad road of sin, I beseech you take warning be-

fore it is ever too late; 'For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord.' Rom. 6: 23.

A. S.

CHRISTIAN COURAGE.

A want of moral courage is characteristic of the prevailing Christianity of the present age. And the want of this element in the Christianity of this age, shows most clearly that it is not the Christianity of the apostolic age, since that was noted for the heroic spirit or courage which it imparted to its sincere and faithful adherents.

We mean by moral courage or Christian boldness, that element in the moral character of persons, which will enable them to brave all the dangers which are to be encountered in doing right. It is a firmness and resolution which will bear a Christian forward in the way that God has marked out for him to walk in, without consulting consequences. Where this element of character is wanting, there is a hesitation, and not only a hesitation, but very often a want of performing what duty requires to be done. A time-serving policy is produced where this element of character is wanting, which illy comports with the dignity of the Christian character. A person lacking this trait of character, is very likely to fall in with the views and practices of the society in which he mingles, whether those views and practices are right or wrong. He becomes "all things to all men," not in the sense in which Paul did, but in a sense which fidelity to truth forbids.

As but few find the strait gate, while the multitude is on the side of

error in many respects, he, who will follow the truth, must not only with the great Master bear the cross, but with him must likewise suffer scorn, reproach, and persecution. He will be called singular, strenuous, uncharitable, and unnecessarily careful in the principles which he holds, and the practices in which he engages. These he cannot bear without a good share of Christian courage. The laugh of the scorner, the ridicule of the mocker, and the burning epithet of the vulgar, in reality have but little power in them, but they have accomplished much in deterring the timid from taking a stand on the side of Truth and Virtue when these have been unpopular. To stand up for the truth, and embrace it and practice it, when we have not the strong current of popular approbation to sustain us, requires a considerable degree of courage. And for want of moral courage many persons have grieved the Spirit, stifled the voice of conscience, and because they did not effectually strive against the popular current around them, have been carried by it into destruction.

The young man who has had the advantage of pious instruction, and who has felt the force of such instructions in some degree, is solicited by his associates to accompany them on some career of evil. He sees the wrong and danger of complying. He fears to go, fearing God. He fears to refuse, fearing to encounter the reproach of his companions. But for the want of moral courage, the fear of man prevails and thus becomes "a snare" to him. The want of this moral courage, and the consequence of this want, have often been seen in the social drink-

ing party. There have been those present who have formed just views of the danger of intoxicating beverages, and have concluded to abstain from the use of them. But they are now solicited to take a glass with their associates. They are greatly in the minority. Perhaps there is but one in the company who feels like declining. He at first hesitates; but finally he yields, because he has not the moral power to say, *no*, and thus differ with his companions. Had he possessed a little more moral courage, and given an emphatic *no* to the solicitations of the company, there would have been but little effort made to move him from a position which he seemed to sustain with firmness. But for want of moral courage, he yields, and takes the first step in the course of intemperance.

The advantage, excellency, and dignity, of this trait in a high moral character, will appear more plainly, by looking at it in its practical effects in the lives of some good men. This trait of character was very conspicuous in Moses. "When he came to years, he refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." He had the moral courage to join himself to "the people of God," oppressed, afflicted, and unpopular as they then were. This element of true moral greatness entered largely into the character of Daniel. He had the courage to carry out his religious duties, notwithstanding by so doing he offended the king, and brought down

his wrath upon him. He met his fate in the lions' den with great fortitude and courage. The three Hebrew children of the same age likewise show this trait of moral character. John the Baptist, possessed much moral courage, and feared not to reprove sin in high places, though it cost him his life to do so. We have in the case of the apostle Paul a very remarkable development of moral courage. Although "bonds and afflictions were before him, we hear him saying, "None of those things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." This moral courage, under the term boldness, is frequently referred to in the history of the early Christians, showing that they possessed much of it. It is said when the people "saw the *boldness* of Peter and John," "they marveled: and they took knowledge of them, that they had been with Jesus." We, however, need not specify cases of individuals further, in which this element of character was manifested, for it is absolutely necessary in the formation of the character of every good man, and no high moral character can exist without it.

We have some very striking cases of character where this element was wanting, and they by no means appear in an enviable light. Pilate was one of these. While his candor in admitting the force of the truth proving the innocency of Jesus is commendable, his want of moral courage in carrying out the convictions of his mind, renders his moral character subject to severe and just

censure. He had not moral courage to stem the current of opposition which he must have done, had he thrown all the influence which his position gave him in favor of the divine character of Christ, and he yielded to fear, and was "willing to content the people," and "released Barrabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." He was a moral coward, while Jesus his innocent victim was a moral hero.

And how shall this important trait of Christian character be obtained? It is the result of an evangelical regeneration—of a birth from above—a production of the Holy Spirit. When the early Christians, to whom reference has already been made as possessing a remarkable degree of boldness or moral courage, understood the foes with whom they had to contend, and the dangers to which they were exposed, felt the necessity of this element of character to insure them success in their moral conflicts, they prayed, saying, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all *boldness* they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with *boldness*." When the disciples were filled with the Holy Spirit, they were bold to speak the word of the Lord, and bold to live it. More of the Holy Spirit is wanting by Christians that they may have more moral courage or boldness, and all

the other elements of character necessary to fit them for every good word and work.

J. Q.

STORE OF GRACE.

Is there not a fine roll about the following proclamation? The verse, as one has remarked, reads like poetry:—

Whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him if they might touch if it were but the border of his garment; and as many as touched him were made whole."

It sets forth the store of grace and power treasured up in Him who undertook to be the world's deliverer.

Observe, the out-goings of his grace are not limited by *locality*, or by those arbitrary distinctions which society makes among men. No matter where the parties lived for whom his favor was sought, whether in town, or village, or country, none of them were cast upon his mercy unregarded. In his esteem, it mattered not whether a man moved in the politer circles, and was accustomed to the manners and customs of city life, or was a simple husbandman, tilling his own fields with his own hands. The only question asked was, "What is his personal condition? Is there any affliction which imbitters his life, and from which he would fain, were it possible, be delivered?" If there was, the help required was tendered freely.

Then, notice the comprehensive term under which the objects of Christ's compassion are summarily classed. They were not the lame

merely, or the leprous, or the paralyzed, or the possessed. They were all of these put together. They were just in one word the sick—all the sick, whatever was the matter with them, and to whatever length the disease had gone. As there was no limit to the outflow of his mercy, in so far as localities or classes in society were concerned, so there was no restriction in respect of the kind or extent of the ailments which he undertook to cure.

And next, see in what an easy and sovereign way he removed the evils which were brought under his notice. The virtue in him was, as it were, so abundant, that it overflowed. He did not need to put forth any great exertions, in order to effect his end—to employ such a laborious system of means and appliances as might have suggested the idea that if he did heal he did so with difficulty. “They laid the sick in the streets, and besought him if they might touch were it but the border of his garment; and as many as touched were made whole.” In eastern countries, when a man would humble himself to the very utmost before another, he kisses the hem or border of his garment. The border of the garment sweeps the dust, and is held to represent the least honorable part of the dress, and therefore of its wearer. When, therefore, it is intimated that the sick in the streets were healed, not by the laying on of his hands, not by a word of his mouth, not by a touch of the border of his garment, there is symbolically set forth the truth, that so full of glorious power was the divine Redeemer, that what was lowliest about him was pervaded with a sovereign virtue, and

that the store of grace in him was abundant to overflowing.

Once more, notice how completely and unfailingly efficacious was the healing power which, in his mercy, he was pleased to put forth. *As many as touched him* (there were no disappointments, no mistakes, no failures, no hits and misses in his practice)—*AS MANY AS touched him* were, not merely made better—put in the way of regaining health—caused to experience some present temporary relief—that is all that can be expected from the first visit of the most skillful earthly physician—but, it is written here, as many as touched him were made instantly, and perfectly and permanently *WHOLE*.

Now, Jesus the sick-healer is always, in a manner, to be taken as a type of Christ the soul-healer; and in looking, therefore, at the grace and power manifested by him in the former character we are to see represented his grace and power in the latter. The use, then, we ought to make of such a passage as that now under notice is obvious. We ought to use it for the purpose of stirring ourselves up to the exercise of a heartier *faith* in the mighty and merciful Savior revealed to us in the Gospel. This, indeed, is the grand end of all preaching. The worst thing that is the matter with the world is, that it does not believe in the name of the only-begotten Son of God; and the best thing that could possibly come upon it would be the removal of this unbelief, and the implanting in its room of a living principle of faith. And why do not men believe him? There are many reasons; but here, at any rate, is one of them. It is because,

notwithstanding all the fullness of information which they have regarding him, they cannot be said really and adequately to be acquainted with his history, his character, or his claims. And hence, they do not see him to be possessed, in the highest perfection and degree, of all those qualities required in one who, like him, has undertaken to seek and to save the lost. It is by the study of such a verse as the above that this fatal ignorance may be expected to be removed—teaching us, as it does, so richly, and so clearly, that the grace of God which bringeth salvation is not limited in its manifestations to any particular *place*, nor confined in its operation to any one particular *set of sinners*, nor scanty and limited in its quantity or *measure*, nor at all *uncertain* in the character of its effects, and thus revealing the transcendently glorious character of Christ.

Family Treasury.

A QUESTION FOR DISCUSSION.

Does Jesus Christ design his church to experience such changes in her spiritual condition, as to be fitly represented by the inclement season of winter?

I am disposed to assume the negative of this question. It must be admitted, however, the *actual* condition of the church is, too frequently, such, as to be represented, with propriety, by the dreary season of winter. That she has times, when her days are short indeed, and her nights long, dark, cold, and cheerless. When the rays of the Sun of righteousness seem to be withheld altogether, or fall very obliquely upon her. When the garden of the Lord appears ice bound, and the “Trees of righteousness” appear naked, and destitute of fruit, and in one respect, at least, in the condition of the barren fig tree, which Jesus cursed, and of which it was said, “And when he came to it he found nothing but leaves, for the time of figs was not yet.” And when, also, as one writer expresses it, “Sometimes roots of bitterness, envy, jealousy, and hatred have been covered up in the soil of the heart, and the frosts of winter will serve to heave them out into the light and heat of the sun, where they may die.”

Although the church, in point of fact, does experience sad reverses, and has her season of winter, I argue, it is invariably in consequence of a dereliction from duty, and is in direct opposition to the mind of Christ, and not to be found at all in the programme of the Spirit’s operations. It is the privilege and duty of the church to bask in the sunlight of God’s reconciling countenance continually. Jesus Christ requires of his church a love which never grows cold, prompting to universal and continuous obedience, a vigilance which never tires, and never sleeps, a zeal which never wavers, and an activity in his cause, subject to no interruption. Conformity, on the part of the church, to these requisitions, would secure for her uninterrupted prosperity, and every individual member would go on his way rejoicing, “walking in the path of the just, which is as a shining light that shineth more and more unto the perfect day.” Were I disposed to illustrate the spiritual condition of the church, as Jesus Christ has *required*, and made provision it *should* be, by a reference to the seasons of the year, I would not

contemplate but two seasons; a perennial spring, and a continuous autumn, or in other words, a constant seed time, and a period of never ceasing labor, in securing the great spiritual harvest.

We are commanded, "In the morning sow thy seed, and in the evening withhold not thine hand." And Jesus Christ, addressing his disciples said, "Say not ye, There are four months and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white and ready to harvest. Again, it appears plain to me, from the parable of the vine, recorded in the 15th chap. of John, it is the mind of Christ, that every branch abiding in him, should be in a healthy condition, and constantly laden with fruit, whilst at the same time beautifully adorned with promising blossoms. I will not at this time multiply words further on this question.

If the view I have presented be correct, the winter season of the church involves great guilt, is an offence to Jesus Christ, and can be attended with no good results.

AZOR ESTEL.

For the Gospel Visitor.

REMARKS ON LUKE 16: 15.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God."

This is a subject that we should consider well who profess to be the followers of the Lord and Savior Jesus Christ. We find that the apostle Paul says; that all scripture is given by the inspiration of God, and

is profitable for doctrine, reproof, correction, and instruction. Now this scripture which we have under consideration, was undoubtedly given for our instruction. But it is a fact when we try to write on the fashions of this world it does not suit all.

But I hope you will bear with your weak brother, as I do not intend to write on dress particularly. But I often felt sorry when I came into the meeting house to see my brethren wearing the fashions of this world. One comes with a sack coat on, another one with a watch guard around his neck, another one with open front pants on, and a great many other fashions. And the sisters come with a cap on with three or four yards of lace on, ruffles and fringes on, one perhaps with a shaker on, another one with four or five skirts on, and perhaps another one with hoops on, and many other fashions which I will not mention.

I hope and trust those who are in a habit of wearing them will try hereafter to lay them aside rather than to justify themselves in such things. And there are a great many things that are highly esteemed by men, such as grand carriages, and silver or gold plated harness,—grand houses and barns &c. &c. But I will mention only one other thing of which many young fathers and more particularly young mothers, that are members in the church, are guilty, even if they are trying in their own persons and garments to appear as the humble followers of the lowly Savior.

How often do such members deck out their little children in all the finery and fashion of the world,

they can possibly put on them, as if they were desirous to introduce their babes as early as possible into all the fooleries of fashion, though themselves have renounced the world and its pomp? Will sober-minded people out of the church, who see these things, those vanities and superfluities, believe that the mothers have really renounced the world? I hope you will bear with me for making these few remarks.

S. A. H.

WORK TO THE PLUMMET.

“Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.” We find it takes close work to live up to the requirement of this Scripture, so I would say in the fear of God to those of us who think we stand take heed lest we fall. The text implies that righteousness can be found right on the plummet line, for we find if we are found either on the right or left of the plummet line, that we are walking on the broad platform of destruction. So then, my dear reader, whoever you may be, take the plummet with you and plumb every step you make, that it will be on the plummet line. Hear the apostle, If the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

Our blessed Redeemer taught us, said he, “when you have kept all my commands, say that we are yet unprofitable servants, we have only done that which was our duty to do.” Hear what the Savior says about the narrow way. Matt. 7: 13, 14. “Enter ye in at the straight gate: for wide is the gate, and

broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” God forbid that any in this our day should be so negligent as to observe lying vanities and forsake their own mercies, living in a land that we can all have the word of our Savior, and that sealed with his own blood, hear and obey the call. “Come unto me all ye that labor and are heavy laden, and I will give you rest.

P. B.

For the Gospel Visitor.

LET YOUR YEA BE YEA, AND YOUR NAY, NAY.

Having read an article in the Feb. No. of the G. V. headed, ‘Swear not at all, and as the brother rather invites a friendly conversation upon the subject of swearing of an oath, and of affirming before courts and magistrates. Now I hope my dear readers with the writer of the article alluded to will bear with me, while I in the fear of the Lord will try to defend the conceived and received opinion of the brotherhood against swearing of an oath with an uplifted hand or of holding the Bible in the right hand in token of calling God to be witness to what is to be said.

What better evidence against all swearing do we want than the words of Jesus when he says, ‘swear not at all.’ Matt. 5: 33—38. James tells the brethren 5th ch. 12. verse. ‘But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay be nay; lest ye fall

into condemnation. In Exodus 20. ch. where the ten commandments are recorded as Moses received them from the Lord, it is there said, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. Again, 'Thou shalt not bear false witness against thy neighbor. From what we understand from the Savior's commandment, and also what James has said we think we are to understand them as referring to the ninth commandment, 'Thou shalt not bear false witness &c.

Christ says that he came not to destroy the law, but to fulfill the law. 'Thou shalt not take the name of the Lord thy God in vain &c. This then is not changed and it is just as sinful under the Gospel dispensation as it was under the Mosaic law or dispensation. Paul in his letter to the Hebrews refers to oaths of confirmation, saying, 'For men verily swear by the greater &c. Heb. 6: 16. Thus we perceive that in the days of Christ, and the apostles, that like as now, that judges and magistrates required an oath of confirmation of such as were to act for the public, or give testimony in matters of dispute between neighbors, and in these confirmations God was called on to witness to the truth of what the witness testified to, and consequently was swearing and is so understood now in our day, and this is what Christ has allusion to when he says, Swear not at all.

Now let us take a view of the formula of words used in the administration of an oath and also of affirmation. Then let the reader say whether there is no difference in the

two. 'Do you solemnly swear in the presence of Almighty God, the searcher of all hearts, to tell the truth &c.—Concluding with 'so help you God.' 'Do you sincerely declare and affirm to tell the truth &c.' concluding with 'this you do under the pains and penalties of perjury.' In the latter the name of the Lord is not used at all; while in the former God is called to witness what is said with a prayer that God might assist the swearer, (by the way a very good and appropriate prayer to be offered to the Lord if we are sincere in our requests, and should be our continual prayer to God in secret.)

The brother would have us to understand that the brotherhood hold to affirmation as being less binding than swearing with an uplifted hand. Now I have not learned it so from the brethren, or from the word of God; and I am some what surprised to see the arguments used by the writer that he has, as we know he is well informed as to the order of the church as well as the administering of the different forms of oaths before courts. I have always understood that every follower of Jesus Christ is bound to tell the truth at all times and under all circumstances whether he is bound with an oath or not.

Every one that has taken upon himself the baptismal vows has promised to renounce the devil with all his pernicious ways, and the sinful practices of this world, and promised to be faithful to the Gospel of Jesus Christ as brought from heaven. Then so far as concerns the professed follower of Christ he is just as guilty in the sight of God when he tells a willful falsehood without an oath or affirmation as

with the most solemn oath he could take. But when he speaks the truth without an oath he is not as guilty in the sight of God as with one, because the Savior has commanded us not to swear at all, and also commanded us not to take the name of the Lord our God in vain. And should this come under the eye of our dear brother, I hope he will bear with me, and seriously and prayerfully review his article, especially where he says, "Again we know that many persons are somewhat superstitious with no little amount of incredulity of mind about things of this character." Let this suffice for the present, hoping however that abler pens than mine have already and will treat this subject (as well as all other matters of different opinion) with such arguments as will make us all see alike and speak the same things. My dear brethren and sisters, prove all things by the word of God, it being an infallible rule of faith and practice,—hold fast to that which is good. Let us not be carried away by every wind of doctrine. Further let us have as little to do with the customs, maxims and fashions of this world as possible, because the more we are engaged in the affairs belonging to this world, the less time we have to serve the Lord and the keeping and doing the commandments of Christ our Redeemer. For when death comes the best will not have done more than they should do, and shall only be accounted unprofitable servants. What I have written has been written for the love of union in the church, and for the sake of truth. What is truth? Thy words, O Lord, are truth and they are life.

W.—

OUT OF DEBT OUT OF DANGER.

MY DEAR FELLOW CHRISTIANS:—Having been guilty of a sin, I feel constrained to warn you against committing such an act, lest the consequences follow you up as they have me. I refer to the sin of a Christian's going in debt. Only one religious society, whose workings I know about, impresses upon its members regularly, the importance of not extending their pecuniary engagements beyond due limits. I refer to the Society of Friends, and the general business standing of these people is an exemplification of the saying that "Godliness is profitable for all things."

Let me depict the career of a young business man—at least as it has been in the cycle which I sincerely hope will not be repeated in our country. Possessed of some capital and an average mercantile education and talents, he begins business. His antecedents and character are good, and he belongs to the church. He is at once invited to purchase on credit, and without appreciating the danger, he makes obligations amounting perhaps to three or four times his cash capital. His store rent is large, because he thinks it necessary to be where buyers congregate, and his other expenses are proportioned to an extensive trade. He perhaps begins with the determination to sell to none but to buyers of undoubted credit. This, however, he finds very difficult, as their places of dealing are already established, and not wishing to be idle or to carry over his stock, he consents to sell to men like himself. Losses must ensue, and as his payments become due, he only succeeds in meeting them by getting bank

discounts. The end soon comes. Commercial discredit, and finally, dishonor adds another to the immense list of failures. I am taking as an instance, one who has been guilty of no other crime than that of going in debt. Let us note now the effect of this course upon his Christian character. I am speaking now from a painful experience, of the effect of "owing any thing but love," for this, commercially, is my only sin. His mind becomes absorbed and eaten up with care. He sees nothing before him but bankruptcy, and he who would have scorned the perpetration of a trick of trade, or the temporary misappropriation of funds, is placed in terrible temptation. Young Christians, your Lord has left you as a thought to be daily expressed, "lead me not into temptation." Are you about to place yourself in the very position you should so dread?

He is expected, in the church, and in the world, to be active as a Christian. But how does the consciousness of debt affect him? Ah! I can account for the absence of one at least from the Union Prayer-Meeting, the place I loved so much to attend. I feared my creditor might say, "What right has he to take *my* time," (yes, the Bible is true, for the borrower is servant of the lender, and will be to the end of time,) "and go away in the middle of business hours?" I think if I had been out of debt, I would never have neglected this mid-day hour. But being in debt, I feared to bring reproach on my Lord, and stayed away.

The consciousness of debt closes his mouth, not only in the church, but in his daily intercourse with his

fellow man. How can he, who dreads not being able to meet his notes, rebuke the lewd or blasphemous expression either of creditor or customer, in that store where he had had serious thoughts once of putting up a religious motto. His time and money too for benevolent, as well as religious enterprises, are not his own, for though he "has been bought with a price," no less than Jesus' blood, yet is there a mortgage to the world (pre-existing in my case, and doubtless in that of many others to entering the church.) When the final crash comes, these difficulties are increased, and the effect upon his Christian character is still worse. He has been going about heretofore, knowing he had a secret, which when made public, would detract from the effect of his religious conversations. But after failure, he feels still less like taking upon himself to exhort others. The effect of debt upon the Christian is then, in my opinion, unmitigatedly bad, and I should be pleased to see all our religious papers urge upon their readers, the young ones especially, the importance of being out of debt, and consequently out of much spiritual danger. Let but those who have walked in the same thorny path, give us their experience, and I doubt not, you will find as many communications pouring in upon you as when some one asked about their duty as to praying in public. And let also some experienced business Christians give us advice through your columns on this momentous topic, especially as to the propriety of Christians compromising temporarily with their creditors under the proposed new laws.

Sunday-School Times.

(The following article had been crowded out, because there were other articles on the same subject, some of which claimed priority, and because we do not deem it proper, to give more than one or at most two articles on one subject in one No.)

For the Gospel Visitor.

"SWEAR NOT AT ALL."

In the February No. of the Gospel Visitor we offered a few thoughts on the above caption, "Swear not at all."

In the March No. page 85 vol. 12, No. 3. we find an article written by "D. S. of Pennsylvania, Enterprise" in reply to what we said.

We assumed the ground that our Redeemer in addressing his disciples as well as the people upon the subject of swearing, did not mean what the majority of our brotherhood believes he intended to convey, and with that assumption we gave our reasons for believing differently from many of our brethren, taking for a starting point Matt. 5: 33—38 inclusive.

Br. D. S. makes his attack in his 2d paragraph as follows: "After quoting the portions of scripture referred to wherein all swearing is positively forbidden." Now br. D. S. we said in that sentence just what we meant to have said that Christ did positively forbid all manner of swearing we have no hesitancy in believing at all.

The only difference between br. D. S. and us is that we hold that in the allusion made by our Savior to swearing he only meant that we or his disciples should not take God's name in vain, otherwise not qualify our assertions with an oath or profane language, and that he had no allusion whatever to taking an obligation before magistrates &c., while br. D. S. we infer believes

Christ included what we understand by taking an obligation before the courts. When we say that "we do solemnly 'swear' that the testimony we shall give to the court shall be the truth, the whole truth and nothing but the truth as we shall answer to God."

Now if we understand the br. correctly, (and we think we do) the above is what he calls an oath synonymous with the swearing cited by our Redeemer, and to justify himself makes the following remark, "This reminds me of a man who having a controversy with a brother on certain points of doctrine, when being cornered up said, the scriptures did not mean what they said." Now it is a very easy matter for the reader to infer what our br. D. S. was driving at in the above quotation,—he simply meant a *bluff*, and to *beg* the question without argument or reason.

Now let us try the brother's faith, in believing that the scriptures "mean what they say." Even so faith if it hath not works is dead being alone.' James 2: 17. Now for the practical demonstration br. D. S. don't *dodge*, we will first take Matt. 5: 29. 'If thy right eye offend thee, pluck it out and cast it from thee, for it is more profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' "And if thy right hand offend thee cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.'

Now, my dear br., has your right eye ever offended you? If it has not, you are the *first* man that we have

ever heard of who has not been offended in that way, and if you have been offended by your right eye or right hand, and have been true to your doctrine, in works practically, you now would have no right eye or right hand. Do you see, dear br., what has become of your *faith* or conception of the teachings of our Savior?

No, br. D. S., the New Testament scriptures are full of figurative and symbolic expressions, which cannot be taken to mean just what they say. For instance we are taught in holy writ that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven. Now no man in his proper mind would believe that Christ will not admit of any rich men in his kingdom. If such is the case I fear many of our dear brethren will be sadly disappointed, in as much as a majority of our brethren are in some respects rich or at least well off.

We are sensible of the fact that early tuition and prejudices are very hard to exterminate, and forms the greater proportion of the quality and character of man's life, hence the reason of some of the views held by the brethren. Certain dogmas were entertained in the commencement of the church, and have been perpetuated—handed down from one generation to the other, believing them to be right, without ever investigating the subject candidly, but merely accepting from the church as *Prima facie* evidence without investigation.

Now br. D. S. please read Mark 1: 5. ‘And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of

him in the river of Jordan confessing their sins.’ Does the reader believe that ALL the inhabitants of Judea and about Jerusalem were baptized of John in the river Jordan? What do you say, br. D. S.

“And he would fain have filled his belly with husks that the swine did eat, and no man gave unto him.” Luke 15: 16. Does br. D. S. believe that the prodigal would have eaten the husks of corn that the swine did eat, as we understand according to the acceptation of the term “husk” being the covering of a product that hogs or swine eat, *rather dry eating* br. D. S. We think br. D. S. will dodge again pretty soon. The term husk referred to by the writer did not mean what br. D. S. would have us believe, (the husk of our common corn but the husks were large pods which grew upon the *carrob tree*, and had within them a fruit resembling a bean, which in those days was customary for to feed to swine, and upon which some of the poor inhabitants of that country occasionally depended upon for subsistence.

Now br. D. S. we might give you any number of passages diametrically opposed to your one-idea doctrine, but will forbear for the present. We have not said any thing in this short epistle to wound the feelings of br. D. S. or any other brother, but simply designed our remarks as an answer to br. D. S.'s communication of March 1862, on page 85 G. V. Fraternally

Pro bono Publico.

Cov., O., March 11, 1862.

◆◆◆
To fill up this column.

“Vain man, thy fond pursuits forbear;
Repent, thy end is nigh!
Death at the farthest can't be far;
Oh, think before thou die.”

The Family Circle.

SPOILED CHILDREN.

Why are there so many spoiled children in the world? It seems as if most people either do not take the trouble to bring up their children rightly, or else do not know how to do it. Certain it is that spoiled children are painfully plenty. Who has not met them? Who is there that is not troubled by daily contact with some of them?

Spoiled children are nuisances. The child who cries for cake or pie till the coveted article is given to him; the child who insists on having an excuse instead of learning his lesson; the child who will not mind anything that is told him; who contradicts his parents; who is too rude and boisterous; the child who is allowed to express his angry feelings in tears and screams; all these children are nuisances in their several ways. Loving parents and kind friends bear with what they are disposed to call youthful infirmities, all the time feeling that the infirmities ought to be changed, if possible, into more agreeable traits of character.

Spoiled children are objectionable enough as children. Even if they were always to remain children, it would be well to cure them. But the worst of it is that they grow up to be spoiled men and women, and when they assume the duties of mature years they become spoiled parents, to preside over the destinies of more spoiled children. As surely as a crooked twig will grow to be a crooked tree, so surely will a spoiled boy or girl grow to be a spoiled man or woman.

Spoiled people! O that they could have been cured before they became

thoroughly spoiled! Petted, pampered, humored, let alone, in infancy and childhood, they grow up impatient of restraint, and knowing no law but their own will. They are perfectly willing to obey the laws, so far as the laws are good in their esteem. They will conform to the good customs of society or religion, so far as they meet their views. They are ready for any change of circumstances, provided the new circumstances are such as they have arranged in their own minds. They are contented and resigned under God's will, so long as they are crowned with plenty and happiness. But let a reverse in circumstances overtake them; some chastisement be sent on them by God; some unforeseen events happen contrary to their desire; and they are peevish, dissatisfied, sulky. Like cross children, they pout and fret, instead of cheerfully trying to mend the matter or make the best of it. Spoiled in childhood, their spoiling has gone on, and in adult years they are spoiled beyond remedy. The leaders of the rebellion were spoiled children, and have grown up to be spoiled men. The injury is not confined to themselves, but they are trying to spoil everything and everybody. A spoiled child is a terrible evil.

How can we keep our children from being spoiled?

Kindness, firmness, and regularity, prayerfully administered, will do it. The best child will be spoiled if left to himself and undisciplined.

Some well meaning people think that kindness alone will do the work. They are fearfully mistaken. As well might they keep their little ones on an exclusive diet of pie and candy, and then look for healthy and

vigorous bodies. They expect to govern their children by the law of love, but forget to train them in the first principles of obedience. The children are very fair children until somebody crosses their path. Then they are found wanting in all that disciplines them for usefulness and contact with the world. They have not been taught what it is to obey for the sake of obedience.

Other people err in administering an exclusive course of discipline. Children so treated live in constant dread of their parents, and obey only because of a terror of the consequences of disobedience. In households thus conducted, there is an absence of that affection which should always be the most precious tie between parents and children. The excess of discipline may make more useful children than the excess of indulgence. The children will be better prepared for roughing it in the world than the children who have been spoiled with a sugar plum education. But the finer feelings of their humanity will be blunted, and the warmth of their affections chilled.

There are others who administer both love and discipline, but without regularity in either. Boxed ears and sugar candy, loud words and kisses, sharp scolding and affectionate commendations, are so intimately mixed that the poor little victims value one about as much as the other. People who are irregular in their habits are sure to raise spoiled children. If we water a plant one day with cold soap suds, and the next with scalding water, the probability is that it will die, or else not be worth raising.

The great horse tamer, Mr. Rarey,

acts on these principles, in subduing the most vicious animals. He first teaches the horse obedience, then shows him that he is his friend, uniting great firmness with great kindness, and proceeding with systematic care till the beast is as tractable as a well behaved child. If Mr. Rarey's views were carried out in every family, there would be fewer spoiled children. If horses are worth the trouble of training and teaching, infinitely more so are our children.

"A child left to himself bringeth his mother to shame."

Sunday School Times.

Youth's Department.

HARRY'S PROMISE.

"Oh, George, that was wicked to say that!"

"Well, didn't Will Brown spoil my ball and then throw it at me? It was enough to make anybody swear? Father only bought it for me yesterday."

"For all that, George, it was wrong to speak so."

"What makes it so wrong, Harry? I am sure I think our Joe ought to know a great deal better than you do, for he is almost a man, and when he gets cross at me, he talks a great while longer that way than I did. I don't remember all he says."

"I said something like that once, George. I was spinning my top, and the twine broke. Mother heard what I said, and she called me up into her room, and told me how wicked it was to talk so: she was sick then. It wasn't a great while afterwards, when Uncle Harry came into my little room one night and wakened me. He told me mother was very sick and wanted to see me. He carried

me to her bed. She reached out her thin white hands when she saw me, and smiled. I crept close to her, and laid my face against hers. She kissed me a great many times, and then asked me if I remembered yet what she had told me about using wicked words. I told her "Yes, I hadn't used one since." I think I see her now, as she looked at me, when she said, "Harry, I want you to promise me that if you ever think of using such words, or if you hear other boys use them, you will remember what your mother told you." I promised her I would. Oh, how tight she held me then! I can't tell all she said then, George, but it was something about God's taking care of me, and my promise. After a while I felt her cheek grow cold like snow, and she didn't hold me so tight. Then Uncle Harry took me back to my bed and I saw he had been crying too." Here Harry stopped and drew his hand across his eyes.

George asked, "How long has it been since then?"

"Three years now: for I was eight last week, and I was only five when mother died."

"And have you remembered all this time, Harry?"

"Yes. Sometimes I think of using bad words, when the boys make me cross; but right away I seem to see my mother looking at me, just as she did that night."

"Well, Harry, I am going to try your promise too. Shall I?"

"Why yes, if you will, George, but—" he stopped and looked down.

"But what, Harry?"

"I was going to tell you what I thought helped me to keep my promise. You must not tell the other boys this, they might laugh at it:

you know we never like them to laugh at us, and that would be worse, for it would be laughing at mother."

"I'll not tell, Harry, if you don't want me to."

"Well, I think it was the prayer mother made afterward, that helps me keep my promise; and besides that, every night and morning ever since, when I kneel at my bed, I ask God to help me keep my promise to my mother."

Mothers, be encouraged! The little seeds of counsel which you are daily scattering are never lost. Like a rich harvest, they will return in blessings on your children's hearts.

Perhaps they seem unmindful of your kind instructions and gentle words; but remember He never forgets, who said, "If ye shall ask anything in my name, I will do it."

For the Gospel Visitor.

A FEW WORDS TO THE YOUNG.

I began to serve Jesus in my youthful days, and I have never rued it. I find his yoke is easy, and his burden light in comparison to the heavy burden and the harsh yoke which the world, sin and Satan would lay on us. There is no kinder master than Jesus. He treats and pays his servants well; for the very least service he will reward us in his own most kind and generous way.

Then oh come ye young with me and follow Jesus in your prime! It is no disgrace; no, no. Come and follow Jesus, and you will find the highest honor, the greatest glory in having served the Lord of lords, and King of kings.

Come young people one and all,
And obey the Savior's call;
It is a delightful road to go
In Jesus footsteps here below.

Come young people hear the Savior say,
Come, answer me without delay
I myself am but a boy,
But I wish to enter the world of joy.

PETER E.

Poetry.

CONSOLATION IN SORROW.

"My God! my God, why hast thou forsaken me?"

"Himself took our infirmities, and bare our sicknesses."

Once sorrow o'er my spirit stole,
With shadows drear and starless sky;
Stooping with heaviness, my soul
Beheld no heavenly Father nigh;
"My God!" I cried, "where canst thou be?"
Why hast thou thus forsaken me?"

Again when guilt with grievous thrall
Had wrapt its gloom around my sight,
Struggling to rend the fearful pall,
On heaven I vainly called for light;
Once more I cried, "no God I see;"
"Why hast thou thus forsaken me?"

And yet again my heart was crushed;
My joy was buried in the grave;
I followed listening; all was hushed,
No loved one answered, none could save:—

Smitten, bereaved, where could I flee?
"Why hast thou thus forsaken me?"

While stricken there I heard a wail,
It rose from dark Gethsemane!
Came there an echo on the gale?
What could those tones of sorrow be?
I gazed;—ONE there in anguish knelt,
Such as my soul had never felt.

The sinless forehead on the dust,
Bathed in the bloody sweat, was laid;
The sinless lips, all murmurs hushed,
This once, e'en for himself they prayed!

And thrice in vain that piteous cry,
"Oh let this cup, this cup pass by!"

Then came the scourge, the cross, the nail;

And lo, the victim! ah 'tis He!
Sad, patient, guileless, mute and pale.
So stricken in Gethsemane!

I thought my sorrows almost gone,
So fierce were those His soul had borne!

He turned to me! "Thy griefs are mine,
And e'en the language of thy pain;
List to my dying cry, the sign!—

Then rose that voice of woe again;
What sounds! "My God, my God!" cried he,
"Why hast thou thus forsaken me?"

Now peacefully, but humbled, hushed,
I think on Him beneath the rod,
Who, burthened by my griefs, was crushed,

That I no more should lose my God!
His sinless soul! forsaken, reft,
That mine might never more be left!

Brevities.

EXAMPLE. "There is great power in this. Are we ministers? What we do will accomplish ten-fold more for the triumphs of Christianity than what we say. Are we laymen? Who has not a circle around him whom he can benefit by this means, if by no other? A holy man,—one who exemplifies good principles in daily conduct,—what is he but a living law to his associates? Such a one, in however limited a sphere he moves, can do more, I had almost said, for truth and virtue, by his deeds, than the greatest in mere intellect, or the highest in mere station, can ever effect by his exhortations!"

CHARITY.—Charity embraces the wide circle of all possible kindness. Every good act is charity; your smiling in your brother's face is charity; and exhortation of your fellow-man to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road is charity; your assisting the blind is charity; your moving stones and thorns from the road is charity; your giving water to the thirsty is charity. A man's true wealth hereafter is the good he does in this world to his fellow-man. When he dies, people will say, "What property has he left behind him?"

But the angels will ask, "What good deeds has he sent before him?"—*Irv-ing.*

A Vindictive Temper.

Nothing can be more unequivocal than our Lord's condemnation of a vindictive temper. He teaches us to endure rather than to return injuries, and in language which cannot be mistaken by an honest reader forbids us to cherish resentment. His words may not be interpreted to the letter, but they mean something; and what can they mean, if they do not enjoin forbearance and the love of peace? Yet here again we are compelled to lament the disregard paid in the Christian world to the precepts and example of him who is its light. Let them who indulge anger, who nourish hostility of feeling toward a fellow creature, who desire or allow retaliation of an injury, stand rebuked before the divine instruction of Jesus. Let the young, who have not yet imbibed the spirit of selfish malignity which breathes through so many of the opinions and customs of society, be encouraged by their teachers to protect themselves against its influence by imbuing their souls with that spirit of love which it was the great object of our Master's teaching, the purpose of his life and death, to communicate.

Correspondence.

(A brother has sent us a slip from the Philadelphia Inquirer, marking the following article, which though brief informs us of some of the sufferings of our brethren in the South. We had hoped soon to hear better news from them, than this. Eds.)

The Confederacy supplied with Funds.

One of the released prisoners from Richmond states that a short time ago a squadron of Rebel Cavalry made a descent upon a "Donkard" settlement in the valley of Rockingham county,

Va. They captured about seventy of these hard-working, long snuff-color coated and long-bearded, inoffensive people, and carried them to Richmond. After keeping them in confinement for some time, the Rebel Government agreed to release them on condition that each captive should pay into the Treasury five hundred dollars in silver.

It was finally determined that one among them—a clergyman of their peculiar religious faith—should be permitted to return home for the purpose of raising the amount of the ransom. After an absence he returned back to Richmond, and paid over to the Rebel Government twenty-two thousand five hundred dollars in hard silver for the ransom of the larger portion of his friends. The unfortunate who could not raise the money were detailed to duty among the negro teamsters.

Hagerstown, May 8, 1862.

MUCH BELOVED BRETHREN:—I have to-day expressed to you \$25,00 for which amount you will please send us Hymn Books, to Hagerstown by express. The interest that our much beloved elder David Hardman has taken within the last few years in disseminating Hymn Books free of charge to the young people of this vicinity, has through the blessing of God so visibly manifested to us the salutary influence it has upon the youthful part of our congregation, which is usually quite large, to see our young men and women come in to our meetings in large numbers and orderly seat themselves, and there quietly remain to the close of meeting, and every time a hymn or a song of praise to God is being sung, to see them draw their Hymn Books forth from their pockets, and with their melodious voices join in singing, makes us feel that the small amounts by us respectively donated for the purpose of gratuitously distributing Hymn Books among our youth is a good investment, and may be as bread cast upon the waters, which may return to us many days hence.

Yours in brotherly love,

DAVID BOWMAN.

Waterloo, Blackhawk county, Iowa,
March, 17, 1862.

Beloved brother Henry Kurtz. After heartily greeting you and yours, I inform you that we are all enjoying reasonable health at present thank God for the same, hoping these lines may meet you all prospering, both spiritually and temporally.

As I have now seated myself to write an obituary notice, I thought it were not out of place to inform you concerning our church affairs here, in this far west. It is now nearly a year, since I, with my family moved to this place. We have between 60 and 70 members here in this arm of the church; there are five ministering brethren here, two of whom are elders, (J. S. Hauger and Jesse Myers.) Truly the harvest is great but the laborers are few. We have a great many calls to preach from far and near, from brethren and also from outsiders. We cannot attend to one fourth of these calls. I have, since here, in company with other brethren, traveled over parts of eleven counties in this state, finding brethren in all of these counties (except one.) In most of these places we find organized churches, but in nearly all these places a want of teachers, yet to our great joy and consolation we find the brethren generally most zealously engaged in the good cause, and their numbers still increasing. We would most earnestly invite and entreat brethren who feel an inclination of moving West, to come to this state, and especially ministering brethren, as they are so much needed here. I know it to be the case, that in a great many places in the East, the churches are, as it were, crowded with ministering brethren, where one half of their number could be spared, to fill vacancies here in the West, where immense good might result from it,—where precious souls are, as it were starving and perishing for the want of spiritual food, or the bread of life. As for worldly inducements, our soil is equal, if not superior, to any of the Western

states, land cheap, the best of Railroad and Steamboat facilities, abundance of water power, not excelled, if equaled by any state in the Union, healthy climate, good water &c. &c.

Dear brother, have patience with me, as I had not intended when I took my seat, that I would weary you with a lengthy letter, merely intending to write an obituary notice. My love to you all.

Yours in the bonds of Christian union, and fellowship of the Gospel of Christ Jesus.

ELIAS K. BUECHLY.

TO OUR FRIENDS AND SUBSCRIBERS.

The undersigned anxiously wishing to retire from the business-part of the Gospel Visitor Concern as soon as practicable, would ask the favor of all those who know themselves indebted to us for Visitors, Books or otherwise, to make as early settlement of the same as may be convenient to them, inasmuch he has been thus far personally responsible for all the expenses and debts of the Concern.

Though war is still upon us, and there will be high taxes to pay, yet there is more money in our land than there ever was, and will get daily more into general circulation, and hence we hope this present call upon our friends will not be considered untimely.

We would also state that having a number of last year's volume on hand, we are willing to send to new subscribers, (or old ones, who did not get last volume) this last and the present one for \$1,50 and should also like to sell out and distribute the stock of Alexander Mack's writings and other books we have on hand, so that we may be enabled to bring our business to a close, and to spend the little time that may yet be allotted to us, in the service of the Lord and the church, to which end we desire the prayers of all the people of God. HENRY KURTZ.

Appointments.

A Communion meeting is appointed in Dry Creek church, Lynn county Iowa, to commence on the 14th of June next, to which a general invitation is given, and especially to ministering brethren to be with and assist us on this solemn occasion. THOS. G. SNYDER.

A similar meeting is appointed in Nimishillen church at br. Jacob Kurtz's near Mogadore, Summit county, O. on the 27th of May, and a cordial invitation given to all.

We are also informed that a love-feast will take place in the Tuscarawas church, near Bolivar at brother Reely's on the 14th and 15th of June next. An invitation is extended to all beloved members by

CONRAD KEHLER.

Will S. G. Karn send us another copy of his poetic piece on his brother's decease? Part of the copy we had is mislaid or lost.

The brother that lately sent us a dollar for Minutes of last year's Annual Meeting from Goshen, Ind. will please to send us his name in as much he forgot to sign his letter.

HALF FARE TICKETS.

Fostoria, Seneca county, O., May 1, 1862.

For those who will attend next Annual Meeting in Montgomery county, Ohio, there will be granted half fare tickets on the SANDUSKY, DAYTON & CINCINNATI R. R. Those attending when they strike this Railroad must purchase a half fare ticket at the station where they take the Road,—there will be tickets at every principal station.—NB. The Conductors will carry none for half fare without they have a half fare ticket. Brethren coming from the East can take the Pittsburg, Ft Wayne and Chicago Railroad, and run to FOREST—this is the junction of the Pittsburg, Ft Wayne & Chicago, and the Sandusky, Dayton and Cincinnati Railroads.—Brethren wishing to go through Cleveland can strike this Road at Clide, by taking the Cleveland and Toledo Railroad as far as Clide, and then run South to Dayton. The brethren from the West can take this Railroad at the same points, or at any other principal Station on the Road. I want the brethren from the East and North East all to take this Railroad, as I promised the company the brethren should do so: on these conditions I got the grant or favor. This is the most direct route from Pittsburg to Dayton.

JOHN P EBERSOLE.

—The CINCINNATI & CHICAGO R. R. will also carry all persons wishing to attend the annual meeting in Montgomery county, Ohio from any of the regular stations along said road between Valparaiso and Richmond for half fare to and from Richmond which is on the Indiana Central road some 30 miles West of the place of meeting. This Cin. & Chic. R. R. passes through a pretty extensive part of the brotherhood in Indiana, the principal stations are Hagerstown, New Castle, Middletown, Anderson, Kokomo, Logansport and Valparaiso, besides minor ones, at all of which half fare tickets can be bought on and after the 4th day of June.

DAVID BOWMAN.

OBITUARIES.

Died in Berks county, Pa. September 21, 1861, brother MICHAEL FEIK, aged 77 years, 1 month and 2 days. Funeral services from John's Gospel 5: 28, 29.

Died in the same place March 27, 1862 SALLIE FEIK, relict widow of the foregoing aged 80 years, 4 months and 14 days. Funeral exercises from 2 Tim. 4: 7, 8. They left behind 9 living children, 3 sons and 6 daughters.

JOHN ZUG.

Died in Lebanon county, Pa. February 12, ABRAHAM ZUG, son of Abraham Zug, after an illness of 9 days, aged 22 years, 8 months and 6 days. Funeral services by Christian Bomberger and Israel Moyer from Ps. 39: 5-7.

Died in Berlin district, Somerset county, Pa. February 28, of diphtheria ELIZABETH COBER, daughter of br Peter and sister Eliza Cober, aged 8 years, 6 months and 2 days. Funeral services by br G Shraek and Jac. Blauch from Psalm 16: 6.

Died in same Dist. March 2 of inflammation of the lungs sister SUSANNA COBER, wife of br. Jacob Cober, aged 57 years, 8 months and 3 days. Services by the same brethren from 2 Tim. 4: 6-8.

Also in same district and family, March 8, of diphtheria, DANIEL COBER, only child of br Ananias Cober, aged 10 years, 5 months and 27 days. Preaching by the same from Tohi 14: 1.

Also in same family March 13 of same disease ISAIAH COBER, youngest son of br Jacob Cober, aged 16 years, 11 months and 28 days. Funeral services by the same from 1 Pet. 1: 24, 25. Thus we see that this family was visited by sickness and death in an unusual manner, and indeed our town and neighborhood generally.

Died in same district April 6, of same disease POLLY GLESSNER, daughter of Joseph and Catharine Glessner, and grand-daughter of br. Tobias Musser, deceased, aged 18 years, 1 month and 2 days. Funeral text from Psalm 90: 12.

LEWIS KNEPPER.

Died in Indiana county, Pa. February 20, of same disease, HANNAH KEPHART, daughter of Henry Kephart, jr. and sister Barbara, his wife, aged 10 years, 9 months and 19 days. Before her death she said, she was going to that happy place, and exhorted also her friends around her to prepare to meet her in the happy place as she expressed it. Her last words of prayer were, "O Lord, have mercy on me, and take me home to rest," and her parents mourn

not as those who have no hope, but believe. she died happy in Jesus. Funeral sermon by br A Helman from Matt 18: 1—3 connected with 1 Cor. 15: 40 to end.

J. R. N.

Died near Goshen, Elkhart county, Ind. April — and buried 10 DOLLA CLARK, wife of our friend Clark, and daughter of Charles Mitchell, aged 18 years, 8 months and 16 days. Funeral service by D B Stutsman and the writer on John 1: 20—23. JACOB STUDYBAKER.

Died in Black river dist. Medina county, O. Jaouary 15, of diptheria SARAH HESTANT, daughter of br. Andrew and sister Elizabeth Hestant, aged 7 years, 9 months and 12 days. Funeral service by br G Flack and S Garver from 1 Pet. 1: 24, 25.

Also in same place, March 21, sister ELIZABETH HESTANT, wife of said br Andrew Hestant, aged 27 years, 8 months and 16 days. Funeral discourse on Rev 14: 13. Thus the brother has been bereaved of wife and (only) child, to mourn his loss and loneliness.

"Farewell, dear companion, father, friends
all adieu;

We left you behind and went before you :
'Twill not be very long before you will come,
And with us be rewarded for the work that we
done."

J. R.

Died in Whiteoak ch. Highland county, Ohio, January 25, sister MARY LANGLEY, in her 76th year. She united herself to the church in Fayette county, Pa., and was a faithful member for about 30 years. "Blessed are the dead that die in the Lord." J. QUINTER.

Died in Wabash county, Ind. April 6, sister MARGARET V. BARNHART, consort of elder Joel Barnhart, aged 38 years, 9 months and 12 days. Her sickness was short and severe, terminating in inflammation of the brain, (only 6 days) which she bore with much patience and Christian fortitude. Funeral service by J Crumrine, J Whiteneck and the writer from Luke 2: 29—32. She has left a sorrowing husband and 10 children, the two oldest daughters being members of the church, with many friends who mourn their loss.

Margaret thou wast kind and faithful,
And thy children loved thee so,
And for thy husband thou wast prayerful:
It was hard to see thee go.

ISAAC LAWSHE.

Died in Mount Joy, Lancaster county, Pa., April 17, br SAMUEL GERLACH, aged 54 years, 5 months, less a few days. He lived a single life with his brother elder David Gerlach, where he also died. He was a worthy brother in the church for over 30 years. Funeral service by br. Jacob Reinhold and Jacob Grabill from 2 Tim. 4: 7, 8.

HENRY KURTZ of Mount Joy.

Died in Dauphin connty, Pa. sister SARAH ANN BOLTON, wife of friend ——— Bolton, aged 25 years and 15 days. She departed this life in good hopes of eternal rest.

Died in Lancaster county, Pa., MARGARET RIDER, daughter of Henry Rider, aged 6 years, 10 months and six days.

Also in same district JOHN ADDISON RIDER, son of Abraham Rider, aged 1 year, 9 months and 29 days.

Died in Dauphin county, Pa. our old and beloved brother ABRAHAM BAUM, aged 75 years, 11 months and 16 days. On all these four funerals the subscriber and others attended. WM HARTZLER.

Died in Carroll county, Indiana, October 2, 1861, br JOHN EIKENBERRY, aged 68 years, 1 month and 18 days. JOHN SNOEBERGER.

Died in Marshall county, Ind. April 8, LOY SENTZ, infant son of John and Mary Sentz, aged 1 year less 5 days. Funeral services by David Ruple, John Bernhart and I Thomas from Matt. 18. 1—6 JACOB THOMAS.

Died in Stark county, O. April 27, sister MARY ANN HELFER, wife of br Peter Helfer, and daughter of Emanuel Dicky, deceased and his widow Elizabeth, aged 31 years, 4 months and 27 days. She was trying to be a faithful mamber, and we hope she is now at rest. Her disease was consumption. Left a sorrowing husband, two small children, her disconsolate mother and an only brother, whose loss we trust was her great gain. Funeral discourses by br Jacob Snyder and D Byers from 1 Pet. 1: 24, 25. LEWIS GLASS.

Died in the bounds of the Yellow creek church, February 11, 1862, CHARLES RE-LOGLE, son of Rinehart and Rosanna Replogle, aged 1 year, 6 months and 11 days. Funeral discourse by the brethren.

Also in the same church, April 16, 1862, sister NANCY FLUCK, at the advanced age of 73 years, 24 days. She was a faithful sister and beloved by all who knew her. She died in the hope of a blessed immortality. Funeral discourse from 2 Cor. 5: 1, 2, 3 by the brethren.

The victory now she obtained;
She's gone her dear Savior to see;
Her wishes she fully has gained—
She's now where she longed to be,
Then let us forbear to complain,
That she has now gone from our sight,
We soon shall behold her again,
With new and redoubled delight.

LEONARD FURRY.

Enterprise, Bedford county, Pa.

Died in Fayette county, Va., February 26 ISAAC NEWTON THOMAS, son of br John and sister Susan Thomas, aged 1 year and 5 months.

Died at the house of brother Solomon Wine near South English, Keokuk county, Iowa, April 13, LIZZIE THOMAS, eldest child and daughter of the above named parents, aged 12 years and 10 months.

Also at the same place and day, JAMES MADISON THOMAS, infant son of the same parents, aged 4 months and 25 days. The last two were buried in one coffin. Funeral services by the brethren from 1 Pet. 1: 24, 25. Thus were our dear brother and sister bereft of three of their dear children in the course of a few weeks. One dying before they emigrated from Va. on account of troubles prevailing at this time, and two a few days after they arrived in Iowa. But they all, we trust found a better home, than this present evil world affords.

Farewell, dear father; our dear mother farewell!

We are with Jesus, in safety we do dwell.
No trials, nor troubles, nor death find we here;
We are so happy, we, your children so dear.

Your beloved Lizzie no more on earth shall see,
Dear Isaac, and sweet Jemmy, we all are free;
So weep not, for we are only gone before,
O come where we shall meet to part no more.

J S F.

Died in the church in Owen county, Ind. March 19, 1862, BARBARA BARTHOLEMEW, (at measles) widow of Sofare Bartholemew, aged 47 years and 8 months. Funeral services by Geo. Long and others from Job 14.

Died also in the same church district, April 10, MARY LONG, infant daughter of br George and sister Lucinda Long, aged 3 months and 16 days. Funeral services by Jacob Sommers, David Culler & Daniel Sumner from Luke 18: 17. 'Whoever shall not receive the kingdom of God as a little child shall in no wise enter therein' &c. Our little daughter met an untimely death by a sad mistake, receiving a dose of laudanum instead of Paregoric. The fatal medicine was left in the house 4 years ago, by the people that moved away, and by mistake got mixed among other medicine &c.

Our dear little Mary, we bid you farewell
With the angels of God and your Savior to dwell:
Your stay was but short—and forbid we dare not
For of such is the kingdom—the kingdom of God.

When the clock struck nine, in her cradle she lay,
Fair promise—as the blossom at op'ning of day,
When the clock struck one—Oh! the funeral knell!

To our dear little Mary we had to bid farewell.

JOHN LONG.

Died in Dry Creek dist. Johnson county, Iowa April 29, br VALENTINE FACKLER, aged 71 years, 7 months and 22 days. He became a member of the church in 1822, (about 40 years ago) in the state of Ohio, and leaves a number of sons and daughters, to mourn their loss, and to follow the footsteps of their departed parent, wherein he followed Christ. Funeral sermon by elder Jacob O Watters from Rev. 14: 13.

Died in Linn county, Iowa, April 30, WASHINGTON RANSEAR, son of br George and sister ——— Ranscar, aged 21 years, 4 months and 20 days. Disease came by tussling, as young people are apt to do out of playfulness, bruising his right shoulder, and affecting his lungs he caught cold, and after much suffering death came to his relief. Funeral services by brethren Jac. O Watters, John C Miller and the writer
THOS. G SNYDER.

Died in March Creek church, Adams county, Pa. April 17, FLORA V PFOUTZ, infant daughter of br Isaac and sister Sophia Pfoutz, aged 2 years and 24 days. Funeral service by br M Bushman from 2 Kings 4: 26—the words, "Is it well with the child" &c.

JEREMIAH SHEETS.

LINES

communicated by the child's grand-mother,
sister RACHEL PFOUTZ.

Flora was lovely, she was fair,
And for a while was given;
An angel came and claimed his own,
And bore her home to heaven.

Dearest Flora, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

Flora, Flora is no more,
And her pilgrimage is o'er;
Glory, glory is her theme
With the saints in joy supreme.

Little Flora you shall see
Your parents if they holy be,
In the realms of glory meet
And enjoy reunion sweet.

Died near Millersburg, Iowa county, Iowa, April 30, MARTIN D THOMAS, son of br John and sister Susan Thomas, aged 3 years, 8 months and 11 days. This make the fourth child stricken down by the icy hand of death, in the same family in about two months.

Oh death thou hast come again,
A lovely child thou hast slain;
Would not *three* loved ones do?
Nay; thou hadst to take this too.

But ah! death where is thy sting,
When to babies bliss doth spring,
When ever thou dost them slay
And in the grave so cold they lay.

Where is thy vict'ry, oh grave,
When Christ infant souls doth save,
Glory and peace is their lot.
Though on earth their forms be not.

J. S. F.

Died in Yellow Creek ch. Elkhart county, Ind. May 1862, our beloved brother DAVID MILLER, of a lingering disease in the throat. He was a worthy deacon in the church for many years, and not only his mourning widow with a large family of children, but also the church will feel, that his departure is a loss to those left behind. His age was 45 years and 9 months. Funeral services by br H Neff, J Berkey, the writer and others from Isai. 38: 1.

JACOB STUBYBAKER.

Departed this life in Sandy creek ch., Preston county, Va. May 10, our beloved and respected brother JOSIAH PYSEL, a deacon in this arm of the church, aged 36 years, 4 months and 17 days. He was an exemplary brother, much esteemed in the church and by all who knew him. During a lingering disease he was resigned to the will of the great Physician of souls, in whose mercy he strongly confided, and he was engaged much in devout prayer to God, who sustained him in a dying hour, leaving his dear companion and 4 children in the strong arms of Him who is the widow's God and a father to the fatherless. Funeral service by br P J Brown from 1 Cor. 15: 55 to end.

W S LYON.

Died near Covington, Miami county, O., May 9, MICHAEL ETTER, son of br Henry and sister Mary Ann Etter, aged 22 years, 7 months and 14 days. The deceased had been afflicted with epilepsy for about 14 years, both the mind and body being affected, as said disease always does. Notwithstanding his mental derangement his mind at times was forcibly impressed with the goodness of God, and the certainty of death. Hearing now and then of the death of some friend or neighbor he would express a desire that he himself had died in their stead, as though he was tired of this life and wishing for a better.

ANONYMOUS.

Dr. Peter Fahrney,

PHYSICIAN

FOR

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Prospectus

Of the

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For the year 1862, Vol. XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

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HENRY KURTZ,
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.
September, 1861.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

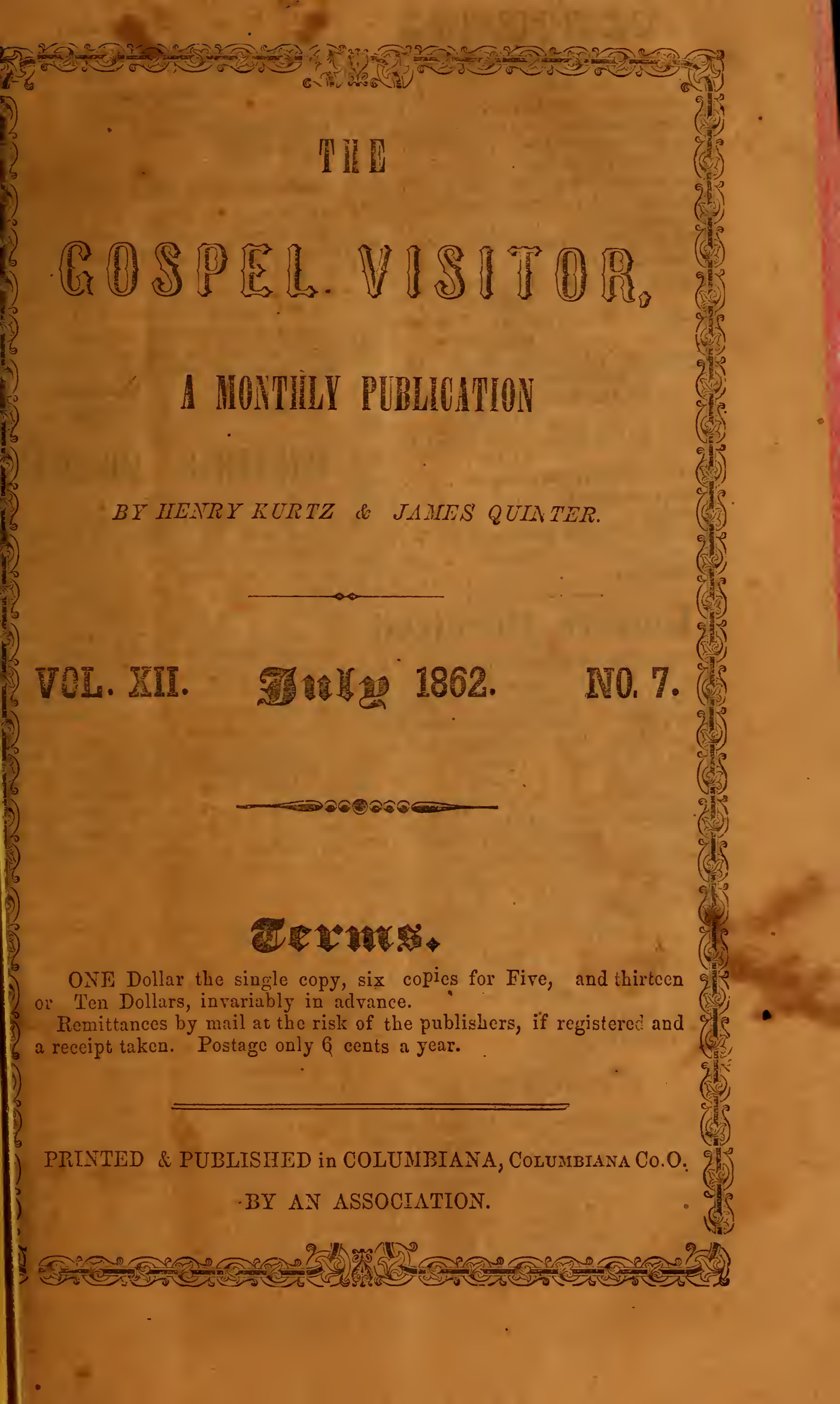
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VOL. XII.

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NO. 7.

For the Gospel Visitor.

THE PLEASURES OF LIFE.

What are they?—Vanity of vanities, saith Solomon the preacher. *All is vanity.* After having exhausted all the glories and the enjoyments of earth, its empty joys and its pleasures, that are but the harbingers of pain—the more is he inclined to exclaim,—“All is vanity and vexation of spirit,”—the wisest men and profoundest thinkers of all ages have come to similar conclusions,—and it is expressed here very emphatically; not only *all* is vain, but in the abstract, *all is vanity*; not only vanity, but *vanity of vanities*.—

Solomon no doubt, when writing this book called Ecclesiastes, foresaw by the spirit of prophecy the revolt of the ten tribes of Israel, the destruction of Jerusalem and of the sanctuary, and the captivity of his people; hence he said, *Vanity of vanities, all is vanity*, and to that he applies many passages in this book.

The general scope and design of the book is, to show us how short, how fleeting and how transitory are all the joys and pleasures of this life, and also to show us the vanity of all earthly pleasures, to take down our esteem of, and expectation from, the things of this world. In order to this, he shows, that they are *all vanity*. David had more than once spoken to the same purport. But the truth asserted is, that all is vanity: all beside God—the ALL of this world, in short all the enjoyments, all the pleasures, all the honors, and all the wealth of this world, if we

had ever so much of them, are not sufficient to make us truly happy, nor will they be a portion for us.—A man's life consists not in an abundance. Luke 12: 15. All that a man gets by his labor will not supply the wants of the *soul*, nor satisfy its desires, nor atone for its sins, nor cure its diseases, nor counter-vail the loss of it, for what will it profit a man if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul? Matt. 16: 26.—What will all the pleasures, honors and wealth, profit the soul in the hour of death, in judgment, or in the everlasting state?—They that have taken their fill of all these things have they not, or will they not like Solomon—declare that they are *vanity of vanities*. Let us not therefore love vanity. Psalm 4: 2.

All the rivers run into the sea; yet the sea is not full, Eccl. 1: 7. Like the mind of man, never full, and as restless in its pursuits of all earthly pleasures, as the wind and the sea never satisfied, never contented,—the more it has of the world, and its pleasures, the more it would have, and it would be no sooner filled with the streams of outward prosperity, than the sea is with all the rivers that run into it,—it is still as it was, *a troubled sea that cannot rest*. The pleasures of this life will never afford man lasting joys, nor satisfy his craving mind. They are too short, and too full of sorrow! ever to make man truly happy. This is certain and past dispute. Solomon

as well as many others, had his own heart fully convinced of, and much affected with this truth, and that he was very desirous that others should be as convinced of it, and affected with it as himself, but found the generality of man very loth to believe, and consider it—For God speaketh once, yea, twice, *yet man perceiveth it not.* Job 33: 14.

But we are told in the word of God, where man can find true and lasting happiness.—Not in the vain pursuits, or pleasures of this world, not in the lust of the flesh, nor the lust of the eye, nor the pride of life, for all these things are of the world, and the world passeth away, and the lust thereof; but he that doeth the will of *God* abideth forever. 1 John 2: 17. Paul also tells us (Col. 3: 1, 2.) to seek the things which are above, where Christ sitteth on the right hand of *God*, and to set our affections on things above, and not on things of the earth. The apostle knew how short, how fleeting, and how transitory are all the joys and pleasures of earth, therefore he tells us to set our affections on things above, on things that perish not, and that abide forever.—The pleasures of this life, what are they, when compared with the pleasures and enjoyments which *God* has in store for his people in the heavenly world—they are as chaff before the wind, or as the dew that falleth during the night but fadeth away as the morning sun appears—as a flower that springeth up, but withereth in an hour, so are the joys, pleasures, and anticipations of this brief life. They flourish for a time, but are soon cut down, and destroyed by the severe storms of adversity and affliction. They are few

and full of sorrow; hence we should not depend on them for our chief enjoyments.—When our hearts are light, and our hopes the brightest, they remain so a short time only; they are soon blighted by sorrows, and darkened by disappointments. And while we are yet participating in such pleasures, and enjoyments, and enjoying them fully, we behold them: blasted in our presence, as a summer flower before the "*north wind's breath.*"

But there is a deep contrast between the joys of earth and heaven. While those of earth are hourly passing away those of heaven are "never ending, eternal, and unchangeable," and while we stand gazing with silent awe on all fleeting, earthly joys, we also look with wonder and admiration on the bright pictures of heavenly bliss presented to our view on the far-off shores of the holy land. There is more pleasure in the anticipation of future joys, than in the realization of present ones; for with these sorrow, sickness and death, are found lessening in a great degree, their worth. But it is far different with those of eternity; they are never disturbed by any of these troubles and sorrows, nor are they invaded by sin.—We have had no experience in the joys of an eternal world; but we know they are pure, holy, and infinite, like their *Divine Maker*, and none but the pure in heart can share in them.—We are surrounded with the pleasures of this world, which were made for our comfort, and enjoyments; still it was not intended that we should be so entirely fascinated with them as to think of little or nothing else. But when we stand on the brink of eternity, and view its dark, expan-

sive waters, knowing that here we are bereft of all these comforts and enjoyments, and left to mourn alone, then we seek for purer, and holier joys forever encircling the throne of *God*, which are to be found only in the bright realms of everlasting glory—joys too frail to flourish in a cold and barren soil—too tender to be tossed about on the stormy sea of life—those only fit for angels to watch over and nourish as a tender plant or a tiny flower. And yet there are joys on earth, such as none but the Christian possesses, which will sustain and support him in the days of trouble, and sorrow. There are joys in which the carnal mind never participates—those in which the wicked find no pleasure or delight. And still such joys, although they far exceed those of sinful men, are not worthy to be compared with those of our future and heavenly home; and certainly if the wicked find no enjoyment in them, they cannot in those which far surpass any of earth.

Then dear reader, and fellow traveler to the bar of God, believing and knowing as we do know all this—*why* are we so careless, so indifferent, and so thoughtless about the welfare of the never-dying *soul*? We know that here we have no continuing city, that we are fast passing away, let us therefore desire a better country, a city which hath foundations, whose builder and maker is *God*,—Paul in writing to his brethren 2 Cor. 5: 1 saith, “For we know that if our earthly house of this tabernacle were dissolved, we have a building of *God*, a house not made with hands, eternal in the heavens.—Have we then a building of *God*, a house not made with

hands eternal in the heavens—we know that all earthly joys and pleasures must soon, very soon, close with us all, and we will be called to try the realities of the other world, and if unprepared for this important change, will we not then say with the Preacher (Solomon) that they were vanity of vanities?—Let us then hear the conclusion of the whole matter, “Fear *God*, and keep his commandments; for this is the whole duty of man. For *God* shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.” Eccl. 12: 13, 14.

Why, then, should we not search for pleasures that will accompany us through life, and remain with us when we enter the “*dark valley of death*.” Let us seek to obtain the Christian’s hope—one that “*fadeth not away*,”—and when the trial and troubles of this life are ended, we shall be borne on bright angel’s wings to that heavenly land, where our joys shall be immortal—“*where sorrows never enter*,” and where the weary shall find rest.

I. G. II.

Philadelphia, May 1862.

For the Gospel Visitor.

A WORD MORE ABOUT TOBACCO.

I have been an attentive reader of the ‘Visitor’ for some years, and derived incalculable good from its evangelical teachings. If I have met occasionally with a sentiment which did not accord fully with my views, I also met with many ably written articles, the benefit of which I would not give for much “fine gold.” Above all other articles none done *me* more good than those written by C. H. B. and entitled, “The transforming power of Christ-

ianity," "Evils of moderate drinking," and "The evils of tobacco." Of these the last sank deepest into my soul. It completely awakened my conscience to the folly and sin of indulging ourselves artificially, and making a "god of our bellies." I intend no disparagement to others by speaking so favorably of br. C. H. B.'s articles; but as others have taken the liberty of expressing through the "Visitor" their disapprobation of his views on the tobacco question, I thought it not improper to bear testimony to the principles he explained and defended.

If we are in *this* life to become qualified for the society of pure and holy angels, I think it must be evident to every reflecting mind that so filthy and repulsive a habit as that of using tobacco cannot in any way contribute to such an end; but on the contrary, it actually and positively does, on the principles advanced by C. H. B. impede our progress in holiness. This of course depends much on our other personal habits. But I frankly acknowledge that I cannot see how, after giving br. B.'s tobacco essay an intelligent, impartial perusal, any one can have the heart to say one word in favor of the practice, or against his manner of treating it.

I have no doubt that many brethren, (and perhaps sisters,) felt, while reading br. B.'s cutting criticisms, like a criminal with the rope about his neck—they felt that they were *guilty*. Candor compels me to own that *I* felt like one who had been dishonoring God through many years by a habit that renders us unfit to associate with the pure and holy even in this life. But the spell is broken and I am free, and from

the depth of my soul do I thank C. H. B. for his powerful, clear, and pungent counterblast against a vice by which I had been fettered, "lo these eighteen years."

I am fully and unadulterably convinced that any appetite that must be created and established against the resistance of natural instinct, is not consistent with the religion of Jesus, as C. H. B. has plainly and indisputably shown us. The precious idea which is found in several of his articles, *that Jesus came not to destroy nature, but to meet and fulfill her yearnings*, should teach us all to treat our bodies with sacred care.

Whether he will comply with the request expressed through the "Visitor," and prepare an article on the 'unruly member,' remains to be seen. But if he would handle *that* subject as ably as that of tobacco, it is not at all improbable that br. J. T. would be cut as severely as he was by the essay to which he objected.

God speed the 'Visitor.' God speed its worthy editors in their labor of love. God speed the anti-tobacco movement. God speed those who contribute to the great and noble end of "presenting our *bodies* a living *sacrifice*, holy, acceptable unto God."

G. W.

Fairview, Penn.

HELPFUL HEARERS.

NONE but a minister can know how much a minister may be helped by his hearers. Helped, we do not mean, by their benefactions, which indeed may help him to live comfortably; nor by their kind words, though these may help him to work cheerfully; nor by their Christian activities, though these may help

him to work successfully. We mean that as present, and as hearers, when and where he preaches, they may help him to preach cheerfully and successfully. We have in mind now two ways of doing this, and we beg you, reader, to have them also in mind every Sabbath. 'There is a man,' said a pastor, 'who comes to his place in the church fifteen minutes before I begin the service, and, when I begin it, there he has been, with his face covered, praying for me. I should scarcely know how to begin without him.' If prayer is needful and effectual for any object, why not that God may help his servants to preach his Gospel? In three epistles we find the request, 'Pray for us.' If it was legitimate for apostles, surely it is for common ministers. Besides the Divine aid they may thus obtain, it is something to them also in the way of encouragement and stimulus to know that it is sought. The assurance that they are prayed for then and there, prepares them for their work. Contribute to your minister's preparation, by asking for him the blessing that he needs, and the more by giving him reason to believe that you ask it. This is one way of helping a minister.

The other is, by good hearing. If it devolves on him to preach well, it devolves on you to hear well, and both must conspire to the desired effect. Good preaching certainly favors good hearing, but good hearing also favors good preaching, and each side has a responsibility for the other. Attention, earnestness, sympathy, intelligence,—these are qualifications for the pews, as well as for the pulpit. By this means the hearers second the effect of preach-

ing on themselves, and this is to help the minister, as they help their physician by attending to his prescriptions, or their tailor by trying and wearing his work. But we mean more:—for they may help him in the very act of preaching, if they are not only good listeners but appear to be such. *Their* manner, as well as his, has its effect. What if they hear every word and master every thought in the sermon, yet do it as though they did it not? There are such attentive listeners—in disguise. For aught that can be learned from their heads cast down, and closed or averted eyes, they may be in a sleep, or reverie, or speculation. They operate on the speaker, especially if he is a stranger, like the stupid or frivolous, whose eyes are "off and on," whose minds are "everywhere and nowhere." But let him see the upright form, the earnest, steady look, sometimes the parted or quivering lips, the lights and shadows of his theme playing over the countenance, perhaps the big tear stealing down the cheek; and forthwith the magnetic communication is established between the pulpit and the pew, the preacher feels himself to be in the current, and the message goes and comes!

There *are* listeners as gifted and effective in their part as the most eloquent orator in his—eloquent listeners, shall we call them?—at once so devout, earnest, intelligent, and responsive. It was of such a one that a minister said, "I would give that man his pew-rent, just to have him in my audience." You, reader, may not be so richly endowed, nor so happily demonstrative; but, living man or woman as you are, you may be a good listener, and so may

help your minister to be a good preacher. For this purpose be sure not only that you listen, but that you appear to listen. Listen *all over*—outwardly as well as inwardly—in every function and sign of hearers. Understand that your pastor, if he is not near-sighted, knows his congregation individually, not only their names but their aspect and habits in the house of God, their postures and expressions, the 'set' of their heads, the dialects of their faces. He knows *you*, either for better or for worse. Be such hearers as we have described, and he will feel you when you are present, and miss you when you are absent. Perhaps, after he shall follow you to the grave, he will wish that you might reappear in your accustomed seat, not only that he might preach again to you, but that he might preach more effectively to others. Give *him* the benefit of your attention, instead of at best keeping it all to yourself. Listen as well as you would have him preach. Let him see that you listen to him and pray for him. In this sense "take heed how ye hear." Next Sabbath be *helpful hearers*.

Independent.

For the Gospel Visitor.

THE FIRST CALL OBEYED.

The readiness with which some of the first disciples obeyed the first call of the Lord, is highly commendable, and shows a regard to him which could not, as it did not, go unrewarded. When our blessed Lord was on earth, among the first called was Philip: "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me." The call was joyfully obeyed. "And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, follow me. And he arose, and followed him." "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, follow me, and I will make you fishers of men. And they straightway left their nets and followed him." And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them." Some of these had had some acquaintance with Christ before, but from this time they were his constant disciples.

These men were engaged in their ordinary occupations, not being disturbed by any schemes designed for their future elevation. They had not a multitude of perplexing cares arising from a great anxiety to accumulate wealth, to interfere with a proper exercise of their minds in weighing arguments for ascertaining the truth. The simplicity of their lives was favorable to them believing and receiving the truth. It is not likely that they ever thought of receiving any special favor from the Messiah. They knew that in the ordinary course of events, the rich and the great were the objects of royal notice and the recipients of royal favors. But if the rich and great, rather than the poor and industrious, are most commonly elevated to responsible positions in society, they are not always the most deserving of or the best qualified for

those positions. The Lord knew that the poor and lowly are very frequently the most deserving, and hence he said to them, "Follow me and I will make you fishers of men." To this call they at once responded, and it is said, "they immediately left the ship and their father and followed him." No doubt the circumstances by which they were surrounded, and the natural feelings of their own hearts, suggested various difficulties. Fishing was their business. Upon this business they depended for their support. They probably had no other resources on which they could rely. Here then there was a considerable sacrifice to be made, as they had no very flattering prospects of high salaries from their new field of labor, and from their new master. And then there were likewise the attachments of nature, which bound them to their friends, to be overcome. But none of these difficulties alone, nor all of them combined, presented a sufficient difficulty to deter them from obeying the call of Christ. The call was supreme, and duty plain, and there was no hesitation.

In their early experience these faithful disciples learned the important lesson of self-denial, and to prefer the honor of serving the Lord in poverty and humility to all the comforts of a father's house. And having early learned this lesson, it was not so difficult to practice it in after life. It is very important that Christians should begin at an early period of their Christian experience to bear the cross and "endure hardship as the soldier of Jesus Christ."

The voice of Christ is said to be "as the sound of many waters." How strange that it is not more dis-

tingly heard! But there are so "many voices in the world" that the voice of the Lord is drowned in the noise and confusion. In the cases, however, which we are considering, it was heard and sufficiently understood to command attention. And the ready obedience shown by these early disciples, was not forgotten by the Lord. Whether their readiness to obey the first call of Christ had any thing to do with the distinction shown them among the disciples we know not, but it may have had. Matthew was honored of being one of the biographers of the Savior. Peter, James, and John were permitted to behold the transfiguration, and had other special favors conferred upon them.

These disciples did not endeavor to excuse themselves from obeying the call of the Lord, by offering frivolous excuses as the guests to the great supper are said to have done, neither did they do like the man, who when his father said, "son, go work to-day in my vineyard," "answered and said, I go sir; and went not," but with the readiness which is characteristic of true obedience, "they straightway followed him." We sometimes see children when they are told by their parents to do something, sit still, or remain in the same position for some time after they are told to go. In all such cases there is an evident want of the true spirit of obedience. Where there is a true spirit of obedience, and a proper regard for the authority we acknowledge we are under obligation to obey, there will be no delay, but a compliance at once with the command. Wherever there is an inclination manifested to postpone a duty, there is likewise man-

ifested a want of a healthy state of moral feeling. There are many persons, who will, when duty is presented, admit it, and acknowledge the propriety of doing it, but they never seem to be ready to do it. Such persons are with respect to the duties which they owe to God, like the children we have already referred to, who sit still or remain inactive after they have been commanded to do something.

There should be no delay in performing our duty. We may all say as Necho king of Egypt said, "God commanded me to make haste." We should all be in haste to flee from the wrath to come. And there is no way of escaping from that wrath, but by doing our duty. A delay to meet our duty, increases our guilt, and endangers our souls. How many pangs of remorse and hours of distress have been endured, and how many happy seasons have been lost by persons not coming to Christ when they were first called!

All time spent in sin is worse than lost; while all time spent in the service of the Lord, is time most profitably invested. We cannot therefore obey the call of the Lord, which calls us to him too soon. Happy are the young, who like those disciples we have referred to, come at once, when they are called to the Lord. And they will not only be happy, but much more likely to be useful, than if they refuse the calls given them in early life, and wait till they become old. Then let there be no delays when the Lord calls, but let the response be that of the youthful Samuel, "speak; for thy servant heareth."

J. Q.

For the Gospel Visitor.

DOCTRINAL PREACHING.

What can a minister of the Gospel preach if he does not preach doctrines? Christianity is nothing else than a system of principles, with their consequent and relative duties. A state has its bill of rights and statutes, a corporation its constitution and by-laws, astronomy its fixed facts and principles, and arithmetic its rules. Revealed religion in like manner has its facts, truths, and doctrines. The relations of men to each other, to God, and to eternity, and the duties growing out of these relations, find a frail foothold and a precarious existence, as pertaining to revelation, till there be a doctrinal body or frame work to which they can pertain.

The doctrines of Christianity are as the bones and skeleton of the human body. They determine not only its symmetry and strength, but they pre-determine its very existence and continuance. In them are the chidings of power, and around them are the compactness and nobleness of the human structure. The muscles are nothing except as they spring from the bones, and are braced, and strained, and made operative by them. So Christian duties and activities are nothing except as doctrines produce, and invigorate, and perpetuate them.

Physiology teaches us that a good proportion of the nutriment of the child must be adapted to make bones, otherwise there will be in the child imbecility, disease, deformity, and death. And it assures us that something more than a milk diet is needed to furnish this osseous solidity and strength for opening manhood. Theology has suggestions of

a like kind, and an old school writer on this topic speaks of those who had used only milk, and could not bear strong meat, and so were feeble and sickly. The duties of the citizen are unfelt, unforced, unknown, except as the principles of the statute-book reveal, suggest, and demand them. The perception of civil justice and the power to administer it, protection in right, a sense of security, and ability to live orderly, useful, and happy lives, spring from and abide in the dry formulas of law. The gospel in like manner, is a system of doctrines revealing, suggesting, and demanding a certain manner of life. Precepts grow out of these doctrines, practice is the legitimate fruit of them, and exhortation to duty is based on them. What is Christian life but certain principles in practice? Duty is the offspring of doctrine.

What, then, can a man preach, if he does not preach the doctrines? He can no more come to duties without them than to inferences without premises. He can reach a duty logically, and press it powerfully, only as he starts in the assumption or proof of a doctrine. As well teach practical surveying without previous teaching of the first principles of arithmetic and geometry. This ignoring, therefore, of doctrinal preaching, and this clamor for the "practical" as separate from the other, is a stupendous blunder, and a devout folly. It has in it neither philosophy, common sense, nor Scripture.

Suppose one, in the way of exhortation, or "practical preaching" urge his hearers to flee from the wrath to come. The exhortation or sermon is based on the doctrine that

there is a coming wrath. If the hearers are not well persuaded on this point, the exhortation is impotent. It is when Lot believes the angel, and sees the heavenly tempest, that he hastens his steps.

A sinful man is urged to accept salvation by Christ, but that cannot be his duty on your dictum. He has a right and a necessity first to know that he is a sinner, and in a lost state, and that the merit of Jesus Christ has been provided for him, and is adequate, and freely offered, and may be had on trust and a sorrow for sin.

The court room has no peculiarities, no comforts for the good, or terrors for the evil, till its walls are lettered over with the words of the law. And the plea of the lawyer there, and the solemn session of the jury have no force except as facts in evidence are urged, and there borne home by the creed of the court and the principles of law.

We are not, therefore, surprised that those preachers who discard the shorter Catechism, and lightly esteem the use of doctrine in the pulpit, are troubled with a scarcity of Biblical and sacred themes. To meet this difficulty, some reduce the number of religious services on the Sabbath and between the Sabbaths. Others abbreviate their sermons as in an economy of topics and material. And yet others make any and all subjects common to the pulpit that can be forced into seeming relations to moral truth and duty. Indeed, it is a fact notorious that those pulpits, in all denominations, that have disowned doctrinal preaching, have been the least scrupulous on topics, and the most fruitful of extraneous themes. In proportion

as they departed from the old-school policy and practice of abundant and thorough theological discussions, their pulpit has assimilated itself to the rostrum of the lyceum and the platform of politics, and given itself to intermeddling with extremes of all kinds, and guises on social, moral, and civil questions.

We can appreciate the draft and pressure on the resources, and inventive powers, and tact in using daily occurrences, of that man who is under contract to preach the Gospel through the year, and for years, to the same community, while he or his people have put under ban and embargo the very staple of a Gospel sermon.

Some, yielding to this clamor against doctrinal preaching, or gratifying their own inclinations in refraining from it, seek a refuge in the graces of rhetoric and oratory. They revel among adjectives, and disport themselves among tropes and figures. Forgetting that the words of the true preacher are but messengers, they add duplicate wings and the tail of the bird of paradise to their carrier pigeon. And even then, instead of being loosed and sped on its errand, they keep it pluming itself in its pulpit cage, and showering its added colors and incumbrances to the praise of its owner. And when such add that "bodily exercise which profiteth little," in the pulpit, their great efforts are wonderfully powerful for six or twelve months.

Others indulge in the natural sciences as showing the glory of God. They speak of trees, from the cedar that is in Lebanon even unto the hyssop that springeth out of the wall; and they speak of beasts, and

fowls, and creeping things, and of fishes. And boarding-school misses, and sophomoric youth, pronounce the preaching "beautiful" and "lovely." And for a season such preachers are the wonder and admiration of the village.

The artifices of all such as attempt to generate a power for the pulpit, after they have banished its only legitimate force, are of brief success and continuance. Soon their sermons become as a series of circulating decimals, the same integers reappearing with eiphers between.

Herein is disclosed the secret of the failure professional, of so many clergymen in the prime of their days. The graces of composition, the artifices, and captivating accomplishments, and novelties of attitude, gesture, intonation, and expression, lose their power over the same hearers after a little time or they wear away with the early professional years and ardor of the man. Not having learned to work that ever new, and fresh, and inexhaustible mine of doctrinal theology, his power for the pulpit is now gone. His own people and early admirers weary of him, and perhaps through their own fault, when they tempted him to an exclusion of the doctrinal forces of the pulpit.

The evangelical pulpit shows few sadder sights than a preacher just past his meridian, and by whose rhetoric and delivery audiences were once enchanted and enchained, now able to gain but the most ordinary hearing because of his poverty of thought. The cool temper of ripper years, the same audience, and the sameness of all those devices that once captivated, now compel him to abandon the power of manner, and

depend upon the power of ideas. And the dependence fails him.

* * * * *

It has been a matter of surprise to many, and specially to the older membership in the churches, that in the multitude of conversions in the latter years there have been so few cases of deep, pungent, and thorough conviction. Their memories go back to days when men waged war with leading doctrines of grace, and struggled intensely with God, and finally gave up from very exhaustion. And when truly submissive and regenerate, it was with distinct perceptions of truth, and with a cordial acceptance of doctrines once hated, and with a vigor of young life.

In late revivals we have seen but little of this. Men have not so contended with God. The controversies are milder, and the settlement of them appears more in the nature of a truce, treaty, or compromise. As the conflict was not so sharp, the submission has not been so deep, even if total. The change from foe to friend has not been so obvious and marked. We have missed what the old divines and good biographers speak of as "the law work."

The explanation of this difference between ancient and modern conversions is found mostly in the character of the means used now and then to bring men from the power of Satan unto God. By the law is the knowledge of sin. But the law has not been preached so much. The doctrines of depravity, regeneration by God only, and only in whom he will, the justice of God as vindicated and satisfied in a vicarious atonement, and in the everlasting punishment of those who ulti-

mately despise it, have generally had no such complete and distinct and abundant utterance, as they had thirty and fifty years ago.

A dim outline of truth necessarily furnishes a dim perception of it, a feeble struggle and conviction under it, and a quiet, unmarked conversion. It seems more a conversion of policy than of heart. The pulse of the new life beats feebly, because the generating instrumentality—the Word, was itself but feebly furnished and used. Men skilled to play on the feelings have succeeded in raising them to an unwonted height and on this flood-tide persons have been carried over into the kingdom.

It is not impossible to conceive of a new creation in the adult heart where the means themselves are so superficial, and the passage from the old to the new is so comparatively easy. But in such case we must not be surprised at feeble and dwarfed results.

The means most abundant, and apparently most successful, in the last great national revival, were prayer-meetings. The services in them were brief, varied and exciting. The narrow limits of time, and the number of speakers, forbade any great amount of doctrinal instruction. The addresses were hortatory, abrupt, and compact. The meetings were not so much for instruction as for exciting, nor were the feeling and excitement too great, if they had been suitably balanced by doctrinal truths. And moreover, many of these meetings were "Union Meetings," from which, of necessity and courtesy, several of the leading doctrines, and those specially serviceable in the revi-

vals of Edward's day were excluded.

Had the doctrines been suppressed in the preaching of that Master in Israel, which we consent to exclude in our theory of "Union Prayer Meetings," he would have had scanty material for a "Narrative of Surprising Conversions." The power of his sermons lay much in a cluster of doctrines that a later and 'improved' theology does not make very conspicuous in the pulpit or pew.

Feeble doctrines must be followed by feeble conversions, if any follow. The utterance of the children will be faint and stammering, and "half in the speech of Ashdod."

It has also been a matter of surprise, that with vast additions to the Evangelical Church, as the fruit of the late revivals, so little working strength has been added. Probably never in the same space of time, have so many assumed the vows of the church. Yet, drawing illustration of one point from only one source, the treasures of our national and state benevolent societies have shown but faint evidence of this great revival, and unusual enlargement of the great catalogue of the Church.

Why is this? Our discussion explains it. A conversion through the feelings and emotions is not so radical and so total as a conversion through the doctrines, and one's creed and principles. The emotional conversion works on the surface of the man; the depths remain unmoved. It does not extend thoroughly to his shop, and farm, and office, and profession, to his mortgages and stocks. They are not converted. There is not vitality compass enough in the work to extend

to them. A feeble conviction, and conversion through the feelings, produce a feeble Christian. Not coming into the kingdom through a belief of all the truth, there is not the abundant material of truths, with which to constitute a symmetrical and strong new man. He is rather an emotional Christian. The various winds of doctrine sway him. He is wanting in stability, and is a man of moods and tenses. And his donations are affected and reduced by this type of his piety, for the gifts of feeling are but a small per cent of the gifts of principle. As a man with no creed can have no Christian character, so the less the creed the fewer the Christian graces and forces. A minimum creed produces a minimum piety.—*Boston Review*.

QUENCH NOT THE SPIRIT.

BY REV. THEODORE L. KUYLER.

IF a party of Arctic explorers—after a long, perilous march through driving snow-storm—were to find themselves under the lee of a rock or an ice-hummock for the night, how carefully would they draw forth the single match or bit of tinder that was to keep them from perishing. All depends on that one match. How they hover round it to protect the first faint flicker from the gale. "Be careful, *be c-a-r-e-f-u-l*," says the anxious leader, with suspended breath, as he watches the spark light into a little blaze, and the blaze slowly creep up until it takes hold of a dry faggot, and begins to ignite the heap of drift-wood. To out that flame is suicide. To fan it is the first instinct of self-preservation. And when the seed of fire has grown into a crackling flame—illuminating rock and ice and fur-clad men with a rud-

dy glow—they all thank God that no careless hand was permitted to *quench the fire* on which their lives depended.

This scene illustrates the graphic simile of Paul, "Quench not the Spirit." It is equivalent to his saying to the sinner, *put not out the fire* which God's Spirit is kindling in thy heart. The figure will bear study. In whatever way we look at it we find it full of suggestion and most solemn admonition. Why are inquiring souls to take heed not to "quench the Spirit?"

1. Because the Holy Spirit is the soul's *enlightener*. Put not out the light, is the apostle's tender caution. A sinner's heart is by nature enveloped in darkness. As absence of light makes darkness, so absence of spiritual knowledge makes ignorance, and absence of godliness makes depravity. This midnight of the heart can only be illuminated by the incoming of the Spirit. It is one of the blessed offices of him whom "the Father sendeth to teach you all things," and to "guide you into all truth." It is his work to reveal the iniquity of the heart. It is his to show the sinner his besetting sin, and to make known its exceeding heinousness. It is his, too, to reveal the way of salvation. As the Alpine traveler at night needs the lantern at his waist to find his way to the hospice, so does the inquirer for salvation need the Divine Enlightener to guide his trembling footsteps to Calvary. *Put not out the light.*

2. The Spirit resembles fire, in the second place, because it *melts* the flinty heart. A "heart of stone" is the Bible's description of the stubborn sinner. There is no contrition, no tenderness, no godly love in it. It needs melting. Go into a vast

iron-foundry, and witness the extraordinary processes by which fire conquers the solid metal until it consents to be cast or stamped or rolled into the form which the artificer desires. This is a type of God's moral foundry, (as seen in a revival of religion,) where an obdurate heart is first so softened as to feel the truth; then to weep over sin; then to be ductile and malleable; then so flexible as to be "formed anew" into a shape that pleases the Lord Jesus Christ. This melting process is wrought by the Holy Ghost. Just what the fire accomplishes in the foundry the infinite Spirit of love accomplishes in a convicted soul. As the Holy Spirit alone can melt you into penitence, alone can subdue your stubbornness, and mold you into obedience to God, as he alone can transform your hard, ungrateful deformity into the "beauty of holiness," we entreat you, awakened friend, *quench not the fire.*

3. The third office of the Spirit is that of a purifier. Have you ever witnessed the *smelting* process by which the dross is burnt away and the pure metal is made to flow into the clay receptacle? Then you have witnessed a vivid illustration of the Spirit's work in sanctification. How the corruption runs away under the blessed action of divine love! How the dross goes off! How the graces burnish into brightness! How the pure gold is eliminated! Oh ye who yearn for a better life, for conquests over indwelling sin, for the incoming of holiness, as ye love your souls, *quench not the Spirit.*

4. One other agency of God's Spirit we glance at; it is the heating, soul-propelling power. Every heart is more or less frozen by selfishness,

more or less torpid to the claims of heavenly benevolence. Now what is accomplished in the engine-room of an ocean-steamer when a flame is kindled under the dead mass of coal in the furnace, is accomplished in the cold, selfish heart of man when the divine Spirit brings in the new inspiration of love to Christ. The mass kindles. The soul moves. The powers begin their play. The whole man gets in motion—and as long as the fire of holy love burns on in the depths of the soul, so long do men see the steady, triumphant march of a life of radiant zeal and Christlike philanthropy. This was the fire from heaven that descended at Pentecost. It was the young church's inspiration that propelled it to the spiritual conquest of the globe. Here is the one greatest, sorest, saddest want of our modern churches. Pulpit and pew need alike the blessed propulsion which God's Spirit alone can kindle.

Do you not see by this time, my unconverted friend, how much your very life depends on the Spirit's influence? Already have you felt his power. In all your compunctions for past wasted hours of selfishness and sin—in all your aspirings for a better life, you felt that power. He it was who thrilled you under that solemn discourse in God's house, until your conscience smote as the reed is smitten under a mighty wind. He startled you on that bed of sickness, when eternity came near and looked you in the face. He melted your heart under the pleading appeal and the touching prayer of that faithful friend, who yearned for your salvation. He came with that affectionate pastor to your fireside, and warned you to flee from the wrath to come.

He spake to you out of that hollow tomb that opened for your departed, and bade you prepare to meet your God. A Monitor has he been to you: he waits to be a Comforter, a Purifier, a Teacher, a Sanctifier of your soul. Dare you grieve him away? Oh! as you value your present peace, and your hope of future salvation; as you desire life, and joy, and glory everlasting; as you would shun the agonies of hell and secure the blessedness of heaven, we entreat you—*quench not the Spirit*.

Said an old man once to his pastor.

"When I was seventeen, I began to feel deeply at times, and this continued for two or three years; but I determined to put it off till I should be settled in life. After I was married, I reflected that the time had come when I had promised to attend to religion; but I had bought this farm, and I thought it would not suit me to become religious till it was paid for, as some time would have to be devoted to attend church, and also some expense. I then resolved to put it off ten years; but when the ten years came round, I thought no more about it. I often try to think, but I cannot keep my mind on the subject one moment." I urged him by all the terrors of dying an enemy of God, to set about the work of repentance. "It is too late," said he, "I believe my doom is sealed; and it is just that it should be so, for the Spirit strove long with me, but I refused." I then turned to his children, young men and young women, who were around him, and entreated them not to put off the subject of religion, or grieve the Spirit of God in their youthful days. The old man added, "Mind *that*. If I had at-

tended to it then, it would have been well with me to-day; but now it is too late."

Alas for him! He had quenched the Spirit. The last ray of light was extinguished, and through the darkness of a spiritual midnight he groped his way down to his hopeless grave.

Poetry.

THE MOUNTAINS OF LIFE.

There's a land far away, 'mid the stars we are told,

Where they know not the sorrows of time,
Where the pure waters wander through valleys of gold,

And life is a treasure sublime:
'Tis the land of our God, 'tis the home of the soul,

Where ages of splendor eternally roll—
Where the way-weary traveler reaches his goal,
On the evergreen Mountain of Life.

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gale from its gardens are fanned,

When we faint in the desert of this:
And we sometimes have longed for its holy repose,

When our spirits were torn with temptations and woes,
And we have drunk from the tide of the river that flows

From the evergreen Mountains of Life.

O, the stars never tread the blue heavens at night

But we think where the ransomed have trod—
And the day never smiles from his palace of light

But we feel the bright smile of our God:
We are traveling homeward through changes and gloom

To a kingdom where pleasures unceasingly bloom;

"And our guide is the glory that shines through the tomb,"

From the evergreen Mountains of Life.

REST.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said far down beneath the wild commotion
That peaceful stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce so e'er it fieth,
Disturbs the quiet of that deeper sea.

So to the heart that knows thy love, O, Purest,
There is a temple sacred evermore;
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully;
And no rude storm, how fierce so e'er it fieth,
Disturbs the soul that dwells, O Lord, in thee.

O, Rest of rests! O, Peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth

Fullness of joy, forever and forever.

Mrs. H. B. Stowe.

NO MORE DEATH.

The arguments for the soul's immortality, drawn from its nature and capacities, are not conclusive. They suggest the probability that the soul will survive the dissolution of the body; but they lay no foundation on which we can rest the strong and assured hope that we shall live for ever. Human reason has never lifted or pierced the cloud that hangs over the valley of the shadow of death. One eminent heathen philosopher taught that the soul and body had no more sense after death than before we were born; and another taught his disciples "not to expect anything beyond a likely conjecture concerning these things." But the things that were hidden from the wise and prudent have been revealed by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel. The simple-minded and uneducated men who sat at the Savior's feet, understood more than the ancients. The fishermen and artisans of Galilee who listened to the divine Teacher, became wiser than Socrates

or Plato. John, while in Patmos, had a vision of the New Jerusalem coming down from God out of heaven, "prepared as a bride adorned for her Lord." And a voice speaking from the excellent glory, declared that among the ransomed of the Lord "there shall be no more death." How soothingly these words fall upon our ears, living as we do where

"The air is full of farewells to the dying
And mournings for the dead."

As we listen to them, a door seems opened into heaven, and we look in upon the happy people from whose eyes God has wiped away all tears.

But what is that mysterious and awful thing that we call death, from which we are promised a final deliverance? It has been described as "a total and permanent cessation of the vital functions," and the definition is perhaps as accurate as any that will occur to us. But we get a simple and truthful idea of death by thinking of it as a separation of the soul from the body. How the two are united in life, we cannot tell. No mortal eye has ever discerned the subtle tie that binds flesh and spirit together so that they constitute a single entity. But we know that the union exists and that it is essential to what we call life. When the tie is broken "the dust returns to the earth as it was, and the spirit returns unto God who gave it." It is the presence of the soul that gives to the body its grace and beauty; and when the soul takes its departure, the change that passes upon the body compels us to "lay our dead out of our sight." But the two shall meet again, and be reunited in bonds that can never be severed. The body sown in corruption will be raised and changed that it may be "fashioned

like unto the glorious body of Christ," and the soul, washed and sanctified, and having neither spot, nor wrinkle, nor any such thing, shall be so united that death can no more tear them asunder.

But death involves *a separation from friends, and the breaking up of cherished associations.*

We live in communities and families, but we die alone. Each pilgrim, as he leaves the world, goes unattended by any earthly friend. And this is one reason why it is so hard for us to die. If the friends who have loved so fondly could walk together and hand in hand through the dreadful shade, the last journey would not seem so fearful.

The tearing of heart from heart is often more painful than the agony that separates soul and body. A loving and pious mother is lingering between life and death. Her heart is filled with heavenly peace, and words of holy confidence fall from her lips. She has come to the land of perpetual sunshine and beauty, where the birds sing all the year. The grave has no terrors to her—for the bright celestial doors are open, and angels are beckoning her away to her home in heaven. And she is in a strait betwixt two—having a desire to depart and be with Christ, which is far better. Yet she clings to earth. The children that God has given her are of tender years, and they need the careful and loving attentions of a mother. For their sakes she would delay her escape from the windy storm and tempest. And it is her last struggle when she succeeds in committing them to the care of a covenant-keeping God. When she has cast this burden upon the Lord, the bitterness of death is

past, and she is ready to say, Now lettest thou thy servant depart in peace.

And in the loss of friends our tears fall not for them but for ourselves. The qualities of head and heart that fit them for heaven rendered their society invaluable to us on earth. But death tears them from our palpitating hearts, and we sorrow most of all at the thought that we shall see their faces no more on earth. All this will be changed when we reach our Father's house on high. The ransomed of the Lord shall dwell together, a united and unbroken family, for ever. There are no bereaved or desolate ones in heaven. The inhabitants are never sick, and there shall be no more death.

"No sickness there,
No weary wasting of the frame away ;
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray,
No hidden grief,
No wild and cheerless vision of despair,
No vain petition for a swift relief.
No tearful eyes, no broken hearts are there."

It has been asked whether we shall recognize our friends in heaven. We wonder that such a question should ever be raised. Undoubtedly we shall recognize those we have known and loved on earth, unless some injury is inflicted on our mental constitution in our removal from this world. Who of the holy men of old were troubled with doubts on this point? Not David certainly, when he dried his tears at the grave of his dead boy and said, He shall not return to me, but I shall go to him. Not the apostle, when he assured the brethren of Thessalonica that were late his "crown and hope of rejoicing at the coming of the Lord Jesus." Not the disciples, when the Master told them of sitting down with

Abraham and Isaac and Jacob in the kingdom of heaven. One can hardly understand why the disciples should regard it as a privilege to meet the patriarchs in heaven, if they were to meet as strangers, and remain strangers for ever.

Death interrupts our pursuits, and removes us from fields of usefulness on earth. But there is to be nothing of this in heaven. The glorified saints are equal to the angels, and serve God day and night in his temple. In what this service is to consist we are not told, but it will be one in which humanity will be exalted, and changed into the image of the divine and heavenly.

As I lay down my pen, I have something like an appreciation of the feelings of the matchless allegorist when he saw Christian and Hopeful enter the city that shone like the sun, the streets of which were paved with gold, in which walked many men with "crowns on their heads, palms in their hands, and golden harps to sing praises withal." *"And after that they shut up the gates, which when I had seen I wished myself among them."*

Selected.

THE MINISTER A MAN OF ALL WORK.

Detail is indispensable to the pastoral calling. The minister must not envelop himself in the buckram of professional dignity, so that he can not bend without breaking. He must not be the hereditary cobbler who can only mend shoes because that was the work of his fathers before him. Some young men start off with their calling labelled on their hats, like railroad conductors. They virtually say to everybody, "I can

preach, I can talk eloquently, only give me a pulpit to talk in; but I'd have you know that I am not great at visiting, can not teach a Bible-class, can not appear to advantage in the sick room, cannot act as agent in collecting for a charity, or in circulating a religious newspaper." And the poor dolt prides himself upon being good for little else, but to preach two sermons each week.

But is this all of a useful minister? Did not Paul in Ephesus teach "from house to house," as well as "publicly?" Did he not "warn every man night and day with tears?" Did he not "keep himself pure from the blood of all men" and from "coveting any man's silver or gold, or apparel?" Did he not make tents, and make them well? O, ye knights of the pulpit, ye who glory in your public exhibitions as if they were all that ought to be expected of you, look at an Apostle's example and let it rebuke your folly and your madness.

What, your two sermons a week the sole panacea for the treatment of all the spiritual diseases for which you are called to prescribe! This is like the doctor who in an Eastern city prescribed rain-water for all diseases, and hence came to be called the rain-water-doctor. What better are your sermons in the treatment of all spiritual diseases than this man's rainwater? Some ministers are absolutely ensnared and ruined by a mania for exclusive sermon-making. They dote upon making a fine show in the pulpit, uttering their dulcet tones, rolling off their rounded periods, holding out their lily hands, and thinking to captivate the people by their exquisite attitudes and gesticulations.

"What, feed us with moonshine when we are starving," the people would say to such a minister, if they were to express the language of their hearts. To be successful as ministers you must be men of all work. You must make it a point to be as good in visiting the sick, in talking to people about their souls in private, and in all the unseen details of the pastoral office, as in your pulpit labors. If you should cultivate a little farm to obtain in part the means of your support, you must strive to do it in a way to make yourself a model to the farmers around you. You must set your heart upon rendering the order of your household an example for all other families. You must have an eye out to the new members of your congregation, and to those who have come into your parish, and secure them as permanent hearers if possible. Every "broken tooth and foot out of joint" among your people you must be sure to know in season to apply an efficacious remedy. You must be Argus-eyed, and Briarian-handed, to see and help every body that needs help.

Thus, the minister instead of being simply good at preaching, must strive to be an adept in whatever belongs to his calling. This is a hard task, and it is not strange that many fail in it. Instead of being disheartened by its difficulties however, our business is to vanquish them, not in our own strength but in the name of the Lord God. Probably two out of four, if not seven out of ten, who read this article are thinking in their own hearts, that their present station has peculiar difficulties, and that if they could change it for a more promising field

they would have more success.—This is possible, though in most cases you will find it a mistake. The new place will be as bad, or worse than the old. I should advice every minister to stick to his present field, determined to vanquish its difficulties, rather than to attempt to escape them by flight. There are cases where change is, no doubt, necessary, and would be attended by good results, though they are much fewer than ministers generally suppose.—*N. Y. Chronicle.*

CRADLE CHRISTIANS.

ON a certain occasion, when our Lord would enforce important truths upon his hearers, he called a little child unto him, and set him in the midst of them, and said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." In what respects then must the Christian become like little children?

Passing by other considerations, we remark that one important characteristic of childhood is *growth*. This is essential to its continued vitality, and to the proper development of its organic structure. Without this it may soon become idiotic, or perish. Within that little form lie unseen the germs of future strength and stature, faculties of mind that require perpetual unfolding.

There is thirst for knowledge, ever clamorous, but never fully supplied. There are affections to be nurtured and strengthened; passions and desires to be subdued and controlled, in short the whole mind and soul, by gradual and sure processes, to be subjected to constant expansion, until it attain the maturity and perfection of manhood.

Adequate nutrition and exercise must also be furnished the body. Without this due growth of mind and body, the one becomes inane and imbecile, and the other a dwarf. So in the new life. Progression is a law of spiritual as well as natural life. To fulfill adequately the design and obligations of Christian life, the Christian **MUST GROW**. An imperious necessity impels him onward. The beginning of Christian life may indeed be feeble at first, but when the conditions of its proper development are adequately supplied, it is in process of constant growth.

The Bible uniformly represents the Christian life thus. All the imagery employed, the comparisons used, by which its existence and power are illustrated, indicate its continued increasing vigor and strength. Thus, it is said, the path of the just is a shining light that shineth more and more, unto the perfect day. Christians are exhorted to *grow* in grace, to *go on* unto perfection. Such is, or should be, the Christian life, ever unfolding, until it emerge all radiant and glorious, in the light and purity of heaven. Thousands of Christians in all ages have realized in blessed experience its fullness and power. Many now have gone on step by step till they have attained the maturity and perfection of Christian manhood. The doubts and perplexities in which they were once involved, have all vanished into the perpetual sunlight of assurance. They know whom they have believed, and their voices even now begin to shout the song of the ransomed. Such Christians are not babes, but strong men in Christ.

But alas! what a painful contrast

do many professing Christians present. "I have seen," says one, "a child nearly twenty years old, in a cradle, and I have seen a Christian who numbered as many years of the new life in a cradle. *Cradle Christians!—the church of God is full of them!*" Such Christians were some to whom Paul wrote, who had need of milk rather than food adapted to manhood. *Saved, yet so as by fire!*

One is at no loss to distinguish a dwarf. So these Christians are of easy recognition. Their faith is small, while their doubts and fears are great. Their love is cold, their hopes wavering, their zeal languid. Neglectful of prayer and of the means of grace, ashamed of Jesus, often the prey of temptation, immersed in worldliness, destitute of inward joy, while without assurance of pardoned sin, or of a Savior's smile of acceptance, they go mourning all their days. Possessing insufficient strength, they plan, or achieve no conquests for Zion. The shouts of the victors do not leap from their tongues. Scarcely does the joy of a Savior's conscious presence thrill their hearts in life, or ravish their souls in death, as they pass through the pearly gates, to receive *a starless crown!*

Sunday School Times.

The Family Circle.

THE BABE IN THE HOUSE.

A babe in the house is a well-spring of pleasure, a messenger of peace and love.

The care of an infant in most cases necessitates a "Sunday at home" to some one. A few words spent on the way to make this involuntary

absence from ordinances profitable will probably come home to many womanly hearts.

The formation of habits for good or for evil begins with the first moment a child is laid in its mother's arms, there to realize, in its instinctive faith and full dependence for all and every good, the nearest approach to spiritual dependency this earth witnesses. The frail little life, hovering between earth and heaven, has an undying soul within. To *which* shall it belong? The moral and religious training of our babes, is, in many ways, connected with their physical condition. Our Almighty Creator has placed all created things under physical laws, and only in obedience to these physical laws shall we find resulting order and harmony. If, as is unhappily too often the case, a mother is wholly ignorant of these laws, can she execute with painful precision a mother's earliest duty? Love alone in man will not suffice for this; the lower animals, ungifted with reason, are endowed in this respect with an instinct that shames our boasted gift. Nothing but force will keep a bird in the night from her nestlings; but how many mothers put away from themselves a duty that none else can perform in its entirety for them, and thus form in their babes, night by night deprived of their natural right, the habits of restlessness, dissatisfaction, and complaint.

In like manner, the substitution of artificial for natural food (except under medical advice) often produces injurious results; and in a few short months the babe, so exquisitely organized, either sleeps in an early grave, or suffers and complains

through a longer or shorter period of pining existence. Can the mind and soul of a little one be developed healthily, as intended by our loving and merciful Father? Surely not. The manner in which the mother's neglect of her babe directly influence the formation of character can be easily explained as follows:—"Nature directs the child to its mother for every thing. The nourishment with which she is provided for her infant is the alphabet between mother and child, to be spelt out as years advance, a seal of and for that oneness which so beautifully characterizes and identifies the government of God. We do not envy that mother who is insensible to such constraining and divine influences, and *prefers* her liberty for self-indulgence orgaiety, while she deprives her child of its natural food, and thwarts the compassionate intentions of God. A mother commencing with such a breach of duty as this is not the better fitted for her future and increasing domestic duties. Hence it comes that such mothers find their pleasures and chief interests, not in their children but in others. They live their life apart from those interesting and endearing ties which ought to involve mutual dependence for the happiness of mother and child. Oh, how often is this endearing tie turned aside, or broken by unsympathizing mothers, never again to be restored.

It is of the deepest importance to cultivate from the first, habits of contentment, peace and entire obedience. In the immediate and entire attention to every bodily want, the babe is spared those first rousings of the corrupt nature within, which little need this further in-

centive to early action. Let no mother think it of little consequence whether her babe be cross or quiet, but be assured that she is laying up an answering pang in herself for every neglect or omission—and truly their name is legion—which leads in that babe to the expression of impatience, of resentment, or of disobedience.

Our children are not like pieces of white paper, on which we may inscribe what we will. Their bodies have from the first distinct peculiarities one from the other, needing distinct care and treatment; their minds have distinct endowments for good, and predispositions to definite evils; and their souls have the taint of original sin, only awaiting the temptations of the world, the flesh, and the devil, to act and react upon each other, to the foul marring of that holy image in which all were originally created.

Were mothers, as is their evident duty, to ensure, as far as may be in a world of sin and therefore of suffering, the perfect physical education of their babes in earliest infancy, they would find they had insensibly attained a hold on the young soul which it would be comparatively easy afterwards to keep. It is truly said that the character is mainly formed before a child is two years old. What is it teaches the babe of a few months, barely able to direct its hands, which have clutched the little socks, to try and place them on his feet? The habit of the mother in thus clothing it. There is no labored instruction, not even a thought bestowed, and yet the child has learned a lesson never afterward unlearned in life. Mental and moral habits are as easy of

formation in the first instance as are bodily ones, but they are too often left to chance.

A mother's influence over her babe is unbounded; nothing in this world approaches the delicate and undefinable sympathy between the two; but the natural impulse requires the guidance of a thoroughly informed intelligence. At present this is a kind of instruction very rarely given to girls, gentle or simple. They necessarily, as babes abound in the land, pick up at hap-hazard, and retain by chance a knowledge of the practice of different nurseries, and of results in various mothers' hands. For every domestic office some instruction is thought requisite. But for the proper performance of the highest of all domestic duties, that which is specially and solely the vocation of woman, *no* previous detailed knowledge and training is considered necessary. Mothers, ought this so to be?

Many mothers are clever, sensible, and successful in rearing their children with healthy bodies, but they never think of their undying souls. They forget that their children are to be trained for God and eternity, as well as for the world and time. They forget that they will have to render an account for the manner in which they have fulfilled the trust committed to them. Let such mothers consider the words of pious Hannah, the mother of Samuel (1 Sam. 1: 27, 28): "For this child I have prayed, and the Lord hath given me my petition which I asked of him; therefore also I have lent (or returned) him to the Lord; as long as he liveth he shall be lent to the Lord."

In the first weeks and months of a child's life, there are many moments when the mother's hands are tied by the necessary nursing, but her mind and thoughts are free. This is peculiarly the case on Sunday, when the ever-busy needle and domestic cares are laid aside. Were such precious moments employed, as doubtless they generally might be, in earnest prayer and search for guidance how to train up the child in the best way, both for time and eternity, mothers would find such a practice the greatest possible strengthening of their hands for a task than which none is nobler, purer, or more grateful.

Mother's Magazine.

Youth's Department.

THE NEW COMPANION.

When I was sixteen, said a gentleman, I was sent to — Academy. At the boarding house I was put into a large room with accommodation for four boys. Two were already there. We spent the first evening in little study and much talk. They were droll fellows, and amused me highly.

At bed-time the habit of reading God's word before going to bed knocked at my memory. Did *they*? I saw nothing that looked like it. Should *I* then? *Could I*? I tried to outsit them, and unpack my Bible after they were asleep; but that was out of the question. I went to my trunk to take it out. I came back without it. I went again, fumbled over the things, then got up and looked out of the window. What would they say to see me reading the Bible? Would they not laugh? Should I not see ridicule

twinkling in their eye, even if they said nothing?

On the other hand could I forget my mother's words when she packed my Bible? Could I so easily abandon a habit formed from earliest boyhood? Forget! No, I did not forget; but I was afraid—ashamed; ashamed of my God, my Savior, and his word; afraid of the new public opinion around me. "I'm too sleepy to-night," I thought, and undressing quickly I tumbled into bed.

Morning found me in ill-humor. Dissatisfied with myself for the last night's omission and angry at having to suffer the same fight with conscience over again, I wished the other lads would get up and be off. As soon as they awoke, the same joking began, and kept up all the time of dressing. "When you are among the Romans, do as the Romans do," I said hoping that would quiet conscience. But conscience rejoined, "Peter tried that once and you know what came of it."

So it passed on till the Sabbath, my Bible in my trunk, unopened, unread, and no family reading and family altar to supply the deficiency. Sabbath brought me no closer to the neglected duty. I once went to my trunk, determined to take my stand at all odds, but was so agitated that one of the boys seeing it, cried out, Hold! What's the matter? Your hand shakes." Tears started in my eyes. I made some light answer, and taking my cap, hastily left the room.

On Monday the fourth boy arrived, who was to sleep with me. We had speculated a good deal about him, and hoped he'd prove the "right sort." What a little fellow he was;

yet he was but a year younger than myself. I, however, was overgrown. "Langdon." A good name. Easy, too, in his ways; not too free, or Nick Doty would have come down on him. After tea we went to swim, and a capital swimmer he was. We all studied pretty well that evening. At nine o'clock Langdon emptied his pockets of chestnuts, and we cracked some hard jokes over them.

At length Langdon went to his trunk, and taking out a book, he fetched it to the study table. Nick eyed it curiously. "This is my Bible," said Langdon. "I always read in it before going to bed. My parents are Christians, and my father told me never for a single day to omit reading my Bible."

"I've got a Bible in my trunk," said Nick, starting for it. "So have I," said the other boy. "I have," echoed I, blushing. I would have given anything to have been in Langdon's shoes then. How I admired and respected his moral courage! We all brought our Bibles, and Nick, who never lost the chance of a story, began one about Noah, I forgot what, only we all laughed, all but Langdon.

"Well boys," he said, with a quiet seriousness. "as this is God's word, let us read a chapter, and suppose we all read round." "I'm certain my folks would like it," said Nick; and so we began Bible reading in our room, which did not fail of producing marked effects. The room, from having had a doubtful reputation, became one of the best ordered of the students. The habit of seriously reading God's word every day gradually bred a thoughtful, reverent spirit among us, checking overmuch levity, and strengthening

the good habits we brought from home.

As for me, it taught me a lesson of the folly of indecision never to be forgotten. Let every young person, on first leaving home, *promptly* discharge the first and most obvious duties enjoined by his Christian education, and a thousand young men would *stand* where now a thousand fall, and fall to rise no more. Many wonder that the children of pious parents often go so far astray. It is no wonder. A well-instructed and sensitive conscience needs careful handling. Like fine steel, its delicate edge is easily blunted. Disregard its warnings, deaden its convictions, and its voice is soon hushed. Restraint once removed, and one goes from better to worse, a down-hill path, with ever increasing speed. Safety alone lies in *prompt* and *faithful obedience* to its dictates.

Family Treasury.

Q u e r i e s .

1. ON 1 COR. 9: 13-15.

Dear Brethren:

Please give us an explanation of 1 Cor. 9: 13-15, in the Visitor.

A. B. C.

Answer.—The words referred to read thus: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than

that any man should make my glorying void." There are two leading truths to be learned from these words of the apostle. First; as the priests were to live upon the sacrifices offered by the people (see Lev. 6: 16; 7: 6; Num. 5: 9, 10; Deut. 10: 9,) so were those who devote their time to traveling to preach the gospel, to live of the contributions made to support and spread the gospel. Secondly;—But if the minister of the gospel should, by partaking of the contributions of the church, injure his influence, or make the purity of his motives for preaching liable to be called in question, then had he better waive his right to receive contributions of the church, if he can possibly do without them, and deny himself, and labor with his own hands, as Paul himself at some places and on some occasions did.

2. ON THE "NEW BIRTH."

Dear Brethren: As there is a difference of opinion about the "new birth," I wish you would give us your views of the subject in the Visitor. Some assert that the person must be born of the Spirit first, and then of the water. Now we find that after the Savior was baptized, the Spirit came upon him, and according to John 3: 5, water is mentioned first, and in Acts 2nd chapter, it is said, Repent and be baptized, &c. Please give us your views according to the gospel.

J. D. H.

Answer.—Both the Spirit and water are means ordained by the Lord to effectuate the salvation of the soul. But these are connected together in the gospel, and it is very doubtful whether there can be properly a genuine birth of the

one without the other, since being born of "the water and of the Spirit" means regeneration. In the ordinary teaching of the gospel, baptism precedes the reception of the Holy Spirit. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Such was the teaching of Peter on the day of Pentecost. In the planting of Christianity in Samaria, it is said, Acts 8: 14-16, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." Here they were baptized before they received the Holy Spirit.

3. ON MATT. 16: 28; 1 TIM. 6: 9.

Dear Brethren: Would you be kind enough to give me an explanation of Matt. 16: 28; also of 1 Tim. 5: 9.

W. H. C.

Answer.—The first passage reads thus: "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." In all the evangelists which have recorded this prophecy, for such we may call it, the transfiguration immediately follows. And there is no doubt a connection between the prophecy and the transfiguration. In the transfiguration the promise of Christ to his disciples was fulfilled. The transfiguration gives us a very clear view of the

coming of Christ in his kingdom in several respects. The appearance of Christ was something like it will be when he comes in his kingdom. "His face did shine as the sun, and his raiment was white as the light." Similar to this will be his appearance when he comes "in the glory of his Father." Moses and Elias appeared with him in the transfiguration. These may represent "the dead in Christ." For "they that sleep in Jesus will God bring with him." The three disciples who were with the Savior, may represent the body of living believers who shall be on earth when he comes. From the transfiguration we may form an idea of the second advent of the Redeemer. This view of the transfiguration is confirmed by the language of Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. 1: 16-18. Here Peter declares that he with others were eyewitnesses of the "majesty" of Christ. And when did they witness his majesty? It was when they were with him in the holy mount. Peter then regarded the transfiguration on the mount, as a manifestation of the majesty of Christ when he comes in his kingdom.

We do not wish it understood from our explanation of the passage

under consideration, that we think there will be no further coming of Christ. We look upon the transfiguration as a clear representation of his coming, and the disciples who saw the transfiguration, may justly be said to have seen the coming of Christ in his kingdom.

The other passage referred to in the query, reads as follows: "Let not a widow be taken into the number under threescore years old, having been the wife of one man", &c. Reference seems to be made by the apostle in this language to a provision which was made by the primitive church for supporting a certain class of widows, and not to the practice of appointing widows for deaconesses. This appears plain from the 16th verse of the same chapter: "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed." If the same class of widows is referred to here, that is referred to in verse 9, and in the beginning of the chapter, and it is most likely it is, then the meaning of the phrase "taken into the number," is that they were to receive the assistance of the church.

4. ON MATTHEW 5: 22; 24: 12; 8: 12.

Brethren in the Lord: Please let me know about Matt. 5: 22, whether the words "without cause" are right or wrong? I do not find these words in some older editions. And in Matt. 24: 6, we read "of wars and rumors of wars, for all these things must come to pass." If it must come to pass is it wrong in the sight of God? And in Matt. 8: 12, it says, "But the children of the kingdom shall be cast out" &c.

I cannot reconcile this with verse 11. J. B.

Answer—The learned differ in regard to the authority of the phrase "without a cause." Many commentators reject it. But Griesbach, in his Greek text of the New Testament, a work of high authority, retains it. Where such a difference obtains among the learned, to settle the correctness of the reading in the common English version, is a work attended with some difficulty.

In looking at the language in the light of the general character of Christianity, and of the design which the Savior had in view when he used the language, it seems probable to us that the words under consideration should be omitted. Murder was understood to be, according to the common teaching of the Jews, an outward act, and perhaps classed among minor sins; but the Savior puts a very different construction upon the commandment, "Thou shalt not kill." He makes it opposed not only to the outward act, but also to the feeling of hatred in the heart. And as he appears to have intended to prohibit hatred in general from this commandment, the idea conveyed by the phrase "without a cause" does not seem to suit his intention. Again; it is hardly likely that the Jews would have justified anger against a brother without a cause, and if the Savior would have justified it when there was a cause, or admitted that there might be causes which would justify a man in hating his brother, he would have taught no higher code of morals in this respect than did the Jews.

The second subject in the query refers to Matt. 24: 6, where we

read, "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass." It appears that some persons think because the Savior declared that there should be wars, wars must be right. But if all that was foretold is right, there would not be much evil in the world, for all kinds of sins were foreknown by the Lord, and many foretold. In 2 Tim. 3: 1—4, we have a dark catalogue of bad characters, which it was foretold should exist: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." It would not by any means do to say that all the things here foretold are right. These things are prophetically declared. And they are none the less wrong because they are thus foretold. The foretelling of an event does not decide its character. This must be decided by the divine law.

The last subject in the query is Matt. 8: 12, where it is said, "But the children of the kingdom shall be cast out into outer darkness," &c. This is to be reconciled with the 11th verse, which reads, "and I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." The "children of the kingdom" being cast out, has reference to the rejection of the Jews, as a na-

tion, for their unbelief. But while the nation is rejected, there are some who will remain in the kingdom of heaven, especially the pious patriarchs, and with these, many of the heathen who shall have obeyed the truth will sit down.

OUR LATE YEARLY MEETING.

JOURNEY THITHERWARD.

Having attended two lovefeasts in our neighboring churches, one at br. David Byers on the 25th of May and one at Jacob Kurtz's near Mogadore, on the 27th, having met our dear son Paul from Indiana the previous day, while others pursued their journey Westward toward the place of yearly meeting, attending lovefeasts &c., we turned our face once more homeward again in order to give our son a welcome at our own home for a few days. So it was not until the 4th of June, when we finally set out for the place of Y. M. in company with two of our sons, taking the early and fast train Westward before daylight. In Canton we met br's Jacob Snider, John Swihart and others, at Wooster, Mansfield our company was still increased by numbers of dear brethren, and already at 11 A. M. we arrived at Forest. Here we had to change cars and our course Southward, taking tickets for Dayton, and after a stop of one hour and a half, which gave us a little time for rest and refreshment, we pursued our journey, and arrived in good time (about 4 o'clock P. M.) at Osborn station, where it appeared our dear brother and ancient friend HENRY RUBSAM had sent a conveyance, to bring us and our company to his hospitable home.

Not less than five of our company availed ourselves of the friendly offer, and we were all most kindly received by our lately widowed brother and kind and affectionate family, who seemed all most studious in sympathizing with their dear father in their common bereavement

of a dear loving, and never to be forgotten mother and companion, and equally assiduous to fill her place in the wonted hospitalities of the house toward the visiting friends and strangers, as we were happily experiencing and enjoying under their roof, and though we personally missed the dear sister, who had for so many years proved her Christian friendship and love toward us, we almost feared even to allude to her at first thinking it might open the bleeding wounds of bereavement again.

On the fifth of June there was a lovefeast appointed in the Miami church, of which our beloved host is one of the Elders, and we were all conveyed by him in the early morning ten miles to the place of meeting. Here we found the members of the church, and a great many members from a distance East and West and North, among whom we recognized a goodly portion of old acquaintances, and enjoyed with them a lovefeast indeed, and felt it a sweet foretaste of heavenly communion. We met there Elder GERLACH with his dear companion from Lancaster co. Pa., who had kindly visited us on their way West, and found that the dear brother had been afflicted since with illness; also Elder ZUG from Lebanon co. Pa., hale and hearty as ever, who had also had paid us a friendly visit. From the West we met Elders JOHN and JACOB METZGER among many others from Indiana, laboring zealously in the cause of Christ, and were pleasantly surprised by meeting also our brother and blood relation FREDERIC P. LOEHR and his companion, who has been for years in poor health, and undoubtedly suffered much.

On the following day the exercises were continued until about noon, and we trust much good may have been done by the preaching of the word. After the services had been closed, the congregation scattered, and we were taken by our friendly host to his home again, where we

spent the afternoon in agreeable conversation, and went early in the evening to rest, having had but a brief space last night for the same purpose, and perhaps some none at all.

On Saturday morning some of the Visitors left for Dayton and the place of Y. M. by rail, but as to ourselves though we had paid our fare as far as Dayton, our loving host took us entirely under his own care, brought us in his own (private) conveyance not only to Dayton, where we stopt a little time, but also to the place of meeting itself. Here we arrived too late for attending the first exercises, and found already a multitude collected, and fresh arrivals seemed to continue till night. We sought a resting place about one mile from the place of meeting at the house of brother STONER, and notwithstanding there was a crowd sufficient to form an ordinary meeting we believe all were provided for with a place of shelter and rest by the indefatigable exertions of the host and hostess.

THE SUNDAY MASS MEETING.

This was the name given to our meeting on Sunday by the Dayton papers. It was pronounced as "probably the largest religious assemblage ever convened in this section of the country," and the number variously estimated at from twelve to fifty thousand. For our part we must say, that though we attended more than twenty five of such meetings within the last thirty two years, and though we never pretended to make estimates of the assembled multitudes, still we are fully persuaded that this meeting surpassed the very largest of former ones by a great deal, perhaps even to the amount of the medium of the above two estimated numbers.

Looking away from the promiscuous multitude there is no doubt on our mind, that the number of our own members assembled at this occasion was more than double than which ever met before at a similar occasion. This was owing proba-

bly first in part to the locality which was in the centre of a considerable number of large churches, surrounding it within 30 miles, of whom as many would attend, as were not absolutely prevented by illness or other family circumstances. Another reason of such an unusual number of members and churches represented at this meeting was perhaps this, that the yearly meeting of last year had been appointed two years ago, when apparently all was peace yet in our land, in Virginia; and after the lamentable outbreak of our country's troubles and warlike demonstrations between the South and the North, it became unsafe even for peaceful men, to cross the military lines, and venture into a district at enmity and war with our government and union. A third cause of attraction to this meeting was undoubtedly the privilege of half fare, granted by most of the Railway Companies, which was frequently held out on condition if such a number (sometimes not less than two hundred) would avail themselves of it.

Though we rejoiced to meet with so many of our loving members, we do not allude to their large number with an exulting spirit, nor look to the last mentioned cause as a real favor, but rather as a grievance and burden to those, who have to do any thing with it.

(To be continued.)

Correspondence.

(Inasmuch bodily infirmity &c. has prevented us to finish writing out our remarks on the late Y. M. we give in the main time the following communication quite recently received. It appears to be addressed to a dear and respected brother, whose P. O. direction the writer had lost, and the letter commences at one end, as follows.)

Dear brother in Christ.

Leaving the place of our yearly meeting on Wednesday, we came to our beloved brother J. Wampler, where we were soon taken into a field of ripe strawberries of delicious flavor. Having satisfied our appetites, we spent the remainder of the evening in company with br'n R., K. and sons. Wishing to take a look at the city of Dayton br. W. took us in the morning to the place. Being there my

wife and self went up to Court house for a look over the city. After a few words of conversation with a man he invited us to dinner, which being accepted we were taken to the Dayton jail, for as it turned out the gentleman proved to be the Sheriff of the county. Being there a little while br'n J Leatherman and Grosnickle from Maryland also accepted invitation with a number of others with whom and our kind hostess, Sheriff being out on business, we spent the evening agreeably after we had united recommending ourselves to the kind care of Providence we went to rest. On inquiring for our bill in the morning we were charged to pay it to others in like circumstances. May these kind people realize the blessing spoken of in Matt. 10: 41. Having been accompanied by our kind host to the cars we started for home, arriving at Lima at 12 o'clock, hurriedly exchanged cars where meeting with you, dear br Umstad, I promised to drop you a line, but forgot your address before I could note it down. I therefore take this method to address you and with it all my beloved brethren East, West, North and South. Not that I wish to be considered a notable character; but one that hath the welfare of the church and the glory of Christ's kingdom at heart.

Permit me then to tell a little of what I saw, what I learned and what I resolved to practise, with a request that others in my standing may see, learn and practise, and that all for the honor and glory of God. One of the first things I saw, which was heartcheering, was a great zeal and love for the truth as it is in Christ Jesus. But I saw some things also in some of my brethren that was repulsive and may be a hindrance to the acceptance of the truth of which I shall speak in love hereafter. Another thing I saw and heard was, a great deal of eloquence, ability and power in many of my dear brethren, which made me feel very small in my own estimation, and if it had not been for the history of little David I would have shrunk from my duty.

Another thing I saw is that brethren can be too forward as well as too backward, which made me think that we should never stick ourselves in front of our arguments, but Jesus Christ and him crucified. Many other things I saw from which I drew conclusions and learned lessons for future use.

Now I will speak a little of what I have learned in particular; first then, a brother that wishes to be influential in the church and useful in the house of God, his outward appearance should be prepossessing in his favor. He therefore should look as a brother, as well as speak and act as a brother, or in other words, "If there be any virtue, if there be any praise, think of these things." I learned most forcibly that if we want to be respected and useful we should not tell all we know at one time, but reserve some for future occasions.

Many other things I learned and I resolved with the help of God I would strive to imitate every thing that is praiseworthy and useful in a brother, and refrain from every thing that is repulsive and hurtful. I will try also to remember the injunction that God gave to the children of Israel to treat strangers well; in observing this, Paul says, "some have entertained angels." O how good doth it feel when a stranger in a strange land and somebody cares for us, thanks,

thousand thanks to you dear brethren and kind friends for your attention.

Saying that I would something in particular about that which is repulsive and disagreeable to the hearers, it is this: when we in a tone of defiance bring up our arguments against the opinion as well as practice of others. Better would it be and more in harmony with the spirit of the Gospel to propose our ideas for consideration, we should never (speaking in a figure) pull a man's house down before having built a better one by its side. It is easier to induce him to come into it as to drive him out of his own.

Now I will come to the Y. M. itself, which probably was the largest ever held in the U. S. Perhaps the most correct estimation was made by soldiers on the ground which was between 30 and 40,000. The representation of the brotherhood was very large also. There were perhaps 800 ministers or speakers on the ground, and what seems to be extraordinary is that there was no report of any accident that happened, only a number of pickpocket accidents.

The discussions on the first day (Tuesday) passed off most happily, (expressed so by many) but second day's discussions created a feeling of pain and dissatisfaction. Too few of the elder brethren participated in it. Attending Y. M. from time to time, my eyes, ears, heart and mind were always open for observation and conviction. In this I learned the mind of many from which I deduce or conclude that it would be better that the brethren who have the privilege to choose or select the standing committee should choose such that have not been chosen successively for a number of years. By this they would give those brethren a chance to see in others where they might have missed the proper course, and those new ones would learn to see their great responsibility and their most critical and laborious position they are in.

Prejudice or a preconceived aversion would thereby be removed. Many other reasons may be assigned, but since I consider myself not to know every thing I leave the balance for others to enlarge.

There were a great many queries presented this year which were of a nature that if the churches from which they came had called in to their assistance some of their neighboring laborers there would have been no need to burden the yearly meeting. Others there are, and even (I am sorry to say it) of those who are looked upon as pillars of the church, who will not abide by the counsel or decision of Y. M. if they had not been present. This is an evil, which may finally bring on a disruption. I will instance, or present a case—that of the deacon question—as termed, which was decided in 1850. As far as my knowledge goes, all that were present then accepted it and acted accordingly, but now it hath appeared at this meeting, that of those that were not then present entertain a different idea. Now what can be the consequence?

On account of the great number of queries, and the time allotted, and as it is thought by many because of a delicacy to discuss some of the queries dissatisfaction rests upon many a brother's mind. Now I must say with br. K. as he expressed: "I have much confidence in my brethren to be brought into a union of sentiment. They are sincere, they are zealous, and they are candid,—having these qualities there is no danger of not being united, if the proper steps are

taken; but if one side takes the privilege to express their opinion, and the other is hurried or called to order it is impossible to come to a oneness. It is true that all cannot have the chance to speak at such a place nor say all they think they know. But let every one study brevity, and speak to the point. This may not be a natural gift, but can be cultivated or learned.

May I not humbly propose now for next year's discussion three points which in my opinion the greatest difference exists, namely: 'The Avoidance,' 'the deacon question,' and 'the Lord's supper.'

There is not the slightest doubt in my mind if we all prayerfully and candidly go to work there shall be no schism with us.

Now I have written this much in humble reliance on God's blessing. The fervent love to my brethren, and the faith in the promises of God have induced me to write what I did,—if it is any thing else that urged me I know it not now.

I trust you br. J. U. will drop a line to me as soon as convenient either through the G. V. or otherwise. The correspondence between two members will always be read with interest and profit, if conducted properly. Remaining your brother in the bonds of love I subscribe myself
F. P. L.

Milford, Ind. June 14, 1862.

Brevities.

CURE FOR RELIGIOUS DEPRESSION.

—The best way to dispel the fears for our personal safety is to labor for the salvation of others.—Professed Christians often get into a morbid state of mind about their religious prospects. They are afraid they shall not be saved. Perhaps they will not. If that is their chief anxiety they do not deserve to be. It is selfish always to be thinking of their own future happiness, and in their terrible fears they are paying the just penalty of their low ambition. But let them go out of themselves, and try to secure the salvation of others, and all their fears are gone. Then they are doing God's work, and they have no doubt of his love.

A PLACE FOR PRAYER.—"Where do you find a place to pray in?" was asked of a pious sailor on board a whaling ship. "O," he said, "I can always find a quiet spot at the masthead."

"Sam, do you find a spot for secret prayer?" asked a minister of a stable boy. O, yes, sir; that old coach is my closet, and it is the best

spot on earth." Where there is a heart to pray, it is easy enough to find a place.

P o e t r y .

For the Gospel Visitor.

1. Well may thy servants mourn, my God
The church's desolation,
The state of Zion calls aloud,
For grief and lamentation.
Once she was all alive to thee,
And thousands were converted;
But now a sad reverse we see,
Her glory is departed.
2. Her pastors love to live at ease,
They covet wealth and honor;
And while they seek such things as these
They bring reproach upon her.
Such worthless objects they pursue,
Warmly and undiverted,
The church they lead and ruin too,—
Her glory is departed.
3. Her private members walk no more,
As Jesus Christ has taught them;
Riches and fashion they adore,
With these the world has bought them.
The Christian name they still retain,
Absurdly and false hearted,
And while they in the church remain,
Her glory is departed.
4. And has religion left the church,
Without a trace behind her?
Where shall I go? Where shall I search,
That I once more may find her?
Adieu ye proud, ye light and gay,
I'll seek the broken hearted;
Who weep when they of Zion say,
Her glory is departed.
5. Some few like good Elijah stand,
While thousands have revolted,
In earnest for the heavenly land;
They never yet have halted,
With such religion doth remain,
For they are not perverted,
"Oh! may they all through them regain
The glory that's departed.

S. H. N.

Peace purchased by suffering.

"But the Son of man hath not where to lay his head." Matt. 8: 20.

Birds have their quiet nest,
Foxes their holes, and man his peaceful bed;

All creatures have their rest—
But Jesus had not where to lay his head.

Winds have their hour of calm,
And waves, to slumber on the voiceless deep,
Eve hath its breath of balm,
To hush all senses and all sounds to sleep.

The wild deer hath its lair,
The homeward flocks the shelter of their shed;
All have their rest from care—
But Jesus had not where to lay his head.

And yet he came to give
The weary and the heavy laden rest;
To bid the sinner live,
And soothe our griefs to slumber on his breast.

What then am I, my God,
Permitted thus the paths of peace to tread?
Peace purchased by the blood
Of him who had not where to lay his head!

Oh, why should I have peace?
Why? but for that unchanged, undying love,
Which would not, could not cease,
Until it made me heir of joys above.

Yes! but for pardoning grace,
I feel I never should in glory see
The brightness of that face,
That once was pale and agonized for me!

Let the birds seek their nest,
Foxes their holes and man his peaceful bed;
Come, Savior, in my breast
Deign to repose thine oft-rejected head!

Come! give me rest, and take
The only rest on earth thou lov'st—within
A heart, that for thy sake
Lies bleeding, broken; penitent for sin.

O B I T U A R I E S .

Died in Cedar creek church, Allen county, Ind. May 23, 1862, after a long spell of illness sist. PRISCILLA STUDEBAKER, wife of br Jesse Studebaker, aged 26 years, 8 months and 3 days, leaving a disconsolate husband and 3 children to mourn their loss. She was a kind wife and mother and a faithful sister in the church. She also lived and died strong in the faith, requesting her friends and brethren and sisters to prepare to meet her in a better world. Funeral service by the writer and J G. from Rev. 14: 13.

My children, husband, friends, adieu;
We're parted for a while tis true;
If garments white you do retain,
We'll meet and no more part again.

JEREMIAH GUMP.

Died near Empire Prairie, in Andrew county, Mo. December 12, 1861, DAVID ANDES, son of William and Elizabeth Andes of Rockingham county, Va. and son-in-law of the wri-

ter. Disease, enlargement of the liver with dropsy.

S T MILLER.

Died in Hospital at Evansville, Ind. Feb. 13, 1862, JOHN MONCE, son of br Thomas and sister Charity Monce of Clay county, Ind., aged 18 years, 4 months and 8 days. The funeral occasion was improved on the eleventh of May by Geo. Long and David Culler from Heb. 9: 27, 28.

Died in Sandy church, Stark county, O. May 18, 1862, sister SUSANNA MEYERS, wife of br Jacob Meyers. Her disease was cancer in the breast. She was a faithful member of the church of Christ for 30 years. Age 66 years, 8 months and 25 days. Funeral service by John Cross and Jonas Umbaugh from Amos 4: 12.

Died of diptheria June 6, 1862, in the Jonathan's Creek church, O. JAMES, youngest son of br Daniel and sister Kisander HELSER, aged 10 years, 5 months and 22 days. Funeral services by the writer from Job 14: 1, 2.

W. A.

Died in the Yellow Creek church, Dunning's Creek valley, Bedford county, Pa. April 24, Elder GEORGE M HOLSINGER, after a short illness of 37 hours. Disease not precisely known. Age 57 years, 11 months and 27 days. He was a faithful minister for 12 or 14 years. His departure will be deeply felt in his vicinity, but their loss we hope is his infinite gain. Occasion improved from the latter part of 1 Cor. 15. ch.

Died in Red Bank congregation, Armstrong county, Pa. April 24, 1862, LUSSETTA HETRICK, infant daughter of br Martin N & Elizabeth Hetrick, aged 3 months and 9 days. Funeral discourse on Sunday May 4, from 2 Sam. 12: 23, by J I Cover and I Nicholson.

J. I. C.

Died in Rock Run church, Elkhart county, Ind. May 17, 1862 our beloved br DANIEL SMITH, aged about 70 years. Funeral services by the writer and others from 1 Cor. 15: 22, 23.

JACOB STUDYBAKER.

Departed this life in the Poplar Ridge congregation, Defiance county, O. May 19, 1862 sister MARY NOFFSINGER, wife of br John Noffsinger, aged 46 years, 6 months and 6 days. She was a sister with a meek and quiet spirit, an ornament to the church, and a pattern of humility, and her remains were followed to the grave by a large concourse of sorrowful and weeping friends. She never had any children. Funeral services by brethren Elder Geo. Stockman, Christian Dover of Williams county, and Jacob Lehman of this county.

The graves of all his saints he blest,
And soften'd every bed;
Where should the dying member rest
But with her dying head.

JOHN ARNOLD.

Died of the measles in the Big Creek congregation, Richland county, Illinois, Feb. 22, 1862, CATHARINE YAUNCE, daughter of sister Barbara Yaunce, and grand-child of br Jacob and sister Catharine Studebaker, aged 3 years, 5 months and 29 days. Funeral services by the brethren from Rev. 14: 13.

MICHAEL FORNEY.

Died in Mount Carroll, Ill. May 6, br DAVID LONG, son of Elder Christian and sister Susanna Long, aged 18 years, 6 months and 13 days.

S. M. E.

Died in Mumfordsville, Ky. January 12, 1862, ELLIS T MYER, son of John and Lavinia Myer, aged 21 years, 1 month and 26 days. His remains were brought home to his father's residence (by John A Landis on the 16th of January) living in Carroll county, Ind.

Died in Putnam county, Indiana, January 22, 1862, GEORGE FRANKLIN PEFLEY, aged 2 years, 11 months and 20 days.—Also died February 11, 1862, JACOB MICHAEL PEFLEY, aged 4 years, 11 months and 2 days. Both died of diptheria. They were the children of friend David Pefley. The grand-father br David Pefley sen. emigrated from Bodetourt county, Va. some 30 years ago to Indiana. Funeral services of the above children by br R H Miller from 1 Pet. 1: 24.

Died of diptheria, in Marsh Creek congregation, Adams county, Pa., May 12, 1862, JANE ALICE PLANK, youngest daughter of br Geo. E. and sister Tirzah J. Plank, aged 1 year, 10 months and 7 days. Funeral discourse by br M Bushman on Romans 4: 15 latter clause.

Weep not for little Alice,
For she has gone to rest;
She is now in the heavenly palace,
With Christ and all the blest.
'Tis but a few short days ago,
That her presence with us here,
Was loved by all her friends below;
But now her memory is only near.

The blossom of maturity
Has fallen to the ground;
She's now in vast security,
With angels all around.—

In the beauty of her existence,
She was laid beneath the sod,
She suffered with great patience,
She rests in peace with God.

Let us prepare to meet her,
Where parting is unknown,
And join in chorus with her,
And sing the heavenly song.

And ye whose hearts are hardened
Should learn to hear and heed
The warnings to the unpardoned
Till ye are free indeed.

JACOB L KITTINGER.

God in his providence has seen fit to deprive us of another dear child. Our beloved son JACOB LUTZ died in our mansion at 1.15 on Sunday afternoon the 25th May in the 27th year of his age. He leaves no family. He died of consumption. Although he was young he nevertheless gave ample assurance that his end was peace and in full assurance of a glorious resurrection. He was on the Sunday previous, borne from our residence to a creek near by, and therein buried in Christ through baptism, administered by old br Spanogle. His fortitude, through faith, in the endurance of the ordinance was so great as to astound the large audience who witnessed the performance. The consolation he derived made him perfectly resigned to die, and his wish was, that death would hasten his coming, and speed him to glory. He retained his reasoning faculties to the last, and died without a struggle or a moan—apparently joyful and in peace. Our bereavement seems severe, but we rejoice notwithstanding.

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For the year 1862, Vol XII.

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Brethren and sisters and friends, we appeal to you, and solicit your assistance to give our new volume a wide circulation. Please respond to our appeal faithfully and timely.

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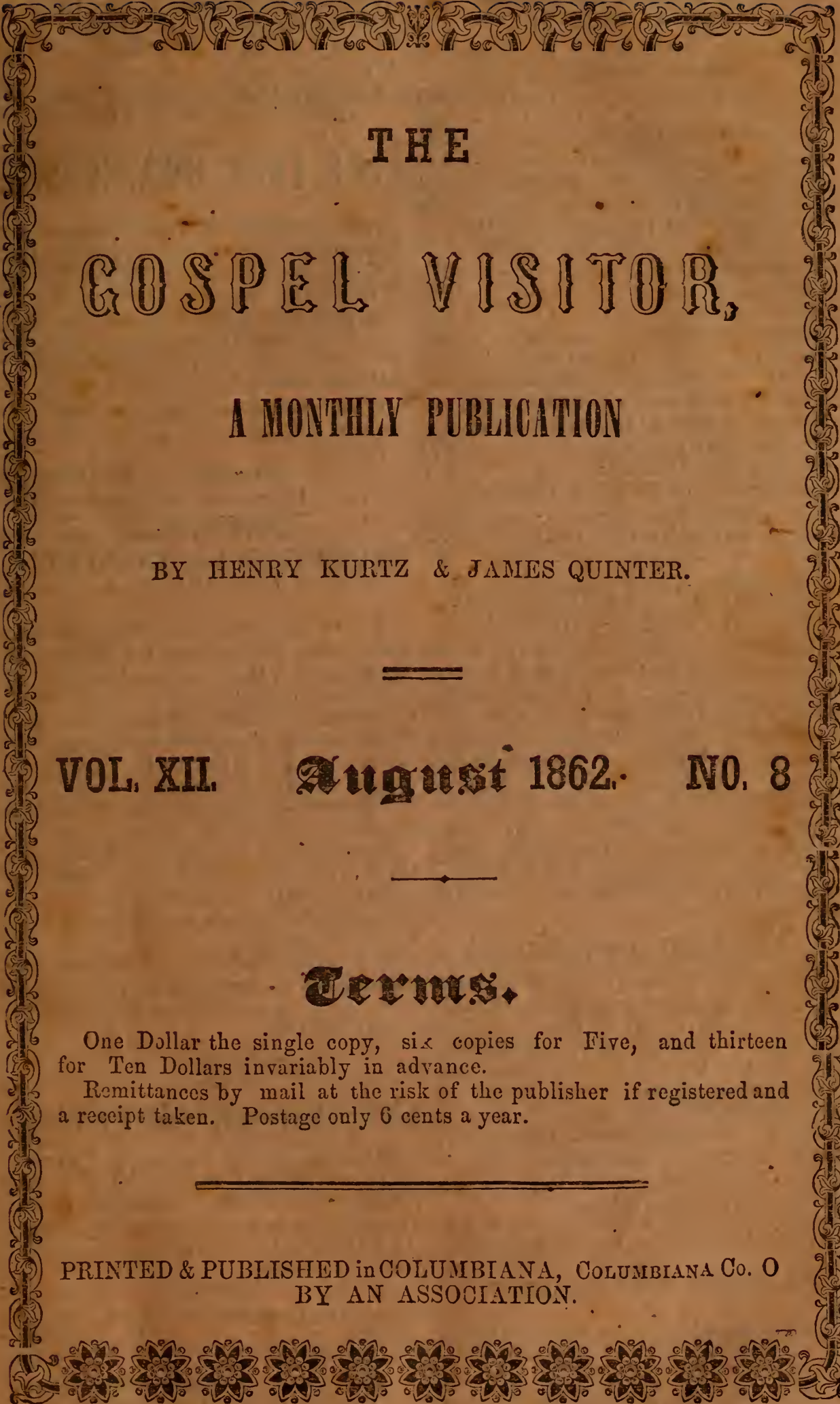
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From H Wissinger. H Balsbaugh. J G Harley. John U. Slingluff. H. R. Holsinger. D D Horner. R A McClanen. A H Cassel. F A Hubenschmid. (Wir haben keine Stelle offen in unser Office.) Jos. Holsopple. Jonathan Lichty. D. P Ziegler. Isaac Kulp. G. W. (2). Jeremiah Sheets. John S Masterson. David Gerlach. J W Ressler. (The book shall be sent soon.) Prof. S Z Sharp. C Custer. John Webbert. P Fahrney. S W Bollinger. Daniel Zug. Sophia Shatto. Em. Sli fer.

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From John H Ritter. J R Niswanger. Jac. Highberger. W Moser. Josiah Gochnour. D F Good. Adam Hollinger. D H Fahrney. H Wissinger. D Workman. (Our Oregon subscribers should send their subscriptions sooner.) C Bucher. John Wise. E J Blough. W Casselberry. Isaac Price. Leon. Furry. Jacob Mack. Peter Beer. A L Funk. D P Sayler. Jacob Mohler. Joseph Arnold.

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THE GOSPEL - VISITOR.

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August 1862.

NO. 8.

THE DEVICES OF SATAN.

SATAN in his original angelic state, possessed superior powers of mind and great wisdom. And although he has lost, in his fall much of his original greatness, he still retains much wisdom, which has assumed the form of cunning craftiness. His plans and schemes for the accomplishment of his wicked ends, if not always successful, have often been marked with much shrewdness.

His plan to destroy the progenitors of our race, and with them all their posterity, was an appeal to a desire for knowledge, and an aspiration for greatness. "Ye shall be as gods knowing good and evil." Such was the promise of Satan. It was an ingenious plan. We have said it was an appeal to a thirst for knowledge and to an aspiration for greatness created in man. But that thirst for knowledge should have been satisfied only as God opened and poured the streams of knowledge into the mind. And the aspiration for greatness was designed to prompt man to seek greatness in goodness. And through these inlets into the mind, designed for the admission of what would be useful, Satan attempts to enter, and succeeds.

Man possesses a moral nature which requires a god, and some form of religious belief and worship to satisfy it. And Satan exercises his creative genius and devises the different forms of idolatry found among idolaters. Men know so little of God in their natural state, that to confide implicitly in an invisible be-

ing, and in purely moral weapons to protect them, is somewhat difficult. And Mahomedanism is invested with its sword to make converts and to protect them when made.

Christianity was designed for all nations. To permit it to spread, and yet prevent it from exercising a reforming and sanctifying influence, Satan plans its corruption. In its corrupted state it is preached and embraced, while its adherents remain his slaves. He did not only corrupt Christianity, but adapted it in its corrupted state to the prejudices of nations, and thus rendered it more acceptable. He manages to have a corrupted type of Christianity embraced, as where this is done the true will be less likely to be received. To give his corrupt system a form less likely to awaken the prejudices of those to whom it was offered, Romanism was devised. We see in this, a remarkable mixture of Judaism, Christianity and idolatry. It has its priests, its sacrifices, its altars, its images, its mysteries and its holy water. How far he judged correctly in devising this master-piece of deception let the millions who build their hopes of heaven upon it, witness.

In his assault upon Christ, Satan showed by the temptations that he presented, that he knew considerable of the nature of man, although he misunderstood the character of the being he approached with his temptations. He succeeded so well in his efforts to allure the first Adam

from the path of rectitude, he was encouraged to hope for like success in his attempts upon the second. But in this he was disappointed.

In Satan's proposition to Christ to make the stones bread—to cast himself down from the pinnacle of the temple, intimating that the angels would protect him—to fall down and worship him for the kingdoms of the world and the glory of them,—he addresses himself to points in man's nature, which are very likely to prove too weak to resist, unless well guarded by watchfulness, and supported by grace. These points were, the appetite, a presumptuous trust in God, a desire for earthly greatness, and an inclination to worship. Although Satan failed in this attempt, his plan was not without device. Many battles have been lost, not because the generals of the conquered army showed no strategy but because the victorious generals showed more, or possessed a stronger force.

Many are the devices of Satan recorded in the Scripture, all of which were designed to destroy precious souls. All of these we shall not attempt to notice. We shall notice one, which not only shows Satan's artifice, but his zeal to accomplish his end. The doctrine of Christ's second advent, and its near approach, was a doctrine preached by the apostles, and believed by the primitive church. But notwithstanding the second advent was preached as being near, still before its actual occurrence, there were certain events to take place. And Satan used this doctrine to distress the minds of some of the Thessalonian Christians, who did not take a proper view of the doctrine in all its

connections and bearings. The apostle Paul to counteract the evil effects of Satan's devices, writes thus to his Thessalonian brethren: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." In order to trouble the minds of believers with this doctrine, Satan seems to have worked in three different ways. First, "*by spirit*;" this seems to have been by counterfeiting the Spirit of God, in making communications relative to the coming of Christ, either in dreams, or by impressions upon the mind when the persons were awake, so that such persons became troubled in their minds. The persons to whom these suggestions were made, and who were troubled thereby, may have been persons who did not possess much knowledge of the subject; or they may have been persons who pretended to be prophets, and who by being themselves deceived, supposed they had their impression by Divine revelation; and delivered them as such to the church and the world. It was in this way that Satan by divine permission, acted as a lying spirit in the prophets of Ahab. 1 Kings 22: 22, 23. Second, "*by word*"; this may mean some word or saying, falsely attributed to the apostles, intimating that the second advent of Christ was at hand; and this coming to weak saints might

trouble them; or it may refer to an improper use made of some word of scripture by Satan to answer his use, and in some way communicate it to persons in the church who are ready to believe any thing presented to them, and these might think they had it from the Lord, and thus speak it as a word from him. And third "*by letter*"; which seems to mean that some person or persons had counterfeited a letter and attributed it to some of the apostles, perhaps to Paul, in which the second advent of Christ was declared to be at hand.

Thus we see that the devices of Satan are many. But however numerous and dangerous those devices are, we have them so clearly exposed in the scripture, that we may detect them. Paul in referring to Satan, could say, "we are not ignorant of his devices." And if we use all the helps that the Lord has given unto us to ascertain good from evil and truth from error, we shall not "be ignorant of his devices." But as new forms of error are introduced from time to time as old forms become exposed, it is necessary to be well acquainted with the Spirit of truth in all its teachings and operations if we would discern between it and the devices of Satan. The better we all are acquainted with the genuine coin of truth, whether in the form of Christian faith or Christian character, the better we shall be enabled to detect the counterfeits of truth.

J. Q.

HOW TO IMPROVE THE SERVICES OF THE SANCTUARY.

The sanctuary privileges enjoyed by the people generally in our Christian communities are very

good. Preaching on the Lord's day within reasonable distance may be enjoyed by the most of persons, and not unfrequently during the week. There is not, however, by any means, the improvement made of these means of grace, that should be. The instruction, edification, and spiritual strength and comfort, obtained from the attendance upon the ministry of the sanctuary, are not in proportion to the advantages enjoyed. The causes which operate in hindering those who attend the sanctuary, from deriving no more advantage from doing so, than is frequently done, are, no doubt, various. The cause may, probably, be sometimes found in him, who officiates in conducting the services in the house of God. But it is likely the cause more frequently is to be found in the hearers. We shall therefore notice some of those causes.

1. There is frequently a want of a proper preparation of mind, and this hinders us from deriving the greatest possible amount of good that might be derived from the services of the sanctuary. It is a practice with too many to lie in bed longer on the Sabbaths than on other days. Then there may be scarcely time enough left to attend to the necessary duties of the morning and get ready for church. And if business must be hurried along, the mind is more likely to become perplexed, and to lose its composure. Then it becomes irritable, and is poorly qualified for prayer. And when the mind is not prayerfully inclined, it is not in a very good mood to derive advantage from the ministry of the sanctuary.

The business of both the male and

female members of the family should, if possible, be attended to in time on Sabbath morning, to allow them a little time for devotional exercises before they leave home to attend church. If we would all go from devotional exercises at home, or with a mind composed, serious, and thoughtful, by suitable reading, meditation and prayer, to the house of God, how much better prepared would we be to engage in the exercises of the sanctuary, than to leave with that disturbed and perplexed state of mind, which is produced by being much hurried to get ready in time to go to church. If the ministry must prepare the ground, sow the seed, and mature the crop, the harvest will most likely be very light. We all should make the exercises of the day, and him whom we expect to minister to us, subjects of prayer, in our morning devotions. We also should go to the house of God serious, thoughtful and prayerful, if we would profit by going there.

The practice that prevails in places, of people and even members of christian societies, meeting outside of the church, if they get together before the church commences, and then sitting or standing about in groups, talking about worldly things, and that too sometimes with a degree of levity, cannot by any means be praised or commended, and should therefore be abandoned. Such are not very well prepared for the sacred services of God's house, and they will not be likely to profit by the exercises, as they would have done had they been otherwise engaged before the services commenced. Would it not be much better if we reach the house of God before

the services commence, to take our seats, and read the Scripture or the Hymnbook, or if preferred, have the mind engaged in holy meditation and prayer? Christians should have a Testament and a Hymnbook with them when they go to the house of God, and use them as circumstances justify or require.

2. Ministers are men of like passions with other men. They have their share of troubles. These often weigh down their spirits. And sometimes when they enter the sanctuary to perform the duties of that holy place, they do not feel as they would like to feel. At the commencement of the services, and especially at the beginning of their sermon, a want of liberty may be observed by the congregation. Now under such circumstance the minister wants the help and sympathy of the congregation. And should he get these, the sympathetic look, and the ejaculatory prayer, he probably would proceed to speak to edification and profit. But if these are withheld, and when the speaker most needs the sympathy and prayers of the congregation, they turn away from him, feeling that he cannot interest them, and indulge in sleep, or in a vacant gaze about the house, he will be likely to perceive it, and to feel the chilling influence of such a course, and continue to labor with much difficulty and with but little success. The habit of leaving the attention be drawn from the speaker and the sermon by every little noise that occurs in the house, is not a good one by any means. Mothers must sometimes take their babes to church or else stay at home themselves. These sometimes become frolicful and noisy,

and the mother's attention must be given to them. But it is not necessary that the whole congregation should look about to see from what point the noise comes. It is often not so much the noise produced by a child crying that annoys a speaker, as to see the attention of the whole congregation diverted from the sermon, and drawn to the child. Now there is no necessity for this, as it does not help the child, nor the mother, nor the preacher, nor themselves. It is not only the child that cries that diverts the attention sometimes in church, but it is likewise the child that gets tired setting and wants to run about. Such are sometimes taken hold of and played with, and looked at and admired if their dress or actions attract notice. Christians young and old should guard against these improprieties in the house of God. "Holiness becometh thine house, O Lord, forever," says the Psalmist—Holiness in the desk—holiness in all places—in demeanor and in thought. O if our deportment, and our thoughts, and all our exercises in the house of God were more holy, the Holy One would come down more frequently, and shed his glory around the place where his devout worshippers assemble to worship him, and make them joyful in the house of prayer.

3. In the parable of the sower, the fowls are represented as taking away the seed. We must therefore do as Abraham did when the fowls came to eat his sacrifice, "he drove them away." We must lay up the instruction we have received. We must not think that when the congregation is dismissed, the subject that we have been addressed upon is likewise to be dismissed. We

should think about it, and sometimes it will be necessary to talk about it. We should also pray about it, and pray God to apply it to our consciences. We will then not be so likely to forget it. How many excellent truths have we heard, that have done us but little good, because we so soon forgot them. If we want to profit by the sermons we hear, we should retire, if possible, when we return home, and think upon the leading points presented in them. If we cannot retire, we should not fail to meditate upon them. One way to grieve the Spirit of God is, to be indifferent to the solemn message which it has inspired in the hearts of those whom it prompted to speak or write. When the eunuch was going home from worshipping, he read the scripture, and heaven was pleased with his course, and sent him help and comfort. When the two disciples were going to Emmaus, "they talked together of all these things which had happened." And because they were properly engaged, "Jesus himself drew near, and went with them." If we would then, when we meet in the sanctuary, do it more seriously, attentively, and prayerfully,

"Our cheerful songs would oft'ner be,
 'Hear what the Lord has done for me.'"
 J. Q.

For the Gospel Visitor.

PRAYER.

I had thought I would never write another article for the Visitor lest I might crowd out something that might be more useful. But I am now prompted by certain motives to write something on the above subject, namely, 'prayer', as this is a means of grace. But I do

not now design to make this article lengthy, as I suppose I must be careful that I do not trespass on the pages of the Visitor. I will now in the first place drop a hint or two on the duty of family prayer, as this duty is neglected by some on the grounds, that it is not a direct commandment from above. Well, now we will examine this a little. We read in the word of divine revelation, as a direct commandment to us, to raise up our children in the nurture and admonition of the Lord. Now I do not see how we can comply with this commandment without we call them together and pray with them, and for them, thus showing them a good example, and also show them by our walks and conversation that we carry out what we pray for. Again; this duty is neglected in some families on the grounds that the head of the family is not competent to lead the devotion. Now this I think is no excuse at all. For the service, however poorly or inadequately performed, is better than its entire neglect. Its effect upon a family can only be estimated by those who have tried it and know the good it accomplishes. Whilst it is of divine obligation, like all other matters which are taught us in God's word, its results can be seen. And they are so sensible that we feel assured that heavenly wisdom could alone have devised it.

I will now leave the subject of family prayer, and confine myself a little while to social prayer, or in other words, social worship. A lovely exhibition of its power is seen, when a company of Christians in social worship, pour out their hearts to God, and each receives from the other a measure of the fervor which

fills the soul of every true believer.

I will now leave the subject of social prayer, and confine myself to secret prayer, as this is a special commandment direct from our Savior's lips. "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." Matt. 6: 6.

I will now go back to where I left the social assembly, and from that assembly a member retires to his own closet there to commune in secret with his God, and to disclose to the Omniscient the burden which weighs heavily upon the spirit, the thoughts which distract the mind, and the unholy temper which wars against the christian character. A soothing, tranquilizing influence is poured upon the heart. And going forth from such devotion unto our secular labor, we feel that God's blessing thus sought accompanies us, and that God's favor goes with us. Now we need not expect that our prayers will all be answered immediately. But if asked in the right spirit, they will finally be answered. God has his own time to answer prayers. Our Savior says, "and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in his Son." "If ye shall ask any thing in my name I will do it." John 14: 13, 14. Now it may be thought by some that the apostle Paul goes to an extreme, when he says, "Pray without ceasing," 1 Thess. 5: 17. Now Paul does not mean that we shall be always on our knees, or always lift up our hands and utter words, but should at all times have our minds on spiritual things. We

will now see what James says on the subject of prayer, or making petitions which is the same thing." "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." James 1: 5, 6. Again; 'The effectual; fervent prayer of a righteous man availeth much.' James 5: 16. Numerous other passages could be quoted for our encouragement on the subject, but let the above suffice. It is a glorious privilege that we do enjoy, that we can from divine authority, enter into the closet and there converse with our heavenly Father. When we enter into our closet, or into the forest, let us shut out at the same time all worldly care, and dwell upon objects divine and immortal.

P. M.

Ross co., O.

For the Gospel Visitor.

THE IMPORTANCE OF SAVING THE SOUL.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26.

Experience and the word of God teach us, that if a man comes to the hour of dissolution, when his soul must leave this tenement of clay and take its flight into a world unknown; all his honors, pleasures and riches which he has acquired in this world, and if he even could get the whole world in his possession, he must leave it all behind. Job said, Naked came I out of my mother's womb, and naked shall I return thither. Job 1: 21. This shows

conclusively that a man is not profited if he could gain the whole world and lose his soul. And it further shows that the immortal soul of man is of more value to him than the whole world. If a man loses his immortal soul, his all is lost, and consequently, he can give nothing in exchange for it.

Our Savior said that the rich man when he was in hell, "lifted up his eyes being in torment, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." This shows very plainly the utter helplessness of those who lose their immortal souls, and are doomed to hell; if they have nothing to give in exchange for a drop of water, much less for their immortal souls,—their all is lost. They are not profited if they could gain the whole world and lose their souls, because at the hour of death, they must leave all behind. Neither can they give any thing in exchange for their souls, for they are utterly helpless and eternally ruined. From these considerations, the vast importance of saving the soul is very obvious. Our journey in this world is of short duration.

Our days and years pass away almost unnoticed, and soon, very soon, our days on earth are numbered, and we will have to leave it, and appear before the judgment-seat of Christ, and render an account of our stewardship here. Then the question will be, whether we have purified our souls by obeying the truth. Therefore our chief object ought always to be, to do the will of our

heavenly Father, and prepare ourselves for death and eternity, because we are not aware when we will be summoned to leave this world of troubles, trials, and difficulties. We ought to try and be always ready, and then it cannot come too soon. But if we live in sin carelessly and unconcernedly about our immortal soul which is of so much value, and spend all our time in acquiring the riches of this world which cannot be given in exchange for the soul, or in the pursuit of the sinful pleasures of this world which soon vanish away and leave nothing but an accusing conscience behind, how awful will be the hour of death, when all the days of grace are passed, and the immortal soul is not saved, but must make its appearance in a world where repentance is a stranger, where prayers will not be heard, where there is nothing but woe and misery.

If we look around us, how many do we see who are yet living out of the ark of safety, traveling on the broad road to eternal ruin, apparently as little concerned about the future as though this world were their everlasting abode. To such we would say, stop and pause before it is eternally too late, and take heed to the words of our text. What doth it profit you if death comes, if you have amassed much gold, silver, houses and lands, and lived all your days in pride and vanity? If you are permitted to live three score years and ten, it will be but a very short period if compared with eternity. And if you neglect your repentance and conversion till death comes, it will be eternally too late. "What a man soweth, that shall he reap. For he that soweth to his flesh, shall of the flesh

reap corruption. But he that soweth to the spirit, shall of the spirit reap life everlasting."

V. B.

Berlin, Pa.

AN EVENING WITH CHRIST.

It was about the time of the pass-over. The soft airs of the vernal equinox began to breathe from the plains of Sharon, laden with the aroma of the young vines, and of the opening roses. On the silent city falls the moonlight, making Moriah's templed top to tower like a mountain of silver above the green vale of the Kedron. A few lone women are grinding their evening meals in the doorways here and there; a Pharisee that has lingered long at his vespers (a Papist before the Papacy), is hastening homewards; a belated fisherman from the Jordan is driving his beast toward the city gates to get inside them, ere they are bolted for the night. The Roman sentinel on the temple wall calls the watchword, *all's well*. The evening glides on. Through the silent street—gathering his robe up close about him to conceal his face, and keeping out of the moonlight, a ruler of the Jews passes stealthily along. Into a retired court—out of the aristocratic quarter—and hard by where God's poor are crowded close together, the ruler knocks at a lowly door. A plain, serene personage puts forth his hand to take the ruler's jeweled fingers, and a rich turban bows low to the floor in reverence. "Rabbi", says the Pharisee to the meek Nazarene in his coarse raiment,—“Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou dost, except God be with him.”

Without waiting for any further preliminaries, without wasting time in idle talk, the omniscient teacher proves his divine wisdom by the solemn declaration, "Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God." Surprise steals over the ruler's face, as he fixes his keen Jewish eyes on the Master. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be born?"

The poor pitiful idea of a second bodily birth enters into the mind of Nicodemus. He cannot get hold of the spiritual new birth. It is an enigma. Christ patiently explains it to his anxious inquirer. He reveals to the listening ruler that in order to be saved a man must be radically changed; that he must get a new heart, or in other words, a new controlling disposition in his soul. There must be not only a change of conduct, but a change of that which lies behind, and controls all daily conduct. A new *heart* was the one essential. Not a new organism, not a new mental faculty thrust in; but a new principle *laid as a FOUNDATION in the moral nature* of the soul, to produce godly acts and godly exercises. Nicodemus was enjoined to do something more than to reform his life—more than to substitute sweet charities for loud liturgies in the market-place—more than to bestow his goods to feed the pauper at his gate. A new *habit* was to be implanted within him by the Holy Ghost—a habit of loving God and keeping his commandments. This change of the will and the affections the theologian would call REGENERATION. Jesus describes it as being "born of water and of the Spirit."

Here is another puzzle to the Pharisee. He does not seize the idea of the Spirit's agency. But Christ explains to him that many other powerful agencies are mysterious and invisible. There for example, is the night-wind. As it sweeps on its viewless path, the old olives on the ridge of Olivet bend to its fury, and the "sound thereof" wakes the startled sleepers in their beds; but no man can tell "whence it cometh, or whither it goeth." So is it with the hidden power of the Spirit. It is a mighty agency, all unseen, but felt. In this too it is like the wind, that it sweeps away the evil vapors of sin, and purifies the soul. Of such a change—so deep, so thorough, so vital, so beneficent—God is the author. His Spirit works on the awakened and the inquiring heart. The heart thus awakened, however active it may be uttering its cry of penitence or its call for pardon, however active in renouncing favorite sins, or in modifying self-righteousness, can never be renewed until God does the blessed work. For lest Judea's ruler should feed his proud heart with the supposition that he could regenerate himself, Jesus cautions him against the fatal mistake by telling him that the new-born are not "born of the will of the flesh, nor of the will of man, but of God."

Into the ruler's mind the impression must have been carried that in this new birth the sinner is both active and passive too. He is a living, breathing, choosing, free agent. As such he comes to Christ. But he never would have come "unless the Father drew him." As a free agent he prays the prayer of faith. Yet that faith is the "gift of God." As

a free agent he asks for pardon. It is the province of God only to forgive sin. As a free agent he approaches the cross of Calvary. When there, the Holy Spirit confers the gift of regeneration and the man is renewed. The heart thus wrought upon by the divine power turns to God. And this self-conscious turning of the renewed heart to the service and the love of Christ is true conversion. The combined operation by which God makes a man willing to repent and believe, and the man thus made willing does actually turn to him—is what our Savior taught to Nicodemus as the being “born again.”

The Pharisee listens to it all. We may imagine that the turban was laid aside, and the eager face bent to catch the words of life from the lips of the Nazarene. Evening wears on toward midnight, ere Nicodemus puts on his sandals to depart. He rises to go away, a wiser man. He goes away to remember the solemn and weighty teachings—not to forget. He goes away convinced, but not yet converted. He goes away saved out of Pharisaism, though not yet saved into Christianity. Already is the hand of Christ upon his heart; and we afterwards see him rising up in the Sanhedrim to demand a fair treatment of the persecuted Savior, and at last bringing sweet spices to embalm the mangled form just rescued from the cross, we only see the glorious outcome of that evening with Jesus Christ.

Perhaps some reader of this sketch is now sitting where Nicodemus sat that night—on the seat of honest inquiry. He has sat there long already, but delay has not improved his guilty heart. He knows the

theory of salvation, but the *practical steps* he does not get hold of. My friend! you may perish in that very seat. You may sink to the pit from the place of the inquirer, if you make it too the place of the palterer, and the trifler with the Holy Spirit. What you want is *action*. You have waited long enough. Go straightway to Christ. Lay hold of the first duty to which conscience calls, and do it. Begin at once to serve God. If your will rebels, pray God to subdue your stubborn will. If Satan hinder, “resist the devil;” and he will flee from you.” If business beguile you, set your face like a flint to the one great business of securing the salvation of your soul. The very attempt to serve God will bring out the wickedness and the weakness of your heart, as no other process possibly can. But try it. Every attempt will bring you nearer to Christ. Persevere! Like Bunyan’s pilgrim, you will find that the way to heaven “lies through this very valley.” Struggle on! And when you can perform one solitary act, however humble, from no other motive than the glory of God—when you can renounce a single sin from no other motive than honoring the Savior, then have you experienced the new birth; then will your feet be safely planted in that straight path that leads to life eternal.

Selected.

For the Gospel Visitor.

RELATION BETWEEN GOD AND MAN.

That there is a marked relation existing between God and man—the Creator and the creature, is quite evident. The scriptures are interspersed throughout with evi-

dences sufficient to demonstrate the theory. And even outside of the revealed oracles of God we think there is proof of such a relation. For instance, go to the heathens, even the most barbarous and uncivilized, and they hold the idea that there is a great Being superior to themselves—they seem to have a desire to worship something as their God. Hence all have some mode of worship peculiar to their faith, they also believe in a future existence of some kind. Is not all this the promptings of that monitor that exists within all mankind, which was instilled therein at the time God made man “in his own image and after his likeness?”

Therefore, notwithstanding man has so sadly fallen, there is yet, undoubtedly, a manifest relation existing between God and man, though far different from what it was before the transgression of our first parents. Then, the scriptures tell us, man was in a happy state, a close intimacy of love, communion and fellowship was experienced, and that in a Paradise of holy enjoyment. But now the human family is in a fallen state—have degenerated and strayed far from God. And now as a means has been provided whereby man can return to a state of holiness and happiness, it is important we understand as far as possible the nature of that relation that undoubtedly exists, and the proper steps to be taken to bring us again nigh to God—back to Paradise.

In the beginning we understand God created all things, visible and invisible, the earth and heavens and laws to govern the same he created. We understand him to be an unchangeable Being, hence His laws

that govern all created things must be of an unchangeable nature. We find also He created man in his own image a holy and immortal being, to remain so as long as the Spirit of God was his rule, guide and delight. Such undoubtedly was one of the laws of God. On the other hand there was a power of wickedness and a spirit to rule the same, and for man to imbibe the influence of that spirit would, according to created laws involve himself in wickedness and woe after the nature of that power.

In all the creatures that God created we find in none did he breathe the breath of life so as to become a living soul except in man. Therefore we readily conclude there is a principle within man that can never go to nought, and it is the golden link that brings man in a peculiar relation to God his Creator.

Man has the right conceded to him by God, to act as a free agent, to choose righteousness or work iniquity. We find our first parents gave a listening ear to the wily ways of Satan, they disregarded the duty they owe to their Creator, consequently their love for the words of the Lord were overbalanced by thoughts of self-exaltation &c. Their love for their Maker was not as it should have been, their holy thoughts became weakened, their conscience defiled, and as a consequence, they fell under the power of wickedness.

But Man being created as he was, could not, even after his fall, die a death of annihilation, hence according to the ruling laws of God he must live eternally in some state or other. Promises and means were made known how man might pre-

pare to return unto his God again. By working righteousness he would be accepted, for it is said "righteousness delivereth from death." Prov. 10: 2.

It is not enough, in order to work righteousness, to simply do the commandments of the Lord with our hands, but we must do them through a heart of love and with a spirit of understanding, and thus exercise the mind in spiritual things or we never can become spiritually minded. Let us draw nigh unto God, and he will draw nigh unto us. That is, if our minds are engaged in spiritual reflection with a true faith, that relation that is between God and man will be brought more and more to harmonize. The holy Spirit will illuminate our souls, and we will feel a closer communion existing between us and Christ. And as we become perfected in love, that spiritual relation will unite us together, and when the body dies, our souls as a consequence of God's laws, will be drawn or attracted by holiness into the joys of Paradise. On the other hand, should our minds and actions have been dedicated to the prince of darkness, the attention will be such that our souls will be drawn to regions of darkness and despair.

Taking this view of the subject, we can well understand why so much stress, throughout the Word of God, is placed on having our minds fixed on spiritual things, and why we must not walk after the ways of the flesh, or according to the carnal mind. And prayer so often spoken of is surely a mighty incentive to cause us to become spiritually minded and "to be spiritually minded is life and peace."

It is the will of man that shapes his actions. By his will his arm is raised, his tongue is made to utter words, and his mind to be engaged. Then how necessary it is to exercise that kind of a faith, that will influence his will to be subject to the will of God, i. e. do what his will or word directs and that without doubting, that we might be enabled to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 13. It is impossible to so come, unless the mind is exercised in spiritual things, so that that relation existing between God and man is brought together in unity of Spirit, being of a like nature it will, as a consequence, blend together as a combined whole, and then shall we be in Christ, and Christ in us, and as already remarked, the death of the natural body will enable the spirit to go to that spirit world of happiness taking along our intellectual and moral powers perfected through righteousness, unaccompanied with the polluting agencies of the flesh, but they will enjoy a holy and pure state, and when the trump of God shall sound, our spirits will be united to bodies of an incorruptible and immortal nature.

J. S. F.

THE CHARM OF GOOD NATURE.

A good natured person, man or woman, is always a pleasing companion and a powerful pleader in influencing the conduct of others. 'We rise in our own estimation in such a presence, we feel ourselves appreciated, our powers are quickened, we are at ease and show ourselves at

our best. What is it that makes some women so charming—some men so pleasant? What quality that diffuses an influence as of rose-leaves about them? that manifests itself in hands that receive us with grateful warmth, in eyes that beam with kindly pleasure, in smiles so genuine, so tender, in the general radiance of reception. Surely, it is a natural sweetness, an inherent tenderness of sympathy—acting upon a desire to please. There are some persons on whom society acts almost chemically, compelling them to be charming. It is part of themselves to meet advances, to labor in their grateful way, to create a favorable impression, and to give pleasure.'

But when these natural dispositions are wanting to a person, how is the defect to be supplied? Why, by discipline—by grace. Discipline when directed towards self is a powerful agent. But to make it effective, the person must be, on the one hand, conscious of his own defects, and on the other, sensible of the excellence of that good nature and good will to all, after which he is striving. If his self-flattery leads him to mistake moroseness and ill-nature as simple bluntness, frankness, or sincerity in acting out what he feels, then, of course, he will make no sufficient effort to correct the faults of his own character. He will cherish those faults as virtues, and pride himself on possessing them, and hence, instead of the requisite self-discipline, he will become more and more ill-natured and repulsive in his manners. Improvement begins in the consciousness of needing it. Repentance has in all cases a basis of conviction of wrong,

and where no such conviction exists how should amendment be possible?

But this deprecatory retrospection of one's own faults would be unavailing, if he did not feel the attraction of the opposite virtues. He must feel the drawing influence of the qualities he does not possess, as well as the repellant force of those which are already unhappily his, and thus his improvement must come from the concurrent working of the two forces in leading on to the same result. Peter's abhorrence of his sin in denying his Master, conjoined with a sense of the excellence of that Master and the obligation of devotion to Him, was what made him afterwards so earnest a disciple, so bold an apostle. This is the law of personal improvement, self-abhorrence, and a drawing of heart towards virtue and holiness.

The reason why persons do not acquire the charm of good nature is, not that they do not feel its beauty—for that feeling is common to all—but they lack the self-abhorrence for not already possessing it. They do not realize how ill-natured, morose, and boorish they are in their feelings and manners. Hence, how can they be expected to improve?

Self-discipline is not the only requisite in acquiring good nature. We must have grace given us from above. We must be in communion with the "God of all graces and mercy." Our pleading for the effusions of His love into our hearts must be daily and habitual. "If a man lack wisdom," a quality involving love and good will, "let him ask of God who giveth to all men liberally and upbraideth none."

There is much complaint in the

houses of the people, just at present, about poverty, hard times, heavy taxes, the evils of war, and many other things which are deemed wrong and unfortunate. But we do assure our readers, that ill-nature in spirit and manners is the greatest evil of all. It is a thousand fold worse than hard times. It inflicts more misery than the want of money. Think of ten thousand families, of eight to ten persons in each, all under the control from day to day of bad tempers, scolding, getting angry, finding fault with each other, and doing and saying, continually, little annoying things to inflict as much pain as possible without coming to blows, and we have in the aggregate, fifty, or a hundred thousand men, women and children who live in little hells upon earth. They are miniature devils, to give and receive misery. And when you rise to one or two hundred thousand families, and take in the neighborhoods and churches and societies whose members are embittered by feelings of mutual malignity and by tantalizing words and disputes, you have an aggregate quite equal to the evils of hard times, civil war, and all our national calamities. And what makes these private evils so much the more to be deprecated is, that they are a continual dropping.

Look into a family of ill-natured members—the mother rises in the morning and begins to scold; the father gets angry and renders railing for railing; the children catch the same spirit and join in the work of mutual torment, and thus things proceed “from early dawn to dewy eve,” and night, when it comes, encircles in its folds a very gate of perdition. It is a school to educate

demons in, to give on earth a foretaste of the lost, to inflict misery unmixed and unrelieved for the time being, and to transmit it to coming ages through its undergraduated children, as they and their children descend to represent their origin to unborn generations. Woe be to the families or communities whose members are devoid of the attractive charm of good nature.

We exhort all who read this article, to set about observing the law of kindness in word and deed. Think not to excuse a neglect of it by talking of your provocations, of the bad people with whom you have to deal, of the much they do to vex you, or of your inability under such circumstances to keep yourselves good natured. Those who make this plea for ill-nature may be sure that they themselves are the most provoking persons in the whole circle of their acquaintance. It is a sure sign that you are a bad neighbor, if you are always complaining how bad others are. If you get into your hearts and manners a rich fund of good nature, it will do more than any thing else to surround you with others of a like character.

New York Chronicle.

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For the Gospel Visitor.

On the Unity of the Spirit, and Character of the old man &c.

“Endeavoring to keep the unity of the Spirit in the bond of peace.” Eph. 4: 3.

“Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.” Col. 3: 9, 10.

According to the apostle’s admonition we must keep the unity of the Spirit, or at least endeavor to do

so. I will therefore by the grace of God labor or strive for that beautiful bond which unites the affections and operations of the members of our fraternity—the church of the living God.

It is well known to the readers of the Gospel Visitor that I wrote several essays on the civil law. See Vol. X. G. V. I have been informed by certain brethren of the state of Illinois, that the churches in that state, and brethren of the state of Pennsylvania, and I will add probably throughout the whole brotherhood are much grieved or dissatisfied with me on account of the publication of my views on the civil powers.—The churches of Illinois have been roused to a sense of what I hope they believed to be their duty not to let the matter rest, unless I through the Gospel Visitor give satisfaction for the injury my views have done the cause of our divine Master;—therefore certain delegates from the churches in Ills. laid the matter before the standing committee of our recent Yearly Meeting, and I have been requested by the committee through two of its members, to try through the Gospel Visitor to reconcile those grieved members. I informed the committee through those brethren what I could do, and was willing and would do at their request. And now, not to say one word in defence or vindication of those essays, but simply to confess that I am sorry, very sorry indeed that my understanding of the Higher powers and obligation of the church &c., as exhibited in my essays should have grieved or wounded the feelings of my beloved brethren, and do most sincerely ask their forbearance and their forgiveness

wherein my views have damaged the cause of our common Zion. I will now drop this matter, as I believe I have done all that I promised and was requested to do by the standing committee.

I am now tolerably far advanced in years—I have been a member of the church nearly forty years, but have not made that advancement in the knowledge of our Lord Jesus Christ as many others have done. To err is still too common with me, and upon reflection, I feel at this time a little discouraged. Notwithstanding I believe that the sun shines, though I cannot see it by reason of dark and heavy clouds. As free moral agents we must be tried in order that the propensities of the soul might be tested by the holy doctrine of the cross. Our trials and temptations are absolutely necessary for the mortification or crucifixion of the old man—the life of nature. Death by the cross is a lingering and painful death. The old man is hard to die, but he can be slain—die he must—and every brother who enjoys a full salvation can testify to his death. When the old man is dead we experience no mental pain, and so long as we experience mental pain, it is proof that the old man is not dead.—When the life of nature is slain we fear not the cross, though we often come in contact with it:—the victim being dead, the cross ceases to give pain. It matters not then how severe the trial, how hot the furnace may be, we pass safely through the fiery ordeal. For example: Daniel in the den of lions, and the three Hebrew children Shadrach, Meshach and Abednego in the burning fiery furnace experienced no pain, for that God

who made the lion and the fire, could and did change the nature of the king of four footed beasts, and the element that burns, toward his servants. O how strange it is—surprisingly strange, that we who know the character of the old man, should have any union or association with him! He is the worst character, the greatest enemy in the world. In Paul to the Gal. 5. ch. we have a record of some of his works. Indeed Christ and all the apostles have given us an exposition of the character of the old man, and have solemnly warned us not only not to keep his company, but to crucify him. Now it is not to be wondered at, that he has an existence in the world, but that he should be suffered to exist or live in the church is much to be wondered at. But he will, if not resisted, intrude himself in the best of society;—he has the nature of his father—the devil, who is the author of sin; his mother, the serpent, was much admired before she became wedded to his father, but is now a cursed beast.

This character that we have under consideration,—the old man, or carnal mind, was brought forth or born into our world at the time that Adam ate the forbidden fruit. Accordingly his age would be about 6000 years. The apostle Paul compares him to a filthy garment. "Lie not one to another, seeing that ye have put off the old man with his deed, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10. Put off and put on. Be obedient to the plan of salvation;—put off the old man—that old filthy nauseous garment,

and put on the new man—the new clean and white raiment of righteousness. It is in this clean or holy state that we poor pilgrims of the church militant can have communion and fellowship with Christ our head, and with one another the members of Christ's body.—And now being washed and made clean through the word of God, we are brought nigh to Christ and to one another. Nearness to Christ is the secret of christian union. The reason of strife and division in the church is distance from Christ. The nearer we come to Christ the nearer we come to each other. The nearer, to use a common expression, each spoke in the wheel is to its axle, the nearer each is to its fellow-spoke, so just in proportion as we approach Christ, we approach each other. For the present I must cease following up my ideas, lest I intrude on the columns of the Visitor. The sanctification of the soul is a subject of such vital importance that if I knew it would be acceptable to the brotherhood I would probably write a treatise on that subject. And would now say in conclusion, let us be engaged in meekness and love for each other's present and eternal salvation, that we may ultimately walk with Jesus in white, is the prayer of your weak but affectionate brother.

PETER NEAD.

Dayton, O., July 1, 1862.

THERE ARE NO TRIFLES.

There are no trifles in the biography of man. It is drops that make up the sea, it is acorns that cover the earth with oaks, and the ocean with navies.—Sands make up the bar in the harbor's mouth on which vessels are wrecked; and little

things in youth accumulate into character in age, and destiny into eternity. All the links in that glorious chain, which is in all, and around all, we can see and admire, or at least admit, but the staple to which all is fastened, and which is the conductor of all, is the throne of Deity.

CHRISTIAN UNION. No. 1.

THUS SAID THE LORD in his prayer to his heavenly Father, in that night in which he was betrayed:

"Holy Father, keep through thine own name those whom thou hast given me, that they may be ONE, as we are.

—Neither pray I for these (the apostles) alone, but for them also which shall believe on me through THEIR WORD, THAT THEY ALL MAY BE ONE, as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me; and hast loved them as thou hast loved me." John 17: 11, 20—23.

Let it be observed that the one prevailing sentiment is no less than five times expressed, undoubtedly not only to present his most fervent desire before his Father in heaven, but also to impress his disciples in the strongest manner with the necessity and importance, with the nature and blessed consequences of *Christian union*, which he had shown at a former occasion, how it is to be brought about, when he

said, *"If two of you shall agree on earth as touching any thing, that they shall ask, (in my name,) it shall be done for them of my Father which is in heaven."* Matt. 18: 19. John 14: 13, 14. 16: 23.

Do we ask, whether the five times repeated prayer of our Lord was heard, and answered and fulfilled? The record written by the inspiration of the Holy Ghost replies, five times as follows.

Soon after the ascension of our Lord, and before the first Gospel Pentecost.

Acts 1: 14. *"These (the disciples) all continued with one accord in prayer and supplication &c."* This was the first fulfillment.

"And when the day of Pentecost was fully come, they were all with one accord in one place." Here was the second fulfillment. Acts 2: 1.

And when the church was enlarged on that memorable day by no less than three thousand repenting and believing souls, we read of them all, that they were *"continuing daily with one accord in the temple, &c."* This then was the third fulfillment of Christ's prayer. Acts 2: 46.

Again, when some time later five thousand more heard and believed the word (see Acts 4: 4) it is said, *"And the multitude of them that believed, were of one heart, and of ONE SOUL."* This it seems was the fourth fulfillment.

And when after many years of great successes and great trials in the church no small dissension and disputation arose between the believing Jews and Gentiles at Antioch, and the question was brought up to Jerusalem before the apostles and elders, and they *"came together for*

to consider of this matter, and when there had been much disputing, the final result was, "It seemed good unto us, *being assembled with one accord &c.*" Acts 15: 25. So we have the fifth answer to Christ's prayer.

But was it the last?—No, no; they were only the first fruits of that all- and ever-prevailing prayer of our glorious Redeemer, who is "Jesus Christ the same yesterday, and to-day, and for ever." The apostles and elders were ever after united with their Lord in the same prayer, and whenever they continued with one accord in prayer and supplication, love and union prevailed among the true disciples of Christ. Hence the apostles never ceased to exhort, "Be of the *same mind* one toward another." Rom. 12: 16. "Be *likeminded* one toward another according to Christ Jesus: that ye may *with one mind* and *one mouth* glorify God, even the Father of our Lord Jesus Christ." Rom. 15: 5, 6.

When among the Corinthian Christians there appeared contentions and divisions, the apostle beseeches the brethren by the name of our Lord Jesus Christ, "that ye *all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment.*" 1 Cor. 1: 10. And when he bids them in his second and last epistle a final farewell, he says: "*Be perfect*" (in your faith and trust in God, in your love of God and of the brethren, and in your hope of a more perfect state hereafter, or as he has said before, *Be perfectly joined together &c.*) *be of good comfort, be of one mind, live in peace; and the*

God of love and peace shall be with you." 2 Cor. 13: 11.

To the Galatians the same apostle writes: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female: for ye are *all one in Christ Jesus.*" Gal 3: 28. And to the Ephesians, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring *to keep the unity of the Spirit in the bond of peace.*" Eph. 4: 1—3. And further on he tells us, why Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, namely "for the perfecting of the saints, for the work of the ministry, for the edifying of the body, till we all come *in the unity of the faith*" &c. &c. v. 11—13.

To the Philippians, in whom Paul had peculiar cause to rejoice, he says: "Only let your conversation be as it becometh the Gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, *that ye stand fast in one spirit, with one mind striving together* for the faith of the Gospel." Phil 1: 27. Again, *Be likeminded, having the same love, being of one accord, of one mind.* Ch. 2: 2. Two sisters, that seem to have been at variance with one another, the apostle beseeches, "*that they be of the same mind in the Lord.*" Ch. 4: 2.

One more testimony, how the apostles agreed in this weighty matter of Christian Union, how they exhorted the churches to the same thing almost with the very same

words, we will adduce, while hundreds might be brought forward, expressing the same thing in other words, in exhortations to love, to peace, forbearance &c. &c. But let the simple words of the apostle Peter in his first epistle general suffice, where he says, "FINALLY, BE YE ALL OF ONE MIND!" See 1 Pet. 3: 8.

So much we read in the word of God about Union, Christian union. But we read also of another, and quite a different union. "*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy, &c.*" Revel. 13: 1. Is this not a remarkable union; seven heads united to one body, to one beast?—And it is note-worthy that it is further said of this monster, that "*All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear.*" v. 8, 9. Again, in the same book of prophecy, ch. 17: 12, 13, we read of "*Ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. THESE HAVE ONE MIND, and shall give their power and strength unto the beast.*" And again, "*For God hath put in their hearts to fulfill his will, AND TO AGREE, and give their kingdom unto the beast, until the words of God shall be fulfilled.*" V. 17.

Of the necessity of union, and the consequences of disunion, our Savior spake as follows, "*Every kingdom divided against itself, is brought to desolation;*" (Oh, how fearfully has

this been fulfilled at this our time in our own country!) "*and every city or house divided against itself, shall not stand.*" Matt. 12: 25. "*And if a kingdom be divided against itself, that kingdom cannot stand; and if an house be divided against itself, that house cannot stand.*" Mark 3: 24, 25. "*Every kingdom divided against itself, is brought to desolation; and a house against a house, falleth.*" Luke 11: 17.

May these words of the Lord, (of which there were more than the compiler even was aware of at first on the important subject chosen,) be carefully read, and may the holy Spirit impress them deeply on the heart of every reader. God willing there shall follow some simple remarks and reflections and applications hereafter.

H. K.

Communicated for the Gospel Visitor.

WHERE ART THOU?

"*And the Lord called unto Adam, and said unto him, Where art thou?*" Gen. 3: 9.

This is the first question that God ever put to man. Adam had yielded to temptation. He had broken God's law. He was ashamed to look God in the face. When he heard his Maker approaching he fled. He vainly endeavored to hide himself from God's all-seeing eye. He foolishly thought to escape from God's terrible justice. He fled! He tried to hide himself; but what would conceal him? Nothing. He is summoned. He must appear. He is questioned. He must reply. But what can he say? He has sinned, sinned foolishly, sinned wickedly. He can not with any show of reason or justice excuse himself. This is just the case of

BELOVED, FLEE FROM IDOLATRY.

one of Adam's descendants. We have all sinned, sinned without any reason for doing so. We have broken a law which is holy, just and good. In addition to this we have rejected a Gospel which is gracious, merciful, and full of compassion. We have refused to accept a pardon—a pardon procured at the expense of the sacrifice of God's only begotten Son,—a pardon freely offered and urged upon us by every thing kind and winning. We have refused to be reconciled to God, though he has sent his servants as his ambassadors to us beseeching us to be so. We turned to him the back and not the face; we have wandered far from him, and now he comes near to us and asks, "*Where art thou?*" Where? Lord, among thine enemies afar from thee by wicked works and fearing to see thy face. Where? In sin under condemnation and doomed to endless woe. Oh reader, why not say with the persecutor Saul, "Lord, what wilt thou have me to do." Acts 9: 6. Or when he calls us say with Saul, "Behold, I am here, Lord!"

The answer to our text entirely depends on what you are. If you are a sinner seeking salvation, then the less you do the better. "Believe on the Lord Jesus Christ and thou shalt be saved." If you have just been brought to believe on his name then profess him in baptism—unite yourself with his people, commemorate his love at his own table, and walk in all the ordinances and commandments of the Lord blameless. If you are a baptized believer in union with his church, then he would have you consecrate yourself to his service. Visit his sick ones,—relieve his poor—circulate

his truth—teach his babes—comfort his sorrowful ones, strengthen his weak ones, bear your testimony for him, whenever an opportunity offers. Be much with him in private—read and meditate on his word,—aim to honor him in every thing always and every where;—carry your religion with you wherever you go—carry your religion into every thing—be thorough out and out. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Make Christ and his glory the great object and end of your life; so that you may be able to say with Paul, "For me to live is Christ and to die is gain." So that it may be said of you, "None of us liveth to himself, and no man dieth to himself, for whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's." Let every purpose you form, every work in which you engage and every pleasure you enjoy, say, "I am the Lord's." Live for the Lord; work for the Lord; suffer for the Lord. Make his precepts your rule, his honor your aim, and to please him the end of every action of your life. "For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." 1 Cor. 6: 20.

C. C. R.

—♦♦—
For the Gospel Visitor.

'Beloved, flee from Idolatry.'

1 Cor. 10: 14.

It would seem as though the above admonition was not applicable to our enlightened age, where we look down with abhorrence upon those who lived in remoter ages,

when the worship of idols, made of brass, wood &c. was common. But if we examine into the true meaning of the word "idol and its worship," we soon learn that this worship, although so abominable in the estimation of God, has many votaries, even among those who *profess* to be the true followers of the Lamb. But, instead of having idols made of brass, wood &c., and building huge temples in honor to them, like the heathens were wont to do, these people have, as it were, "favorite house gods", or "pet idols", which, as the serpent seems to have been to Eve, are so near and dear unto them, that whatsoever they do, or request, is, by a little talk, complied with, and the charge that they were strictly commanded of God to keep is little regarded. It would be vain in me to attempt to enumerate all the different forms of this "pet idol worship", for we may truly say, "its name is Legion". And it appears as though almost every person has a different one to contend with, even according to their several inclinations.

The adversary, whose sole intention and most earnest resolution is, to do all damage to God and heaven that lieth in his power, is so well acquainted with human nature and its frailties, that he is never at a loss to invent some kind of a scheme to attract the attention of those who have a desire to worship God, (because it has the promise of everlasting life) yet would likewise crave the desire to be possessors of the pleasures and comforts of this world. And, although they can plainly see in God's revealed word, that this cannot be, yet do they listen too much on the fascinating words of

the "old serpent", and, with mother Eve of old, eat of the forbidden fruit!

Alas, when we look at the state of Christianity in these our latter days, we must behold with grief the many "pet idols" of those even who have apparently denied many outward marks and signs of distinction and worldly greatness, yet still have some inward acquaintance with the evil one, and permit him to pay occasional visits, because he encourages *that*, in which their flesh seeks an interest or delight, and thus they still keep friendship with him and partly obey him, whom they once utterly denounced. And in connection with all this they still boast of being "Temples of the living God!" Well has the prophet Jeremiah said: "The heart is deceitful above all things, and desperately wicked. Who can know it?" O! how careful should *we* be, dear brethren, who have once denounced the world, with all her fond delights, and have sworn allegiance to "King Jesus and *all his mandates*", that *we* in singleness of heart, "seek those things which are above, where Christ sitteth, and set our affections on things above, and not on things on the earth." Col. 3: 2.

K.

Montgomery county, Pa.

The Family Circle.

TENDER MERCY.

Oh tender mercy of my God,
What love thy ways declare;
As mothers guard their helpless babes,
The contrite are thy care.

Stern memory recounts my sins;
I cry in sore dismay,
"I cannot bear the searching fires
Of that sure judgment-day."

THE SAVIOR KNOCKING.—LITTLE EDDIE.

precious balm! Oh word of cheer!
On the great white throne
The Crucified shall be the Judge,
And claim me for his own!

It is my Savior I shall meet
Upon that dreaded day;
The soul he bought with pangs and blood
He will not cast away.

He heard my first poor trembling prayer,
As 'neath his cross I lay;
When struggling, tempted, tried, afraid,
He oft has been my stay.

My grateful soul lifts up its voice,
With angels I adore:
"To Father, Son, and Holy Ghost
Be praises evermore!"

THE SAVIOR KNOCKING.

Some years since I attended an evening service held in a school-room in the town of N——, New Hampshire.

The surroundings were all very humble, but as I listened to the earnest words of the preacher, I felt that God was there.

The words dwelt upon were, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3: 20.

Weary, and suffering both in mind and body, the words came to my soul like heaven-sent messages.

Many were the ways he mentioned in which the Savior begs us to open our hearts, and bid him welcome: in the hour of joy, or when to our sad hearts earth seems a dreary place: in health, or in sickness; at the bridal altar, or by the open graves of our loved ones; amid the deep, solemn voices of nature, or in the church and the school-room; when alone in our chamber, or when friends meet friends: everywhere the dear Savior comes, and

"Knocketh, knocketh, knocketh,
Knocketh evermore."

The precise words of the man of God have passed from my memory, but not their import, and many times have I felt like thanking God for putting such good tidings into the mouth of his servant.

The Savior is standing now at the door of your heart. There he

'Waiteth, waiteth, waiteth,
'Rise, and let me in.'"

Listen to his call, lest, when death shall come, in that dread hour he whom thou hast so long rejected shall "know thee not." Think of the boundless love that could induce the Lamb of God to bear thy sins upon the cross, and of thy ingratitude to him. Be wise, ere it be forever too late.

Am. Mess.

Youth's Department.

LITTLE EDDIE.

Over the hills on a bright summer evening, a little country boy was driving home his cows. He was a sturdy lad about ten years of age, with a ruddy, sun-browned complexion; curling locks, and laughing eyes. He was whistling a merry air, and brushing the tops of the wild flowers and clover blossoms with his switch, when suddenly he stopped, and leaning over the fence-rail, he gazed with wistful eyes upon a handsome country-seat, surrounded by highly cultivated lands. Long the little boy feasted his eye upon this abode of luxury, and murmured:

"Bob Ray ought to be happy; a fine house, nothing to do, and he can go to school all the year. I don't care for the work, if I could only go to school. Well, God made me as well as Bob, and I know he will take care of me," and with these

thoughts the boy turned on his way down the hill to his humble home.

Eddie Willis was the only son of his mother, and she was a widow, and in their cottage home the angel of contentment folded its wings; its dwelling place was there in the throne of domestic bliss. On the evening after his soliloquy upon the fence-rail, Eddie said to his mother;

"Mother, do you think riches make people happy?"

No, my son, I do not; but why do you ask?"

"Why, yesterday, when I drove the cow home, I was looking at Col. Ray's house, and I thought how very happy Bob must be. So this morning I was helping the men load the hay-wagons, when he came out and said he wished he had something to pass away his time. When the wagon drove off and he was pitching the hay about, I told him I wished I had had his time to study, and he said he hated books and school, and was perfectly miserable. So I found he was not happy after all."

"No, Eddie, riches alone can never constitute happiness, and I would rather leave you the legacy of a contented spirit than vast wealth. God has given you a willing mind, let your motto be upward and onward, and though you may not have riches, seek that pearl of great price, which the world can never give nor take away."

Eddie raised his eyes, beaming with holy light, and said:

"Mother, that is better than riches, the Savior's love. I would rather have it than house and lands. I feel like what the little hymn we sing in Sunday school says:

"For worldly honors I'd not waste
Of life my little span;

For better is the love of God,
Than highest praise of man.

I would not live to gather gold,
Which misers round them hoard,
For they who trust in riches here,
Can never serve the Lord."

"Those are beautiful words, my boy, and I feel that He who takes care of the sparrows, and clothes the lilies of the field, will give to you all the things necessary in this world, and in the one to come."

* * * * *

The Sabbath sun was shining on the land of darkness, the land wrapped in heathenism and gloom. The Savior's footsteps no longer roamed through the streets; His presence was not there; His voice was not heard. Long had it been since on Calvary He cried, "It is finished," and gave His life for sinful man. And those for whom His blood had been shed were worshipping idols made of wood and stone. Yet on the bright Sabbath morning a number of native Christians had assembled to worship the true God. The minister who proclaimed to them the precious truths was a young man who was instrumental in doing much good. Let us in imagination enter that church. Upon mats, according to the oriental custom, the natives are seated around, listening to their young speaker. Is there not something familiar in his large, dark eyes, and high, broad brow? Yes, in him we recognize the little country lad driving home his cows. It had only been twelve years since that little boy contrasted his lot in life with that of his wealthy neighbor, and expressed the noble desire to have the love of the Savior rather than great riches. But had it proved riches to him? Aye, and in

the day of judgment, how many will arise and call him blessed, and how bright will be the stars in the crown of his rejoicing.

MINUTES

OF DISTRICT COUNCIL MEETING,
of the Middle District, Pa., held in
Woodcock Valley meeting house,
Clovercreek church, Huntingdon co.
April 25, A. D. 1862.

The meeting was organized,—the names of delegates from the different churches were as follows:

Aughwick, J. G. Glock and John Spanogle.

Perry: Jacob Spanogle and John Eby.

Lostcreek: David Myers and Michael Basehoar.

Buffalo Valley: Isaac Myers and Charles Royer.

Lewistown: J. R. Hanawalt and W. Howe.

Warriorsmark: Grabill Myers.

Clover creek: Isaac Brumbaugh and D. M. Holsinger.

Snakespring Valley: Henry Clapper.

Upper Conowago: Adam Brown.

Article 1. About the Pacific mission. This meeting feels satisfied with the nomination we made last year; but the minutes of last annual meeting having come too late for the different churches to take a vote at home, prior to this meeting. The brethren nominated were J. Kline of Va. and Grabill Myers of Pa.

Art. 2. Have we a right to object any person from being received into the church, on account of former conduct?

Considered not, by giving evidence of their faith and repentance.

Art. 3. It sometimes happens that individuals make application to become members of our church, who formerly belonged to the River brethren, or Seventh Day Baptists; having received baptism in the same form and mode which we practise, must each indeed be rebaptized. Or might they be received without, as

our brethren used to do till of late years. Referred to Annual Meeting for reconsideration.

Art. 4. Have poor ministering brethren, when called to preach away from home, or in adjoining churches, a right to take or receive voluntary contributions or donations from members or others, to bear their necessary expenses?—We see no wrong in it.

Art. 5. Is it allowed for brethren to make public speeches at Teachers' Institutes, or at the close of public schools &c., on educational subjects?—We see nothing wrong in it.

Art. 6. Has a brother the privilege to report an incendiary to the civil authorities, who sets fire to building, or a wagon loaded with a flitting &c., &c. Referred back to the church where the query came from, with advice not to act on it till after the next annual meeting.

Art. 7. What are the views of this meeting in regard to the many queries sent to the editors of the Gospel Visitor, and answered by them in its columns: particularly such as relate to church difficulties, and had been acted on by the church?

We would advise members not to place too much confidence in men—to read the Scriptures more,—and to inform themselves out of the same; and not send any queries concerning matters that had been acted on by or in the church.

Art. 8. Would it not be more consistent with the Savior's example of feet washing, for the brother or sister that washes, also to wipe?

The delegates present are unanimous for the old practice.

Art. 9. Is it inconsistent with the Gospel for the 'Bread and Wine' to be on the table with the supper; if a majority of any branch sees good to have it so?—We see nothing inconsistent in it.

Art. 10. Who shall represent this district at next Annual Meeting near Dayton, O.? The delegates present resorted to balloting, and

the following brethren were duly chosen as delegates to said meeting.

Grabill Myers of Warriorsmark church and Daniel M. Holsinger of Clovercreek, (both of Blair co.)

The above is a correct record of the proceedings of said council meeting.

D. M. HOLSINGER,
Corresp'g Sec. & Clerk.

OUR LATE YEARLY MEETING.

(Continued from last No. page 221.)

PUBLIC WORSHIP ON LORD'S DAY.

In bygone years at such meetings the members from far and near were still enabled to meet in *one* place, and thus all to hear the same speakers. But owing to the increasing crowds from year to year, the church instead of meeting in one place, had to divide in different places. This year no less than five places had been prepared, at all of which the Gospel was preached to large congregations. The exercises commenced at nine o'clock A. M. and were continued for three and some for four hours. Of course we could be only in one place, and hence we can only speak of the meeting or preaching in that place, (in the barn,) where good order and good preaching prevailed, and we presume it was the case also in the other places.

Though we were strongly urged from without, (and we candidly confess, also from *within*), to say something on this occasion, probably the last we may be permitted to attend, considering our age and frailty;—though we could have wished to address our whole brotherhood, in yearly meeting assembled from all parts, once more as a last farewell on this side of the grave;—our great weaknees and the impossibility to reach all our dear

brethrens' and sisters' ears, who were scattered in so many different places prevented us from doing our duty, then, in hope, a better opportunity would offer in council. May God forgive us all our short-comings in mercy for Christ's sake!

THE COUNCIL MEETING.

Having sought a night's rest about 6—7 miles from the place of meeting, we arrived in the morning of Monday only in time for the close of the preliminary meeting to organize &c. &c., finding that we had been named as one of the fifteen Elders, appointed as a standing Committee, which soon retired and proceeded to business. So great was the representation from the churches, that not less than the names of 89 ordained elders, 92 ministers of the second, and 19 of the third degree, besides 28 deacons, and 10 private members were given in as delegates, and some eighty queries were presented for consideration. By the special request of the churches, who received this yearly meeting, all questions concerning the present distracted state of our country, were laid aside, which will be the more readily excused, when the remaining amount of the business before the meeting is considered, as it will be seen from the minutes. To receive the papers, and to appoint the (twenty) special committees, who were to report on the queries, consumed nearly all day (Monday).

On Tuesday morning the council-meeting was to commence. Whether neither the large barn, nor the still larger tent was large enough to contain all the members present, or whether it was considered preferable to meet in the open air, we cannot tell. But so the arrangement

was made, and we became only aware of it, when we, following the crowd, saw the seats prepared and in a great measure filled, *in the orchard*. This reminded us forcibly of *war, real war*. Behind us was the tent, the camp of innumerable wagons, carriages &c., and here were two armies (Sol. Song 6:13) face to face on the *open field*, ready to do valiantly for the cause of their Lord and Master. Thank God, there were no carnal weapons to be seen;—thank God, there was but one banner raised, the banner of the cross;—thank God, there was nothing of war to be expected,—except *a war of words*.—

Having our misgivings, whether we, invalid as we were from close confinement and other causes, would be able to bear the exposure to a hot summer's sun bareheaded, not for an hour or two only, but probably for a long June day or two, we hastened to unburden our mind of a few words of exhortation, based on the prayer of our Lord, John 17. while the committees were preparing for business. We could only hint at what we would like to have said, if time and our feeble strength had permitted; but knowing the vast amount of business before the meeting, we would not detain a minute, when the brethren seemed to be ready. (If the Lord permits, we will try to give our sentiments in a few articles on "Christian Union" in the Gospel Visitor. See No. 1. in this No.)

Speaking of the amount of business before the meeting, we cannot refrain from remarking, that those, who were not present, and who are not conversant with our mode of doing business, would likely deem it incredible, nay impossible, to trans-

act so much, or decide so many questions in so little a space of time, even in less than two days. (See the Minutes with its 72 articles.) But the fact, that it was done, could be certified by more than 500 living witnesses, not to be gainsayed. Should the objections be made, that there was danger of too hasty legislation; that the questions could not be sufficiently considered in all their bearings in so short a time; and that general answers or rules laid down might be just and proper in many cases, and at the same time be highly injurious and unjust in special cases under peculiar circumstances, we would answer the objector as follows.

Concerning too hasty legislation. The yearly meeting is no legislature, and does not pretend to make laws, but simply to decide cases as they are presented, according to the law of Christ. If questions have not been sufficiently considered, they can be presented again for reconsideration. If an answer has been given or a rule laid down not strictly applicable in all cases, let the churches themselves, who know all the circumstances, use discretion in applying the same, and propose a modification of the rule at the next annual meeting.

But the chief remedy for removing these objections has been proposed and recommended in yearly meetings again and again years ago. So we read in Minutes of 1856, Art. 23.

"A proposal of forming districts of five, six, or more adjoining churches for the purpose of meeting jointly at least once a year, settling difficulties &c. and thus lessening the business of our general yearly meetings.—We believe this plan

to be a good one if carried out in the fear of the Lord."

This plan has been in practical operation in some parts of our church for some time, and it has worked well. We have above given the Minutes of such a district meeting in Middle Pennsylvania, held this spring, and we gave their minutes also last year. In this present year's meeting it appears there were *nine* churches represented, *ten* articles discussed and decided, and from all these churches only *two* delegates chosen to attend the yearly meeting.

From this it is most evident, that by the general adoption of this plan of *District Council meetings* the amount of business, and the representation of churches at yearly meetings would be reduced to reasonable bounds, so as to enable the general council to obviate all the objections urged above.

We have taken the liberty to present these things for the consideration of our dearly beloved brethren and churches, not with a view of dictating, or assuming any undue authority, but from the purest motives and desires for the glory of God, and the peace and welfare of his church. We have done it with the greater freedom, inasmuch from one that is wishing to retire from all participation in the general affairs of the yearly meetings, beside what duty may demand of him by letter, while he may yet be enabled to write such in the fear of God, there is nothing to be apprehended; and if he should by the instigation of the adversary be led even to write something contrary to the Word and Spirit of Christ, he hopes and fervently asks to be corrected by his dear brethren, and by the grace of God to repent and seek forgiveness.

[To be concluded in our next.]

OUR LATE ANNUAL MEETING.

Our late Annual Meeting was one of uncommon interest. It was held on the farm of br. Hays, on the Dayton & Western and Greenville & Miami Railroads, about ten miles west of the city of Dayton. The country around is among the very best in the state. The improvements are good, and the land in a high state of cultivation. The fields of clover and wheat looked beautiful and promise an abundant harvest. The country is densely populated, and the facilities for traveling to the place of meeting were very good, and consequently the concourse of people assembled was very large. The number of persons was variously estimated. They were numbered at from twelve to fifty thousand. Perhaps from twenty to twenty five thousand would not be very far from the correct number. It was the largest meeting of the kind ever held by us. And it was thought to be the largest religious meeting ever assembled in the country. The number of brethren present was very large. Two hundred and fifty ministers reported themselves as representatives of churches. Ample provisions had been made by the brethren having charge of the arrangements, for the occasion. The order was excellent, and considering the great concourse of people present, the noise and confusion were inconsiderable. The successful depredations of some pick-pockets upon some of the persons in attendance, were the most unpleasant occurrence known to us to have taken place on the occasion.

THE DEVOTIONAL EXERCISES.

Many brethren having assembled on Saturday, there were devotional

exercises in the morning and in the afternoon. On Sunday there were five different places for public services prepared, and at all these places large audiences were assembled to hear the word of life preached. This was done in both the German and English languages, and by many ministering brethren. While there were many on the ground who showed no inclination to hear the Gospel preached, many heard it with interest, attention, and feeling, and we hope with profit. So far as our own observation and experience went, we thought we had never seen quite so much interest manifested during the devotional services on any similar occasion. Others thought the same. It generally happens that on such occasions where there is such a great concourse of people present, many talk and show other manifestations of indifference to the preaching, which is annoying and painful to the speakers. We were not present at public worship on Monday, but it was represented to us as edifying and profitable. During the continuance of the meeting, many requests were made for the brethren to preach at different points in the neighborhood, these requests were generally complied with, and a considerable amount of preaching was done. Much of the precious seed of truth that was sowed, we trust, found a good soil, and, will hereafter bring forth a rich harvest.

THE BUSINESS BEFORE THE MEETING.

Our Annual Meeting in Tennessee in 1860 was not very fully attended by delegates from the churches composing the brotherhood. The Meeting in Virginia in 1861, owing to the troubles in our country, was

not so well attended as the one the previous year in Tennessee. Hence there was an unusual amount of business to be done at our late meeting. The desire seems to be general throughout the brotherhood to have as much unanimity in all our views, and as much similarity in all our practices, as possible. This general desire for harmony leads to the bringing of a great many questions to the Annual Meeting, that they may be decided by the combined wisdom and experience of the brotherhood, and thus be made as acceptable as possible to the whole brotherhood. Although there was much business before the late meeting, it was all attended to, and that with much harmony. Although there was some difference of opinion among the brethren upon some points, that difference was not left we think, to interfere, to any great extent, with the brotherly love which we profess to have among us, and which is a characteristic of the true disciples of Jesus. We are happy to believe there is a growing disposition among the brethren to exercise patience and forbearance towards one another upon subjects, upon which we have no "thus saith the Lord" to decide by, but must decide, from the general principles of the Gospel, from our own sense of propriety, and from the experience of the past ages of the church. Scattered as the brethren are, over the whole country, and being brought in contact with various influences, and being educated under different circumstances, there is much union among us. We hope we will all suffer and labor to have it increased, remembering the prayer of the Savior for his disciples, that they might be

one, as he and his Father were one. Let us learn to estimate the weight and importance of things as they tend to form christian character and dispositions, and promote christian edification and usefulness. Let the glory of God, the edification of the church, and the redemption of the world, be the noble objects we ever have in view, in all our pursuits.

THE CLOSE OF THE MEETING.

On Wednesday afternoon the business was concluded. A great many persons attended to the end of the meeting. Christian friends met on the interesting occasion, who had rejoiced and wept together in the land of their pilgrimage. It was good to see each other, and to embrace each other in the warm affections of loving hearts. It was good to renew our acquaintance with christian friends, which had been long since formed. It was good to have associations awakened which led the mind back to the childhood of our christian experience. It was good to be together, and to enjoy one of those meetings which are antepasts of the great meeting which the saints of God will enjoy, when they all meet at home, in our Father's house on high. But we had to part—some to meet no more on earth. The time was solemn, the feelings tender. Hoping that we all had dedicated ourselves anew to the service of God on the occasion, we could feel that though separated from one another, we could still be near the Lord. And his presence is a tower of strength, and a storehouse of blessings.

J. Q.

"Bear ye one another's burden, and so fulfill the law of Christ." Gal. 6: 2.

OUR REVIEW OF ELDER ADAMSON'S TRACT ON TRINE IMMERSION.

WE were requested by several of the brethren to print our Review of Elder Adamson's Tract in pamphlet form, that it may be the more readily circulated, and we have done so. We have now the work in a pamphlet form of 32 pages, of the size of the Gospel Visitor. As we have in compliance with the wish of a number of the brethren, reprinted our Review, we hope some interest will be taken in distributing it, especially where elder Adamson's tract has been circulated. Much pains has been taken to circulate that, as it is thought by some of elder Adamson's brethren to be an able defence of their mode of immersion. Elder Franklin, editor of the American Christian Review, and one of the most prominent men among the disciples, and the conductor of one of their most popular papers, says in reference to elder A's tract, "The tract prepared and published by br. E. Adamson, of Sharpsburg, Md., contains a patient, careful and able examination of the subject, and we think is about as good as any thing that will be likely to be produced." Such being the estimation in which the tract of elder Adamson is held by his brother Franklin, let our Review be distributed to counteract the influence of his tract. Although elder Adamson has written a tract against Trine Immersion, and although Elder Franklin has written several articles in the American Christian Review against it, still these men have failed to satisfy their brethren, for some of them seem still to fear trine immersion. Elder Franklin in his paper of June 10th, in an article on trine immersion—the article from which the above quotation from him is made, says, "We do not desire brethren in Maryland and a few other points, to think we are indifferent to their requests, to notice the practice of *trine immersion*. We have a few times thought the matter of sufficient importance to demand attention, and written a few short articles, giving the clearest reasons we at the time thought of, for regarding it as a practice wholly unauthorized." It appears from this, that there are disciples in Maryland "and a few other points" who are not satisfied with the attempts made by Elders Adamson and Franklin to prove that the practice of trine immersion is "wholly unauthorized." And if all that these

men, in their zeal and hostility against trine immersion have written, has failed to satisfy even their own brethren, as it is certain it has, since they have called on Elder Franklin for more against it, then the inference is pretty conclusive that trine immersion is not "wholly unauthorized", as the editor of the American Christian Review would have his readers think it is. It is most undoubtedly the primitive mode of Christian immersion. Our Review in pamphlet form, can be obtained of br Kurtz at the office of the Gospel Visitor, or of us at New Vienna, Clinton co. O. Orders sent to either place will be carefully attended to. Price of single copies ten cents; twenty five copies for Two Dollars. Brethren, we hope you will assist in circulating our pamphlet, wherever you think its circulation will retard the progress of error, or promote the spread of truth.

JAMES QUINTER.

Appointments.

The brethren at Cold Water, Butler county, Iowa, intend to hold a communion meeting on the 2d and 3d days of September next, and the brethren at Waterloo, Blackhawk county, Iowa will hold one on the first Saturday and Sunday, [6th & 7th] of September, hereby extending a hearty invitation to all brethren from the more Eastern states, who may wish to pay us a visit at that time, hoping that some will feel an inclination, to make a tour through Iowa, and preach the word of truth to the scattered, and newly organized churches here. There are probably four or five more communion meetings to be held in rotation with the above announcements. As soon as matters can be arranged in order, the Brethren will make the announcements public. Yours in love.

ELIAS K. BEEHLY.
By order of the church.

There will be a communion meeting of the Indian Creek church, at the house of brother G. R. BAKER near GREEN CASTLE, JASPER CO. IOWA, God willing, on the sixth and seventh of September next, to which all are invited to attend. [It is to be supposed that the invitation to ALL is to be understood in a qualified sense; for *all* means more than the dear brethren in Iowa would be able to entertain. Pr.]

Brevities.

NEGLECTING SALVATION.

Most of the calamities of life are caused by simple neglect. By neglect of education, children grow up in ignorance. By neglect, a farm grows up to weeds and briars; by neglect, a

house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping, the harvest will rot in the field.—No worldly interest can prosper where there is neglect; and may it not be so in religion?—There is nothing in earthly affairs that will not be ruined if it is not attended to, and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer, that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing, if it cost no effort—and there will be no salvation where no effort is put forth.

We seek a better country.

When a Christian truly lives by faith, and has clear views of the grandeur of his calling, and the final consummation of his hopes, he lives above the world, and is insensible to its charms, and superior to its fascinations. A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them; no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.

OBITUARIES.

Died on May 12, 1862, in Indiana county, Manor church, Pa. sister ELIZABETH FYOCK, wife of Peter Fyock, aged 44 years, 5 months and 3 days. She left a husband and twelve children to mourn their loss; but we hope their loss will be her gain. Funeral service Rev. 14: 13, by Adam Helman.

Died at the same place and church on May 13, 1862, ELEANORA ANN, daughter of br William and sister Hannah GIRE, aged 1 year, 5 months and 15 days. Funeral service 1 Pet. 1: 24, by Samuel Lidy and Adam Helman.

HENRY WISEINGER.

Died Dec. 31, 1861, near Lewistown, Pa. br REUBEN MYERS, in the 47th year of his age. It is but due to the memory of our brother to say, that he was confidentially loved in life and mourned at his death. He served the church as a worthy minister; and left a companion and eight children to mourn their loss, and to wend their way through a sinful world. The occasion was improved from Rev. 14: 13, by br'n William Howe, Ezra Smith and the writer.

JOSEPH R. HANAWALT.

Died near Goshen, Elkhart county, Ind, June 14 and 16, 2 children of our beloved members

JOHN CRIPE and his wife, the one 3 years, 6 months and 8 days, the other 1 year, 4 months and 10 days. Funeral service by the brethren on Matt. 18. JACOB STUDYBAKER.

Died in Blackriver church, Medina county, O. June 2, brother JACOB BROWAND, aged 61 years, 8 months and 1 day.—Also in the same place June 14, brother SIMON BROWAND, son of said Jacob and sister Elizabeth Browand, aged 28 years, 9 months and 5 days.

Dearest father, thou art gone;
Never more wilt thou return:
But we hope ere long to be
In that blest abode with thee.

Brother, thou dost dwell in heaven
Now thy long farewell is given,
And with father thou canst sing
Praises to our Savior-King.

JOSEPH RITTENHOUSE.

Fell asleep in Christ in Upper Dublin meeting, Montgomery county, Pa. June 7, RACHEL C SLINGLUFF, daughter of Henry and Elizabeth Slingluff, after a short illness of 9 days in which she suffered greatly, aged 26 years, 3 months and 25 days. She was perfectly resigned to the will of the Lord. On the fourth day of her sickness, understanding that her prospect for recovery was hopeless, I conversed with her with regard to her future; she said she was perfectly happy and was willing to depart, exhorting us to prepare to meet her in heaven and proposed a couple of hymns she wished to be sung at her funeral, also that she wanted br. J H Reiner to preach her funeral sermon. He officiated and exhorted us beautifully. Oh that his words were treasured up in our hearts! His text at the meeting house was 2 Tim. 1: 12. "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." One of the hymns she desired to be sung at her funeral reads thus:

Farewell, farewell to all below,
My Jesus calls, and I must go;
I launch my boat upon the sea,
This land is not the land for me.

I've found the winding path of sin
A rugged path to travel in;
Beyond the chilly waves I see
The land my Savior bought for me.

Farewell, dear friends, I may not stay,
The home I seek is far away;
Where Christ is not, I cannot be;
This land is not the land for me.

My hope, my heart, is now on high,
There all my joys and treasures lie;
Where seraphs bow and bend the knee,
O, that's the land, the land for me.

JOHN U SLINGLUFF.

Died in Hunterdon county, New Jersey, January 18, 1862, GEORGE, son of br Cyrus and sister Mary VANDOLAH, in the 20th year of his age.

We miss you here, our brother,
For you our tears are shed.
We miss you from our circle,
And grieve that you are dead.

We little thought, our brother,
That you so young and fair,
So soon would leave us lonely,
Our love no more to share.

Also March 19, 1862, MAHALIA, youngest daughter of br John and sister Sarah HICE, aged 22 years and 15 days. Funeral text Mark 5: 39. "The damsel is not dead, but sleepeth.

Farewell, my parents near and dear,
I know you'd love to keep me here;
But Jesus calls, I must obey,
And angels welcome me away.

My sisters dear, I bid adieu,
I can no longer stay with you;
I'm going to join that happy band,
We'll have to take the parting hand.

At God's right hand in heaven above
May we four sisters meet in love,
Then in that bright and happy land
We'll no more take the parting hand.

Also April 9, 1862, EMMA W. only daughter of brother Lewis H and sister Ann Eliza LAWSHE, aged 2 years, 10 months and 13 days. Also April 18, 1862, RYNEAR, son of the above named parents, aged 1 year, 1 month and 15 days; Disease scarlet fever. Thus in the short space of 9 days the parents were bereft of 2 of their little ones, having but one left. The four above funeral services by br Israel Poulson.

Farewell, dear Emma, fare thee well!
How much we miss thee none can tell,
We miss thy little footsteps here,
How much we lov'd our Emma dear.

Farewell, dear little Rynear, too,
Our hearts are sad to part with you,
But since it is the Savior's will,
We know he doeth all things well.

Although to us our children dear,
While here on earth were very near,
We'll give them up and trust that we
With them our Savior's face shall see.

With them to meet on Jordan's shore,
And live with them to die no more,
In heav'n above at God's right hand,
We'll no more take the parting hand.

R. A. McClanen.

Died near North Liberty, St Joseph county, Ind. May 10, SAMUEL JEFFERSON, son of br Zechariah and sister Elizabeth TROYER, aged 2 years, 3 months, 25 days. Sickness typhoid fever.

Hark all my young friends 'tis a melancholy sound!

The shafts of death are mowing your glory down;
There is one of our friends, a youth in early bloom,
Was called away by death and was laid in the tomb.

While he was here he was blooming and gay;
But now he is called for and taken away.
But little did he think he'd be called away so soon,
But oh his morning sun it has gone down at noon.

There he will be till the resurrection morn,
And then he'll be changed in the image of God's Son;
Although he is sleeping beneath the silent sod,
His voice to you is speaking, Prepare to meet your God.

Go read the inscription there wrote upon his tomb;

Low down in yonder graveyard you'll find it
wrote upon,
Go down to yonder graveyard, go read you there
with care.
And remember, it won't be long till we all shall
lie there.

Funeral services by the writer

JOHN KNISLEY.

Died in the Marsh Creek church, Adams county, Pa. June 28, 1862, our aged and loving brother CHRISTIAN BUCHER, aged 82 years, 7 months and 27 days. He was the oldest male member in the Marsh creek district, and a member of the church for many years, walking humbly with his God in the sight of man, and was truly an example in the church, and especially for the young Christians to pattern after. Funeral services by D. Bosserman and J. Sherfy.

What is it for a saint to die,
That we the thought should fear?
'Tis but to pass the heavenly sky,
And leave pollution here.

A parting world, a gaping tomb,
Corruption and disease
Are thorny paths to heaven our home,
And doors to endless bliss.

Eternal glory just before,
And Jesus waiting there,
A heavenly gale to waft us o'er;
What have the saints to fear!

JEREMIAH SHEETS.

Died of Scarlet fever in Chippawa church, Wayne county, Ohio March 23d last JEMIMA COFFMAN, youngest daughter of br David and sister Susan Coffman, aged 2 years, 6 months and 1 day. Funeral discourse by br John B. Shoemaker on Mark 10: 13, 14, 15. Our bereavement seems severe, but it is God that gives, and he takes away, and we shall be content to see the Lord's will be done. D. C.

Died of Typhoid fever in Jefferson city, Missouri on March 18, 1862, DANIEL W. BAKER, aged 22 years, 2 months and 21 days. Funeral services by br Henry Flora from James 4: 14.

Likewise W. H. BYERLY, son of br Benjamin Byerly, killed in battle at Pittsburg landing, Tennessee on the 6th of April 1860. Thus death has bereft us of our son and son-in-law, both leaving a wife and child, and parents and friend to mourn their loss. Funeral service likewise upon the same day and place by br. Flora from 1 Pet. 1: 24 G. R. BAKER.

Died of Typhoid fever near Quincy in Antec-tain church, Franklin county, Pa. April 12, 1862 NANCY E. daughter of br. Dr. John and Susan BURKHOLDER, aged 19 years, 7 months and 3 days. Funeral service by br. Wm Boyer, Jacob Price, Jacob Oller and Rev. J. Rettlesperger. Nancy was the oldest of eight children, five of which are now dead, and 3 living. She was of a mild disposition, neither wild nor melancholy, but calm as a summer's breeze. She was a faithful and obedient child, an affectionate sister, a benevolent associate and beloved by all who knew her. She left a bright example for Benjamin, David and Susan Emma, as well as for all her young associates. P. FAHRNEY.

Near Martinsburg, Pa.

Died in Nettle creek church, Wayne county, Ind. on June 21, 1862 sister ANNA DITCH, wife of br Alexander Ditch and daughter of br

Daniel Ulrich, aged 24 years, 5 months and 19 days. Funeral discourse by br'n George Hoover and Daniel Bowman from 2 Cor. 5: 1.

Husband, father, friends, all so kind,
On earth I leave you all behind,
But indulge not in tears for me,
For what I am you soon must be.

In life serve God with all your heart,
And then when from this earth you part,
We all may meet with Christ above,
And there surround a throne of love.

DAVID BOWMAN.

Died in Defiance county, O. May 28, with consumption, JOSEPH, son of Jacob and Ellen ANTHONY, aged 18 years, 8 months. Funeral service by br Metz from Matthew 25: 13.

Also at Lane station, Illinois June 12, MARY ANN, wife of William HALSEY, daughter of the above parents, aged 27 years, 4 months and 1 day. She left a husband and 3 children to mourn her loss. Her sufferings were but short; it was but twelve hours after taking ill, till she fell asleep to wake no more till the trumpet sounds.

Thou hast left the shadowy portal,
Thou hast borne the mortal strife,
Thou hast left this world of sorrow
For a world of heavenly life.

And our hearts are grieving, grieving,
Grieving with intensest pain,
Grieving that we shall not see
Our sweet children here again.

Blinding tears are 'neath our eyelids,
Every lash contains a tear,
And our hearts are wet with weeping,
Weeping for our children dear.

Wasted almost to a shadow,
Sad and pale from recent pain
Wert thou, Joseph when our Father,
Took thee, no'er to feel one pang again.

JACOB A. ANTHONY.

Died in the Fall creek church, Highland county, O. July 9, sister REBECCA DEARDORF, aged 89 years, 5 months and one day. She had been a member of the church for 45 years. During the last 20 years of her life she was blind. Her mind, however, was clear and calm under her great affliction, and she exhibited much meekness and patience of spirit until the last, and her long life closed in peace, and her surviving friends hope it has been followed by a glorious immortality. The funeral services at the house of her brother-in-law, br. David Ockerman, were attended to by the writer, and br. and sister Major.

Died in the same church January 12, sister MARY PARKER, wife of br. Samuel Parker, one of the ministers of the church, aged 40 years, 4 months and 3 days. In the death of our beloved sister, her family, and the church, and the community in which she lived, have lost a worthy and useful member. But her christian life has given to her surviving friends ground to hope, that her death is gain to her, though a loss to them. With apparent consciousness of her Savior's presence she said when about dying, "How good it is to fall asleep in Jesus." The funeral services were attended to by br. and sister Major.

J. Q.

Dr. Peter Fahrney,

PHYSICIAN

FOR

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„Zeichen der Zeit“
zur Beleuchtung der christlichen und politischen Gegenwart.

Dieses seit sechs Jahren bestehende, gegenwärtig von J. G. Kde, in Maresa, bei Buffalo, redigirte und von dem Unterzeichneten herausgegebenen Blatt erscheint seit Juny alle zwei Wochen und ist in neuerer Zeit verschönert und verbessert worden. Der sehr geringe Preis von 50 Cents per Jahr macht es auch dem Aernisten zugänglich, und Alle, welche die Zustände der Welt im Lichte der Weissagungen und Offenbarungen Gottes zu prüfen wünschen, sind eingeladen, darauf zu subscribiren. Man wende sich brieflich an

A. Struve,
July 2, 1862. Buffalo, N. Y.

Prospectus

Of the

Gospel-Visitor,

For the year 1862, Vol. XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

Eleven Volumes of the Gospel Visitor have been published, and those acquainted with its character and design have generally given it their approval,

We issue this circular for the purpose of enlarging our subscription list and of increasing our circulation. We hope that all our old subscribers will renew their subscriptions, and also that a large number of new ones will be sent. It is desirable that we hear from both old and new subscribers before the first of December, that we may know the extent of the Edition that will be needed.

Brethren and sisters and friends, we appeal to you, and solicit your assistance to give our new volume a wide circulation. Please respond to our appeal faithfully and timely.

HENRY KURTZ,
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.
September, 1861.

THE
GOSPEL VISITOR,

A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

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OUR REVIEW

OF ELDER ADAMSON'S

TRACT ON TRINE IMMERSION,

separately printed in pamphlet form can be obtained at the office of the Gospel Visitor in Columbiana, Columbiana county, Ohio, or of the subscriber at New Vienna, Clinton county, Ohio. Orders sent to either place will be promptly attended to. Price of a single copy ten Cents; twenty copies for Two Dollars. Brethren will please to assist in circulating this pamphlet, wherever they think it calculated to retard the progress of error, or to promote the spread of truth.

JAMES QUINTER.

Letters Received

From J R Hoffer. Josiah Gochnour (We are out of Hymnbooks just now, but the binder will soon get some ready.) John Zug. John H Goodman with pay for Vis. Josiah Gochnour f Min. (See note inside.) D M Holsinger. H R Holsinger f books. Adam Hollinger. Daniel Senger. John Custer. Dan. Keller f Min. Aod. J Wanner. Daniel Zug. Adam Hollinger. Thos. D Lyon f books. John B Hoover. David Gerlach f books 5,00. John Gotwals. Jos. R Hanawalt (2). J R Hoffer f advert. Grabill Myers. Eman. Brallier, sen. f HB. (Shall be sent as soon as possible.) Mart. Myers do. Mich. Zug. Lewis Kimmel 5, on acct. John Kline for Min. Jon. W Blauch. John B Hoover: H R Holsinger. W Panabaker 2 f bks. L J Knepper,

SCIENTIFIC AMERICAN.

A new volume of this excellent publication will be commenced on the 4th of this month (January). It is devoted to popular Science, new inventions, and the whole range of mechanic and manufacturing arts, and since the breaking out of the war gives every week a short epitome of reliable news of the events of the week. It is now in its seventeenth year, having commenced the 6th volume of the new series, and recommends itself to every one that has ever become acquainted with or knows to appreciate it. It is published weekly by MUNN & Co., PARK row No. 37. NEWYORK, each number containing 16 pages of useful reading, and a number of original and beautiful engravings of new inventions, &c. &c.

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THE GOSPEL - VISITOR.

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POETICAL CURIOSITY.

A curious arrangement of different Biblical texts is given in the following poem:—

Cling to the Mighty One	Ps. 89: 19.
Cling in thy grief;	Heb. 12: 11.
Cling to the Holy One,	Ps. 16: 10.
He gives relief.	Ps. 116: 8.
Cling to the Gracious One,	Ps. 116: 5.
Cling in thy pain;	Ps. 55: 4.
Cling to the Faithful One,	1 Thes. 5: 24.
He will sustain.	Ps. 28: 8.
Cling to the Living One,	Heb. 7: 25.
Cling in thy woe;	Ps. 86: 7.
Cling to the Loving One,	1 John 4: 16.
Through all below.	Rom. 8: 38.
Cling to the Pardoning One,	Is. 55: 7.
He speaketh peace;	John 14: 27.
Cling to the Healing One,	Exod. 15: 26.
Anguish shall cease.	Ps. 147: 3.
Cling to the Bleeding One,	1 John 1: 7.
Cling to His side;	John 20: 27.
Cling to the Risen One,	Rom. 6: 9.
In Him abide.	John 15: 4.
Cling to the Coming One,	Rev. 22: 20.
Hope shall arise:	Titus 2: 13.
Cling to the Reigning One,	Ps. 96: 1.
Joy lights thine eyes.	Ps. 16: 11.

'There shall no evil befall thee.'

Psalms 19: 10.

BY PAULINA.

Pilgrim, is Life's path before thee?
Doth the fear of man steal o'er thee?
Dost thou weakly faint or falter,
Pausing long at Baal's altar!
Oh! by every promise given—
By thy blessed hopes of Heaven,
Let no craven fear appall thee,
Naught of evil shall befall thee.

Doth the fell destroyer hover,
Sparing neither friend or lover,
Reaping down the fairest flowers,
In their early, dewy hours?
Heart, and flesh, indeed may fail thee,
Yet will Christ, in need, avail thee,
Faithful is that friend to call thee—
Naught of evil shall befall thee.

Thine it may be, aid to render
To the poor with no defender;

To the fettered slave who crieth;
To the haunted one who flieth.
Quail not at the bolts of power;
'Tis the loosened tempter's hour,
Work for God—good angels wall thee—
Naught of evil shall befall thee.

In thy last and bitter trial,
Dregs of Earth's exhausted phial:
One shall come and stand beside thee,
Who in tender love hath tried thee;
One shall cast His mantle o'er thee
Who hath trod death's vale before thee;
Voices long unheard shall call thee,
Child of God! can ill befall thee?

MORNING DUTIES.

What a subject for gratitude does the morning furnish! We can hardly recall the state of insensibility from which we have just emerged without a consciousness of our dependence, or think of the renovation of our powers and intellectual being, without feeling our obligation to God. There is something very touching in the consideration, that God thought of us when we could not think; that He watched over us when we had no power to avert peril from ourselves; that He continued our vital motions, and in due time broke the chains of sleep, and set our imprisoned faculties free. How fit is it at this hour to raise to God the eyes which He has opened, and the arm which He has strengthened, to acknowledge His providence, and to consecrate to Him the powers which He has renewed. How fit is it that He should be the first object of those thoughts and affections which He has restored. How fit is it to employ in His praise the tongue He has loosened, and the breath He has

spared. But the morning is a fit time for devotion, not only as relates to the past night, but as an introduction to a new day. To a thinking mind how natural are these reflections! I am now to enter on a new period of time, to start afresh in my course. I am to return to that world where I have often gone astray; to receive impressions which may never be effaced; to perform actions which may never be forgotten; to strengthen a character which will fit me for heaven or hell. I am this day to meet temptations which have often subdued me.

I am to be again entrusted with opportunities for usefulness, which I have often neglected. I am to influence the minds of others; to help in moulding their characters and in deciding the happiness of their present and future life. How uncertain is this day! what unforeseen dangers are before us; what unexpected changes may await us. It may be my last day; it will certainly bring me nearer death and judgment. When entering on a period of life so important, yet so uncertain, how fit and natural is it to seek the favor of that Being on whom the lot of every day depends; to commit all our interests to His almighty and wise Providence, and to consecrate to His service the day which He raises upon us. Having cast ourselves on the mercy and protection of the Almighty, we shall go forth with new confidence to the labors and duties which He imposes. God having first occupied, will more easily recur to the mind. Our piety is suspicious if we cannot forego the unnecessary indulgence of sleep, to set apart a portion of the early morning for the important business of devotion.

LOCK AND KEY;

OR PASSAGES OF THE OLD TESTAMENT, WHICH TESTIFY OF JESUS CHRIST, EXPLAINED BY OTHERS IN THE NEW TESTAMENT.—*By J. J. Gurney.*

It appears to be a clear and undeniable position, that the actual knowledge of the future is an attribute peculiar to the Divine Being. No one who admits the existence of the one God, will refuse to allow that, in point of both knowledge and power, he is placed in an infinite distance above all his creatures—that, while he regulates the course of events according to his own will, none of these creatures are his counsellors, and none of them are capable of penetrating his secret designs and intentions. From these premises it follows that all prophecies, which, by their exact fulfillment, are proved to have proceeded, not from intellectual sagacity and human conjecture, but from actual foreknowledge, must have been inspired, or dictated by the Almighty himself; and further, that the religion which is attested by such prophecies is a divinely authorized religion.

That Christianity is attested by true prophecies, is a fact capable of easy proof. Our Lord Jesus Christ himself was a prophet, and, during his conversation among men, accurately predicted a variety of events, which were then future, especially his own death and resurrection, and the circumstances by which they were to be attended; the outpourings of the Holy Ghost, and the approaching sufferings of the Jews with the destruction of their City and Temple. But, perhaps, the most striking prophecies, which attest the truth of Christianity, are

those contained in the Old Testament, and relating to our Savior himself.

The writings of the Hebrew Prophets are replete with the promises of a great spiritual Deliverer, denominated the Messiah, who was appointed to appear in the world at a certain period declared by the prophet Daniel.

In various parts of these writings (composed as they were by a number of unconnected persons, living at different periods) it is predicted that this long-expected Deliverer should arise, according to the flesh, of the seed of Abraham, Gen. 22: 18, and from the family of David, Isa. 11: 1; Jer 23: 5; that he should be born miraculously of a virgin, Isa. 7: 14; that his birth-place should be Bethlehem, Mic. 5: 2; that his outward situation should be of a very humble description, Isa. 53: 2; that he should be engaged in proclaiming glad tidings, and in relieving the sufferings of mortality, Isa. 61: 1; that his character should be distinguished for gentleness, kindness, faithfulness, and all righteousness, Isa. 11: 4-6; 13: 1-3; that, nevertheless, the Jews would refuse to believe in him, Isa. 53: 1; that he should be despised, rejected and persecuted of men, Isa. 53: 3, 4; Ps. 22.; that he should be betrayed by one of his familiar friends, and that his followers should be scattered from him, Ps. 41: 9; Zech. 13: 7; that he should be led as a Lamb to the slaughter, and be as a sheep dumb before her shearers, Isa. 53: 6; that he should be cut off, yet not for himself, Dan. 9: 26; that his body should not see corruption, nor his life be left in the grave, Ps. 16; 10; finally, that he

should ascend into heaven, Ps. 68: 17; and that he should exercise a universal and never ending government over mankind, Ps. 72: 8; Isa. 9: 7; Dan. 7: 14.

In addition to these leading facts, there are predicted, in the Old Testament, a number of minor particulars respecting the life and death of the Messiah; and to complete their wonderful statements, the prophets, whilst they depict the circumstances of his human nature, and especially his many humiliating sufferings, describe him nevertheless as *one possessing the name and character of Jehovah himself*: Ps. 45: 6; Isa. 7: 14; 9: 6; 35: 4; 40: 3, 10, 11; Jer. 23: 6; Zech. 2: 10-13; Mal. 3: 1.

At the time appointed for the appearance of the Messiah, Jesus was born of the seed of Abraham, of the family of David, at Bethlehem, of a virgin. We find him living in an humble outward condition—engaged in preaching the gospel, in healing the sick, and in relieving every species of bodily and mental distress—meek, gentle, kind, faithful, and fulfilling righteousness—not believed in by the Jews—despised, rejected, and persecuted of men—betrayed by his familiar friends—forsaken in the hour of trial by all his followers—led as a lamb to the slaughter—dumb in the presence of his persecutors—cut off, but not for himself—rising from the dead—ascending into heaven, and assuming a spiritual government over men—fulfilling in his own character and circumstances a variety of minor particulars—and all these things in precise accordance with the predictions of the Old Testament.

More particularly, in the midst

of his humiliations and distresses, and notwithstanding the lowliness and piety of his human character, we find him, in agreement with those predictions, receiving the homage, asserting the character, displaying the powers, and described by the titles which appertain to Jehovah himself, Matt. 14: 33; John 20: 28, 29; Matt. 9: 2—6; 12: 6, 8; 18; 20, John 5: 21—23; 10: 28—30; 14: 9, 23; 16: 7; Rev. 2: 23; Matt. 8: 3, 8—13: *comp.* Acts 9: 34; Luke 8: 24; Matt. 12: 25; John 16: 19, 30: *comp.* John 1: 1; Rev. 2: 23; John 20: 22; Rom. 9: 5; Rev. 19: 16.

When a lock and key precisely correspond, though they be of a simple character, a presumption arises that they were intended for one another. When, instead of being formed in a simple manner, they are respectively complex and curiously wrought in different directions, and nevertheless correspond, such a presumption is exceedingly strengthened. But when the lock is not only complex and curiously wrought, but contains such an extraordinary and wonderful combination of parts, as to be absolutely *sui generis*, and without parallel; when among all the keys in the world, none present even a slight approach to a correspondent confirmation exactly one; and by that the lock is easily and exactly fitted — then, surely is all doubt on the subject discarded; and it becomes a moral certainty that the lock and key proceeded from the same master-hand, and truly appertain to each other. Now this is a familiar, but precise representation of the evidence afforded by a comparison between the Old and New Testaments,

that the prophecies concerning Jesus Christ were true prophecies; that they were inspired by an omniscient God; and, therefore, that the religion which they attest is a religion of divine origin.

SPEAKING AFTER DEATH.

It has been said by one who knew much of human nature, and who described with clearness its virtues and its vices, that

"The evil that men do, lives after them;
The good is oft interred with their bones."

It may be, that in some cases, the good is interred with their bones," but the influence of men survives them, whether they have been good or bad, and whether that influence is for human weal or woe. It is said by Paul, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Then from the teaching of Paul, Abel, though dead, yet speaks. But this peculiarity of speaking after death, is not limited to Abel alone, it belongs to men in general. As the light of the sun continues long after the sun itself sets, so the moral power of men continues to exert an influence long after their death. And this power may increase in proportion to the length of time after death. Or as when we throw a stone into the water, the waves show themselves in widening circles, so may the circles of men's moral power increase. And as the representatives of the head of a noble family may increase, so may those who have partaken of the Spirit, and who have been influenced by the moral power of a man,

increase long after he has ceased to live.

Then as men will continue to speak, or, in other words, continue to exert an influence long after death, what a weighty responsibility does this imply! Abel has been speaking for more than five thousand years, and will continue to speak while there are any on earth to speak to. O what a solemn thought to reflect that we shall continue to speak or to exert an influence for ages yet to come if time continues. How important then is it that our principles and lives be such, that as these exert an influence upon those who shall come after us, it may be such as will countenance nothing but the principles of truth and the practice of godliness. We have contemplated with solemn feelings, when looking upon the aged grand father cold in death, the influence he had exerted in forming the religious principles and moral characters of his posterity, perhaps a numerous one. If his principles and life were correct, well. But if they were not what they should have been, and if they exerted a bad influence upon his posterity, fearful indeed will be his reckoning with God, and his meeting with them at the judgment!

Yes, we all shall continue to speak after death. Our children and familiar friends will remember us. They will remember our principles and deeds, and perhaps often speak of them. And if they cherish our memories, we will be likely to influence them. We perhaps would think it unkind and ungrateful in posterity to forget us, and neglect to preserve a remembrance of the spot to which will have been consigned our

remains. But if conscious that our life and influence are being exerted for evil upon our posterity and successors, how gladly would we be forgotten, and be remembered no more forever!

A mother who has possessed the confidence and affection of her children, will not be forgotten by them. And as she is remembered, she will continue to speak. If her admonitions have been wholesome, her words kind, her spirit and disposition amiable, a remembrance of these will be likely to impress the mind of the children favorably long after the living voice is hushed in death. The chair in which she has set, the position which she occupied at the table, and the peculiar manner in which she has moved about in her family, all may, through the faculty of association, a faculty of the human mind, call up trains of thought, that may make lasting impressions of character upon her children. And these impressions will be favorable or unfavorable to piety as the picture which is called up in the mind is colored with the charms of virtue, or the dark shades of vice. We have in our reading, read of a son who had a praying mother that laid her hands upon his head and prayed for him. He became a wild and roving youth, and when far from the scene of his childhood, and in his giddy and careless moments, he thought upon his pious mother's prayers, and seemed to feel her hand pressing his head, as it formerly had done when she was praying for him. The effect was beneficial. The association of ideas thus awakened led to reflection and reformation. Such mothers though dead yet speak.

And so also with the father. He that sustains this responsible relation to intelligent beings, speaks after he has departed from among his children. If he has gone in and out before his family with the dignity of a christian parent, and has exerted the influence which his position has given him, he will not be forgotten, and if he is remembered, his principles and example will not be without their effect. Though dead, yet will he speak. But lamentable will it indeed be, if that father speaking after death, inculcates principles of vice, and exerts an immoral tendency upon those who come within the sphere of his surviving influence.

The minister of the gospel, though dead, will *yet speak*. If he has been faithful to his charge, and "warned the unruly," and "comforted the weak", and been patient and meek in laboring to win souls, his labors will be remembered, and perhaps long after he has sowed the seed of truth, and long after his death, will his labors tell upon those in whose behalf they have been performed.

The influence exerted by some authors has been greater after their death than during their life. As the copies of their works multiply, so is the circle of their influence enlarged. There have been cases where infidel authors, have wished in death they could destroy their productions and thus prevent them from spreading error.

The living, in the organizations they are forming, and in the principles they are inculcating, are preparing tongues which will continue to speak long after death. It is with our influence somewhat like

it was with the doctrine of transmigration among the ancients. They held the doctrine that when a person died, his soul still lived, but entered into another body. So we may communicate our dispositions, our spirit, and our principles to others, and thus our spirits may be said to live in others after we are dead. And those whom we influence, will influence others, and in this way we put a ball in motion while we are living, that will continue to roll for ages after our death, producing effects of a beneficial or injurious character according to the moral direction we have given to it when we started it. From these considerations there arises a powerful argument for a correct life and for holy principles. The Christian desires to be useful. And sometimes the greatest, and perhaps the only reason the dying Christian has for wishing to live, is a desire to be useful and the thought that death will terminate his usefulness. But if we live right while we live, we may exert an influence which will now be useful, and which will continue after we are dead.

J. Q.

CHRISTIAN COURTESY.

In the christian character there is much to admire, and much to approve of, by all who know what is wanting to promote human happiness. The precept "be courteous" with all others comprised in the christian system shows that the author of that system knew well what was wanting in human society to enable men in their intercourse with one another to avoid those words and actions which are so certain to wound and injure, and to conduct themselves in a manner

that would throw the sun-shine of cheerfulness and friendship over the timid and reserved. The word courteous when applied to persons, means *polite; well-bred, obliging, condescending, civil, of good manners*. The Greek word *philophron*, translated courteous, according to Parkhurst, signifies *friendly-minded, friendly, benignant*.

How much is there in this world to irritate and annoy! And at those times when such irritations and annoyances meet us, the absence of courtesy in the manners or words of those with whom we are associating, or with whom we are doing business, has a decided tendency to increase the unhappy and perhaps wrong state of mind into which we had fallen. But, if, on the other hand, at those times of trial, we meet with courtesy from those with whom we have to do, it is like throwing water upon fire, it will quench the rising passion, and calm the ruffled feelings.

The precept is violated by the young when they use those harsh expressions which we too frequently hear from them in their intercourse with one another. Such as *you shant, you shall, I wont, &c.* And such expressions wanting in courtesy, are not used only by the young, but too often also by older persons. The habit of nick-naming, although the names given may not be designed as a reproach, appears to be a violation of the precept, "Be courteous," and should, we think be avoided by Christians in their intercourse with one another. Such as *Jake, Joe, Tom, &c.*

Kind words are freighted with cargoes more valuable in promoting human happiness, than the merchant

vessel loaded with silks from Persia, or gold from California, & with more power in subduing the angry passions raging in some of their miserable victims, than the man of war with her numerous guns and all her war materials. It is not a little strange that courtesy possessing the power that it does to impart benefits, should be so little practised and so little understood. And further, here is a powerful means of doing good, which costs but little. "Kind words are cheap," says somebody. This is true. They can be obtained "without money and without price." Or, what is the same thing, that which produces them—the Spirit of God, can be thus obtained.

Although we may not always have at our command words the most appropriate to express our ideas, and though we may not always give them their proper accent and pronunciation, we may always speak courteously, as the commandment under consideration requires us to do. This christian precept should be observed by all classes in their intercourse with one another. It should be observed by superiors in their communications with inferiors, and by the latter in conducting themselves toward the former. The old should observe it in their intercourse with the young, and the young should by no means fail to observe it in their communications with the aged. When Paul was zealously defending the cause of Christianity before Agrippa and those that were with him, "Festus said with a loud voice, Paul thou art beside thyself; much learning hath made thee mad." In this address of Festus, there is no courtesy exhibited. His language is uncouth

and harsh. How different was Paul's language! How courteously he addressed Festus! "He said, I am not mad, most noble Festus; but speak forth the words of truth and soberness." Such courtesy as this could not fail upon the most of persons, to make a favorable impression of the character of that religious system of which Paul was the faithful representative.

Very much depends upon the *manner* in which we conduct ourselves if we would render ourselves agreeable to the society in which we move, if that society is somewhat cultivated and refined. We should be courteous in our manners, as well as in our words. An abrupt and uncouth manner has often rendered well meant and kind labor almost and perhaps altogether useless; while christian labor put forth by very common agents and very ordinary talents, has accomplished much good because it has been performed courteously. How often do peoples' manners not being courteous, render them unpleasant companions. We often hear it said as an apology for certain persons whose manner is objectionable, that what they did or said was well intended, but the harsh manner in which the thing was done or said, is *their way of doing*. Now if our manner of acting or speaking is such that it interferes with our usefulness, we should labor to correct it. And if we can correct any of our habits which operate against our usefulness, and we neglect to do so, we are not without blame.

Courtesy, like all characteristics of the christian character, must have its seat in the heart. And if it has its seat there, it will show

itself in the words and actions, and in the general deportment of the Christian. The gospel plainly and pointedly condemns all mere external show of courtesy. The command is, "*Be courteous*." This is more than a requisition that we put on a form of courtesy. We must have the root in the heart, and then we shall show the fruit in our lives.

As we are to bring up our children in the nurture and admonition of the Lord, and as the command "*Be courteous*", is from the Lord, we should labor to teach our children *courtesy*. There is often too little of it seen in the words and manners of members of Christian families one to another. As the manner in which we address one another, and the general manner in which we conduct ourselves to one another, in all our intercourse with one another, have much to do in promoting those kind feelings, upon which much of our happiness in the domestic circle, in the church, and in the community depends, the christian command "*Be courteous*," commends itself to us from its practical utility as well as from its Divine authority.

J. Q.

For the Gospel Visitor.

PAST, PRESENT, AND FUTURE.

"*The world passeth away*." 1 John 2: 17. "*Now is the day of salvation*." 2 Cor. 6: 2. "*Ye know not what shall be on the morrow*." James 4: 14.

Look on the *Past*. Behold! wide scattered round,
Time's fragments—every where they strew the ground:
The dead are there—once blooming, young and gay,
'Mid putrefaction, lo! they waste away.
The aged oak, once tall, and strong, and green,
Decayed and withered in the past is seen;

The lordly mansion, once the owner's trust,
 Its glory gone, now crumbling into dust.
 E'en Egypt's boast, the pyramids of yore
 Shall fall to ruin, and be known no more.
 The PAST is gone; the FUTURE, black as night,
 By clouds lies hidden from all mortal sight;
 The PRESENT 's here—see there with angel brow
 Wisdom lifts up her voice of mercy, Now—
 Now—the accepted time, the gracious day,
 When man repentant wipes his stains away;
 Inspires new life, through the atoning blood,
 And writes his name among the sons of God.

This is emblematical of the Past, Present and Future, as these divisions of time appear to us, who are now on this stage of human life. Behold the Past! See the fragments that time has left behind: there is the burying place, filled with the records of the past—what a volume of biography is the grave-yard! There they lay, the blooming and the beautiful, the strong and the active—all mouldering into dust. The laughing eye—the noble brow—the dimpled cheek—the teeth of pearl—the musical tongue—the brain creative—and the cunning hand—all, all are silent in the tomb, and melting into earth.

There too, the oak that once towered in strength and beauty, now withered and decayed; once it gave shelter to the beasts of the field; the fowls of heaven lodged in its branches—now it needs a prop to prevent its falling to the ground. The splendid mansion is crumbling into dust. Architecture, and sculpture; and painting had bestowed upon it their highest efforts; the artist looked with pride upon it; the owner delighted in it; but it is gone—its glory has departed—it is among the things that have been; and the huge forms of the pyramids; Egypt's renown and the wonder of the world—memorials of the past, telling us of the folly, cruelty, despo-

tism, and ambition of kings—telling us, too, doubtless, of the sweat, and groans, and tears, and blood, of thousands of men like ourselves, who slaved and labored to build those gigantic monuments—but these also will pass away; if not before, they must when the earth shall reel to and fro and totter like a drunken man. Then, at last, all physical reminiscences of the past, sinking into the deep sea of oblivion, will be recognized no more.

The *Future* is represented by clouds of darkness that rise upon the path, and shut out from mortal vision all prospect of what is before. *Religion*, the daughter of the skies who descended from heaven, and who is hastening back again to her blest abode, is seen on the circular path of time. It is time *Present*, wherever she appears; she holds in her hand a scroll, see its burden! she is in earnest—she looks benignly and compassionately as she passes by—she makes known to man his highest good; above her head is seen a crown of glory—this she promises to all who obey her voice, and improve the present time.

The past is gone. The castles—the mansions—the green oaks—and the towers—and let them go! The monuments of the pride and ambition and wickedness, of kings and conquerors are crumbling into dust, and let them crumble! The glory, splendor and renown of heroes are fast fading away, and let them fade. But the dead shall live again—they that sleep in the dust shall awake; that which is sown in dishonor shall be raised in glory.

Yet there is a sense in which the past never dies. It haunts us like the ghost of the murdered; it is ever

present—an angel of light casting upon us a look of heavenly love, or a demon of darkness scowling with malignity and hate—the memory will exist for ever. The remembrance of the past actions will therefore live forever.

The FUTURE is concealed—clouds and darkness hide it from our view. We know not what a day may bring forth, nor what an hour; we know however that death is there, and after death the judgment, and after the judgment the issues thereof—"ETERNAL LIFE" or "ETERNAL DEATH." But this is all we know, and this is enough, if we are wise; how much of joy or sorrow there may be for us in the future, we know not; whether our path will be strewed with roses or with thorns, we cannot tell—most likely they will be mixed. What opportunities for improvement in religious duties and privileges, or what hindrances we may have, we know not—how much of life—who can tell? A man may plant, and build, and lay up goods for many years, and yet to-day may be his last day—to-night his soul may be required of him.

If then the past is gone, and if the future may never come to us in life, it behooves us to improve the present. God, in his mercy offers salvation *now*. *Now* is the accepted time, *now* is the day of salvation. What is it that is offered? Salvation. Thou canst not do without salvation; without it thou art lost and lost forever.

Seize then the present, O the *present* seize,
 "O what heaps of slain
 Cry out for vengeance on us! Time destroyed,
 Is suicide, where more than blood is spilt;
 Time flies—death urges—knells call—heaven
 invites—
 Hell threatens—all exerts; in effort all;

More than creation labors! labors more!
 Man sleeps, and man alone; and man for whom
 All else is in alarm; man the sole cause
 Of this surrounding storm; and yet *he* sleeps,
 As the storm rocked to rest."

Now is the accepted time; God will accept thee now; he nowhere promises to accept thee to-morrow. Think, O think of thy soul, and its value; think of Jehovah and his love; think of Christ and his precious blood; think of heaven and its eternal blessedness; of hell and its terrible torments. Upon thy present conduct rests thy eternal destiny. What art thou sowing? What art thou working? What art thou treasuring up? Let conscience answer. Think of the past, and all its guilt—of the future and its great uncertainty—of the *present* as thine. To-morrow may be too late; now is the day of salvation—now thou mayest wash away thy sins, calling upon the name of the Lord—inspire a new life—rejoice in glorious hope—enroll your name among the children of God, and become a glorious citizen of immortality in heaven.

Moral: *Improve the present*. See! look on that beach; there is high and dry, a boat with a man in it—he is asleep. The ship to which he belongs is in the offing; she will sail the next tide. The tide rises—the man sleeps on—the tide ebbs—he awakes—the water is gone, the ship is gone, and he is left to perish on a desolate island. There is a tide in man's spiritual affairs, which, when taken at the rise, leads on to heaven;—omitted, he may be left to perish. "My Spirit", saith the Lord, "shall not always strive with man."

Now is the accepted time. Behold that railroad car, it has just started—look again—there is a person with his hands upraised, exclaiming,

"alas, too late!" He is left behind—his friends are all on board, and he is not with them—great is his grief. Man is a stranger here—God sends the chariot of his love to bear him home; again and again it comes—it is here now—O sinner, step on board. The Savior is there—he invites thee to leave thy sins, and sinful companions, and get on board of the heavenly car—the car of mercy. It is ready to start—all things are now ready—some of thy friends are there. Hesitate, not—delay not—or, like the passenger, thou mayest find thyself in a more mournful sense "*too late*," and, "a moment you may wish when *worlds want* wealth to buy.

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received her frame,
From everlasting thou art God,
To endless years the same.

Thy word commands our flesh to dust,
"Return, ye sons of men;"

All nations rose from earth at first,
And turn to earth again.

A thousand ages in thy sight,
Are like an evening gone;
Short as the watch that ends the night,
Before the rising sun.

The busy tribes of flesh and blood,
With all their lives and cares,
Are carried downward by the flood,
And lost in following years.

Waynesboro, May 21, 1862.

For the Gospel Visitor.

Why not conform to the order of the Brethren?

This is a question that demands our attention and concerns us all that have attached ourselves to the true church. We have all promised the brethren that we would not conform to, or follow the fashions of the world. I said all of us; but

perhaps I was too fast;—for it seems that there are a few to be found in the brotherhood, who are not so particular in regard to asking and having an answer from the applicant for baptism the questions that the brethren have observed ever since the present organization of the church, that is those four questions of not swearing of an oath before courts, magistrates, &c.;—of not using the law in a compulsory manner;—of not learning the art of war and of not following the fashions of the world.

I would here say that I do not doubt the sincerity of those brethren that do not conform to the order of the old brethren in this respect; but I fear wherever the brethren have had an opportunity of knowing the order of the brotherhood and will still persist in their former practices, that self is not wholly subdued in them. In the course of my observation I have found some that would argue in this way, that they did not think that it was necessary to be so particular about these things.

But they had promised the brethren before baptism that they would do thus and so, and that they also promised to leave off other practices, that the brethren were opposed to, and by virtue of their promises they felt bound to conform to the order of the old brethren. Let us now see whether we can find any thing in the order of the old brethren with regard to those four points, that might conflict with the Gospel; if not, let us adopt it and practise it too. For if the brethren have the Word to sustain them we are all in duty bound to observe the same order and hand the same down to

posterity as we have received it from the fathers.

I will then commence with the swearing of an oath before courts, magistrates, &c. This I think we have a right to ask of the applicant whether he understands the Scripture as we do, and to exact a promise from him that he will simply affirm yea to yea, and nay to nay; because the Savior says, "*Swear not at all,*" &c. Matt. 5: 34. The apostle James tells the brethren and says, "But above all things, my brethren, swear not &c." James 5: 12. "Thou shalt not take the name of the Lord thy God in vain." Exod. 20: 6.

Then the same of the questions of learning war. When we are taught in the Holy Scriptures, "that we are to learn war no more." The prophet Isaiah says, "And they shall beat their swords into plow shares, and their spears into pruning hooks, nation shall not lift up a sword against nation, neither shall they learn war any more." Isai. 2: 4. Also Micha 4: 3; while Christ and his apostles have ever exemplified a non-resistant principle, and taught the same by precept as well as example.

Now in regard to use the civil law in a compulsory manner we also find that Christ has forbidden us to do, telling us, "if any man will sue us at the law, and take away our coat we are to let him have our cloak also." We are not "to resist evil with evil, but overcome evil with good." The apostle in writing to the brethren at Corinth refers to this when he finds so great a fault in them for going to law one with another, and speaks to their shame "because worst of all they do this before unbelievers." 1 Cor. 6.

And now we will have under our notice the greatest of the four articles (to wit) the non-conformity to the world in dress &c. And I think this certainly has a strong claim on all who have covenanted with God in Christ Jesus to renounce Satan with all his pernicious ways and all the sinful practices of this world. And that we will be obedient to God in all his commands until death.

When we look abroad, we find that the different persuasions and denominations professing to be the followers of Jesus lay no restrictions on their communicants in any of those four points. And we also see them practising all those things here spoken of with but a few exceptions. They swear with an uplifted hand, not only learn war but volunteer and go to war, and even in many instances kill their brethren of their own church, governed by the same discipline; they will sue each other before civil courts and try to distress their fellow being to the extent of the law, and this I have noticed among members of different denominations standing high in their respective churches. And the last article named, if we want to see or learn the latest fashion of the day we will always find it first in the so-called church, and that too in the front pews.

Then well may the old brethren adopt this as a rule to know of all those that apply for admission into the church, to know whether the applicant understands the teachings of the Word as we do, and if they are willing to comply with the construction put on the Scriptures by the brotherhood. When from observation we must conclude that there is a great deal of pride in the

professing world (or the so-called church) and consequently this must be kept down or out of the true church, for if once in the church, it is no better than the rest of them.

Jesus Christ taught and practised humility, and his apostles have done the same. I hope a few of the many testimonies will suffice. Jesus says, "And whosoever exalteth himself shall be abased, and he that humbleth himself, shall be exalted." Matt. 23: 12. See also, Luke 14: 11, and 18: 14. The apostle Paul writes to the church at Corinth and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." 1 Cor. 6: 17. Peter reminds us of the same, when he says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5: 6.

Now I have a few more questions to ask, and perhaps make some answers to them. Is the order of the dress as recommended and practised by the old brethren and sisters a comfortable and convenient dress? From my own observation and experience I conclude it is, and I feel assured that all those brethren that have worn their clothes according to the order of the brethren, will bear testimony to what I have said thus far.

I have above quoted Paul to show that we are to separate ourselves from them, that is from the world. Also we are not to be unequally yoked with unbelievers. Does this way of wearing our clothes separate us from the world? It certainly does; because the world dresses quite different from what we do.

Does not every nation or kingdom adopt some particular form in which they clothe their soldiers? Then as we have enlisted under the peaceable banner of King Immanuel, and have enlisted for life, let us now wear the uniform as recommended by those that have long served him for many years. And as his kingdom is not of this world, we his subjects must separate ourselves from the world, so that we will at once be known from the world. This then separates us from the world in regard to dress to all intents and purposes. Is it a plain dress? This all will at once admit and needs no argument to prove it. And here I would repeat the often repeated remark from the world in regard to the manner of dressing as practised by the brethren, that the old brethren, (or as we generally are called by the world, the dunkards) that they are very plain and modest in their dress &c.

Then, after having examined the word of truth, we can find no scripture against this order, but in all the principal points have found it to be in accordance to the Gospel. Then again there are one or two more reasons why I would urge this subject at this time. We are earnestly exhorted to be humble, and we all know this, that we must humble ourselves if we expect to be exalted to that state of happiness that Jesus came to raise us to in the life to come.

And this plain manner of dressing as it does separate us from the world is a powerful means of humbling us in many other things that otherwise we would not be humbled in. And in this I must again refer to my own experience, (and this I have long

since learned, that the lessons received in the school of experience exceed all others;) and I know that I can safely appeal to all my dear brethren and sisters, that have had the experience, that the conformity to the order of the old brethren and sisters is one of the most powerful means to bring us into the valley of humility that we have ever tried.

I think I can also say in the bounds of reason, and have the Word to bear me witness that we cannot be fully humbled before God until we practise a non-conformity to the world. It is farther admitted, I think I may say almost universally admitted that dress has a moral influence upon the character of the wearer. Then if our clothes have such an influence upon our conduct or actions, we should then endeavor to wear such apparel that would influence us to acts of humility, and not such that would make us haughty, proud or arrogant.

Then may we not reasonably ask every brother and sister in the church, why not conform to the order of the old brethren? And as we still find in almost every arm of the church more or less that do not conform to this order, and not unfrequently some that have otherwise sustained a good character in the church, but perhaps many others not so fortunate. I would then say, do not stop with baptism, do not stop with singing and praying, or with feet washing, the Lord's supper, with bread and wine, the salutation of the holy kiss, but practise all these with humility, and all the other ordinances in the house of God.

This article has already exceeded several pages from what I had ex-

pected when I commenced writing, but there were still new thoughts come to my mind, and I penned some of them as they came. And now, courteous reader, wherever this may find you, read carefully and examine whether this comports or agrees with the word of God, and if you find it does, oh receive it. If it does not, receive it not. But be sure of this one thing, you are an accountable being to God for your actions here, and that life and death are set before you, and the word of God sets forth your condition that unless you comply with certain things you are condemned.

But in the blood of Jesus there is a way for us all to escape the threatenings of the Bible, and therefore be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God.' Rom. 12: 2. Let us be fully persuaded in our own minds, but let us also be very careful how we make our conclusions in our own minds, that we will always have the word to confirm our minds in any conclusions we make. Let us then take the word of God for the man of our counsel so that we may all be of one mind and speak the same things, so that at the resurrection morn we may all have part in the first resurrection; then the second death has no power over us.

So much from your weak and unworthy but well wishing brother

W—

OUR SORROWS AND THEIR USES.

We suppose that there must come to all of us, just as the storms and the nights come to the year, hours

of sorrow and anguish of soul—hours in which there is no sweet light of the sun, nor even the faint, far glimmering of the stars—hours in which we look on all sides and there is none to help, for there is no time when we feel how utterly alone we are—how far off and powerless is earthly love, or shield, as we do in some great shock and surge of anguish which shakes the centre of our souls, and sweeps over them as the Spring freshets sweep over the banks, burying under their chill and blackness all hope, and joy, and beauty. Sorrows are there so heavy and hard to be borne, that it seems they can never pass away; the soul shrinks from its burdens, and stands at that window whose only outlook is a landscape of darkness and despair!

And yet as every Winter is lost and forgotten in the sunshine, and the singing of the birds, so the bitterness of these sorrows pass away—the anguish which drank up for a while the very springs of our life, and hope is slowly healed. God, who numbers the hairs of our heads, sends his angels to comfort us, and lo! there is a soft, faint gray light in the east, and then the tender flush, and at last the daylight again—the strong, the blessed, *rejoicing* daylight.

Dear reader, it is useless to make up our minds to having simply a “good time” in this world! Sooner or later, sorrows and bitter trials will come—no love will arrest them—no care will shelter us from them—God’s loving tenderness will not interfere to save us from all suffering and endurance here; it is written that man is of few days and full of trouble.

And we don’t mean to imply here that all our trials are sent to us of *Him*. Sin and mistake are constantly working out mischief in this world; but there is One who hath overcome the world and all things shall work together for good to those that love *Him*.

And, reader, the best way is to settle it with ourselves, at once and forever, that we shall not have altogether a smooth, down-hill-bed of roses sort of way in this life. Any real, staunch, brave living is tough, up-hill work—that strains the sinews and calls for all the moral forces of one’s nature. And the great question for us to settle is, how we shall receive, and carry, and use our sorrows? In this lies the whole matter. They may overcome us for a while, as equinoctial gales do the forests, but when the winds are passed by the trees stand up again, fair and stately as ever: and the birds lodge in the branches thereof. And so are our sorrows to be received. We may bend under them, but neither death, nor loss, nor change in this world should break us. They should make our hearts mellow with quick and tender sympathies and charities—they should give a new richness and flavor to the fruits which hang on the boughs of our lives, so that that which was before small, and sour, and gnarled should now be full and sweet, with juices like wine, for the sun and the rains have beat upon and ripened them.

It is better to take what comes, and to take it bravely, trustingly. We all know of sorrows which it seemed to us we could never bear as we saw their first shadows looming up over the horizons of our skies

—sorrows from the thought of which we turned shuddering, feeling that if they came down upon us there could never be for us again light, or song, or peace for a single hour.

And yet the sorrows came down—sorrows of death, and change, and loss; they beat the stately castles of our hopes to dust—they tore the quivering fibres of our hearts—our souls went mourning in sackcloth and ashes; and yet the time of healing and renewing came, and God's southwind blew over our souls, and we live and smile, with a smile chastened and sobered by old memories, and the world is beautiful to our eyes once more.

Not with its lost beauty. The sorrows that sweep over us leave their traces. They enlarge and ripen us—they teach us that the end of living is not mere enjoyment, but doing good, and improvement of our own characters; but we cannot carry the old, careless, free hearts, the light joyousness of spirits; life has now become something real and earnest to us. There is a work to be done, a victory to be won.

So, dear reader, by all the sweet uses of sorrow, by all its pain and discipline, by the thorns which must pierce us, the bruises we must carry; by the battles we must fight, some in high, but most in lowly places, whose witnesses are the great cloud which no man beholdeth, and by the evil which we must overcome, may we be made meet for the kingdom of heaven.

THE CARE OF THE SOUL.

THE New Testament warns Christians to abstain from the things that "war against the soul." There are forces and agencies in the world

which are constantly operating against the soul like an army against its foes. They are calculated to destroy its resources, to distract its energies, to bring waste and loss upon its interests. The soul is in danger from them of being degraded, of losing its Christian manhood and vitality, and of failing to maintain its just government over the inferior passions and powers. It is liable to be made a prisoner to earthly and evil things, and to have its sympathies with Christ, and with the principles of his Gospel, and with the high and beneficent objects of Christian life, weakened, if not entirely quenched.

The question often arises, How shall a man avoid the things that war against the soul? How shall he know what they are? People act in this matter like children. They cannot be made to understand *how* the Bible was intended to be a rule of human conduct. A general rule covers many cases which differ from each other slightly in details. We are not to think we must have a specific precept for each particular case, and excuse ourselves for the breach of a general command by saying, "You did not tell me that I must not do just this thing." Some persons go to the Scriptures expecting to find a list of forbidden deeds, as complete and specific as the prohibitions of the marriage of kindred that are found in the prefaces of old Bibles—where every possible and every conceivable case was enumerated, even to the extent of declaring that "a man may not marry his mother or his grandmother." We shall find nothing of this. We find even less of it in the New Testament than in the Old; for when Christ

came, he evidently assumed that the world's education was far enough advanced for men to understand and apply general principles, so that they did not need the minute specifications of right and wrong by which the discipline of childhood is carried on. Very plainly, too, there cannot be rules to cover all possible cases. We cannot expect the Bible to specify everything that should be avoided as injurious to the soul. "The world would not contain the books that should be written." The particular instances that show this are innumerable. How often we have to draw the narrowest lines between what is good and what is evil, between the allowable and the wrong, in business transactions—in amusements—in politics. We cannot turn to the Bible and find every case exactly set down and provided for. But God gives us a few general principles, and leaves us to make the applications of them. He tells us to avoid the things "which war against the soul;" and it is an important part of our life's discipline to find out what they are.

We may compare it with the probation we are all under with respect to the laws of health. We do not find anywhere laid down the precise laws of health, specifying what articles of food we may use and what we must avoid, or the precise exposures against which we must guard. But we have to learn these for ourselves, and to learn them by experience. When a wise man has learned what injures him, he will leave it alone. If his food brings him disturbance and pain, or if his clothing does not shield him from the changes of the weather, or if his habits in any respect cause a

strain upon the physical system, he will change them, without waiting to learn whether his case is minutely described in the books. His experience is a sufficient teacher; and his own instincts, cultivated by experience, warn him of the things which war against his health.

The same is true as to the care of the soul. There are Christian instincts which readily show a man what is useful and what is injurious to the soul, if only these instincts are cultivated and obeyed. When a Christian man finds that the sentiments he has adopted, or the actions he is doing, or the habits he has formed, are producing an evil effect upon his soul—making it unlike Christ—rendering it discontented with the principles or the service of Christ—putting it out of sympathy with righteousness and good-will to men—making it censorious and unfeeling—abridging its charity in word and deed—he should need no law, no specific precept, to tell him that he must abstain from these things. His own sense of the harm they do should be warning enough.

The care which a man takes of his soul will be just in proportion to the value he puts upon it. If his chief anxieties are for the outward; if he estimates values according to the rates that are current in the world; reckoning present gains and pleasures, bodily gratifications, honors from men, above all future hopes, then, of course, he will not be careful to avoid what is injurious to the soul; for he will not be conscious of the harm he receives; the soul's instinctive shrinking from evil is neglected, and poison and death are inhaled silent and unsuspected

as the malaria of the rice-swamps. What does a covetous man or a drunkard think of the quiet ruin which the enemy is all the while working in his invisible soul?

Or if a man's idea of religion is purely selfish; if he undertakes a religious life merely to save himself from the punishment of his sins,—he will have no clear perception of the things that war against the soul. His secret thought is that the condition of his soul is of very little consequence if only it is not sent to everlasting torments; and he will not hesitate to adopt unchristian sentiments or indulge in evil practices, for he will not see that these things are injuring his soul; if he can only maintain a hope of salvation from punishment, he will not care enough for the true interests of his soul to watch against its enemies.

Only he to whom it is a solemn reality that the salvation of the soul means something more than its escape from punishment, and that to cultivate all Christian virtues—to become truly Christ-like in thoughts and deeds—this it is to be saved,—he only will understand how essential is the care of the soul, or have its Christian instincts awake to guard it against harm. He will be continually taught by his own experience; he will receive warning and instruction from the experience of others. Seeing how their souls are injured; observing what deeds, opinions, habits, make their religion a failure or a sham; how the lack of integrity in business, the indulgence in hurtful amusements, the sacrifice of truth and principle for political and party ends, make their devotions profitless, and their professions

of allegiance to Christ a mockery,—he will need no special command to tell him that those things must be avoided; he will not plead that he may indulge in them because the Bible does not forbid them in express terms. It is enough for him that he sees how they “war against the soul.” He understands that Christian liberty is not a freedom to do every thing not forbidden, or to neglect everything not commanded; but the care of the soul is a work of reason and judgment, that will be properly done only so far as the cultivated conscience, the trained and disciplined instincts of a Christian man, become an effectual and reliable “monitor within.” And so he learns how full of meaning is the declaration, “Ye are not under the law, but under “grace.”

For the Gospel Visitor.

SOLEMN TRUTHS CONSIDERED.

HAVING just read a piece of poetry in the Visitor July No. 1862.

Well may thy servants mourn, my God,
The church's desolation;
The state of Zion calls aloud
For grief and lamentation.

Oh! how true are these lines of the poet. Oh! how oft have I thought, we too like the children of Israel, may hang our harps upon the willows and sit us down by the rivers of Babylon and weep, when we remember Zion. Oh! Zion afflicted with wave upon wave whom no man can comfort, whom no man can save. Yet there will be a remnant saved as well as of Israel; for the very gates of hell shall not prevail against it.

It is written in Daniel, chap. 12. that as soon as the power of the holy people shall be scattered, all these things shall be finished. Now

these things are serious to every one bound for eternity, and especially to those who claim a membership in Zion. It involves their highest interest both for this world and the next. I would not excite the least unnecessary pain in a single bosom. We are all aware that there is a weak as well as a strong faith, that there are babes as well as fathers in Christ. The days of small things are not to be despised. The weak timid believer is not to be crushed, but cherished and strengthened.

Yet it is better that the truth be faithfully exhibited even though it should excite a momentary pain, than to suffer multitudes to trust in a false hope. Liable as self-deception is to prove permanent it may be detected. There is a remedy for the evil which when applied in time has proved effectual. That remedy is self-examination. The mistakes which are made in religion may all be traced to the neglect of this duty. Could men but be persuaded to search their hearts by the light of the divine truth, and under the teaching of the holy Spirit, which is to guide us into all truth; how many hopes now firm would at once be shaken and be exchanged for a better hope.

Let every man prove his own work. We are also to examine ourselves whether we be in the faith. Prove your own selves. 2 Cor. 1: 35. 'Be ye doers of the word and not hearers only, deceiving your own selves.' James 1: 22. Let us fear lest a promise being left us of entering into his rest, any of you should come short of it.' Heb. 4: 1. 'Looking diligently lest any man fail of the grace of God.' Heb.

12: 15. And the apostle also says, 'let a man examine himself, and so let him eat.'

Now consider to whom this was written. Was it not written to the disciples? And if such needed to be cautioned against self-delusion, then let none at the present day flatter themselves that they are secure. The highest attainments in the divine life are consistent with the closest self-examination, and the most incessant watchfulness over our own heart. While we stand we have need to take heed lest we fall; for it appears that every Christian grace has its counterfeits:—is there a love which is the fulfilling of the law, there is also a love entirely selfish, and which in time of trouble and temptation waxes cold. Is there a godly sorrow which worketh repentance unto salvation, there is also a sorrow of the world which worketh death. Is there a faith which worketh by love and overcometh the world; there also is a dead faith. Is there a fear which is the beginning of wisdom; there also is a slavish fear, which sinners and devils have. Is there a good hope through grace which purifieth the heart and proves as an anchor to the soul both sure and steadfast; there is also a hope which maketh ashamed. Is there a joy for the righteous; there is also a joy of the stony-ground hearers, which have no root in them, soon wither under the influence of persecution and trial.

Hence it becomes us to watch and pray. Let us examine ourselves and look on the nakedness of our own hearts, and see what lays there,—we will find more real knowledge than most men are willing to perceive.

But we still are not to trust alone to that, for the Psalmist says, 'The heart is deceitful; but we must take the word of God for our guide, for his words are life and spirit, if that bears witness with our spirit. Then we may have that hope that maketh not ashamed, but is an anchor to the soul.

Seeing then that we are surrounded with so many snares of the adversary, who goeth about like a roaring lion, or rather like an angel of light, representing error as truth, and truth as error. He has temptations adapted to every mind, and to every condition; if one means fail he can employ another, if one form of self-deception will not answer his purposes, a thousand more are at hand. First of all he diverts the attention of the sinner altogether from the subject of religion, and occupies him with the world or tempts him to put it off for the future, but if in spite of such efforts conscience becomes alarmed, the next step may be to lead the inquirer to the indulgence of a false hope, and often succeeds in quieting every fear, and lulling the soul into a sleep more profound than that from which it had been aroused, he taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first.

Even in the church at the time of the apostles, there were some who professed to know God, but in works denied him, who called themselves the friends of Christ but walked as the enemies of his cross, who maintained the form of godliness, but denied its power. What were the five foolish virgins, but members of the visible church, bearing indeed

the lamp of profession, but having no oil in their vessels. What makes them foolish virgins? The apostle says, they that measure themselves by themselves, and compare themselves among themselves are not wise. If they are not wise, they certainly are foolish.

We must be careful, brethren, that we do not look more to our brethren for the way that leadeth unto life, than we look to Jesus who has declared himself to be the way. If we wish to be wise virgins we will build our house on the rock, and measure ourselves by the word of God.

Next comes the man without the wedding garment. He was one that found his way into the pails of the church. Among the twelve apostles there was a traitor. Among the thousands numbered to the church on the day of Pentecost, there were Ananias and Sapphira, and among the seven churches that John writes of, five of them the Lord had something against, one of them thought she was rich and increased with goods and had need of nothing, and did not know that they were wretched and miserable, and blind and naked.

Oh! how good, immensely good is God, and kind are all his ways; he yet gave them opportunity to repent, and so he gives us. Let us accept of the offered mercies, and let these Scriptures be a warning to us all, both pastors and private members, we may be endowed with talents by which we may be rendered highly useful to others, while we may become a cast away—we may preach the Gospel even with success, while that Gospel exerts no sanctifying influence upon our own

hearts. We may guide others to heaven, and in the end be excluded ourselves.

The apostle said, he kept under his body, and brought it in subjection, lest that by any means, when I have preached to others, I myself should be a cast away. Judas probably wrought miracles, and the language of the apostle Paul clearly implies, that a man may speak with the tongue of men and angels, may have the gift of prophecy, and understand all mysteries, and may have all faith, may feed the poor, may give his body to be burned, and yet be destitute of that charity, without which all our attainments and performances are but as sounding brass and tinkling cymbal.

How careful then ought we to search the Scriptures and take them for our guide, for it is the word of God only that will justify or condemn us. Therefore let us dig deep and build upon the rock, for the day of trial is hastening on, and every fabrick not built upon the rock, must totter and fall.—There may be the appearance of good, where there is no good. Rest then upon nothing that will not bear the examination, and that will not endure the coming storm.

LEAH C.

CHRISTIAN UNION. No. 2.

HAVING presented to our dear readers in our former article quite a number of scripture-passages, put together for comparison and serious consideration, we could not fail to see, how important, how desirable, how paramount almost to every thing it was to our Savior, that his disciples, his followers should be united as one, even as He himself was one with his Father in heaven.

We have also seen, in what manner the prayer of our Lord was fulfilled in the primitive church, and how the apostles were constantly engaged praying, laboring and exhorting to the same end and purpose. Lastly we contemplated a few prophetic sayings about another union rather antagonistic to the one spoken of before, and a few declarations of the Lord with regard to the sad consequences of disunion as a contrast.

We will now add a few simple remarks.

1. When God made man in his own image, and created them male and female, he instituted a *union*, which should eventually fill the whole earth with a happy and united people, as one family under God the Father of the spirits of all flesh.

2. No imagination of *fallen* man is capable to conceive the glorious and blessed union of the first man and woman in their primitive state, where all was yet pure, and good, and holy within and without. No charring thoughts, no unkind words or gestures, no contrary act or deed disturbed their union, but in perfect love and sympathy towards each other, and in supreme love and trust to their Maker, they lived in complete contentment, peace and happiness.

3. But, alas! sin entered the world, and *disunion* with it. "Sin has not only made man hostile to God, but has set one man in battle array against another. Shortly after Adam sinned against God, did his first-born slay his brother; and from that period of his foul deed of hatred and blood to the present, strife, and war, and revenge have thrown their deep shade over the

history of the world. Sin in its chief essential element is discord. It divides, separates, confuses, and distresses."

4. By reason of sin that institution of God alluded to has not been abolished, but sadly perverted. In the primitive state the union of one man and one wife was a union of two equals, with equal rights and duties. After the fall this union, partly by the righteous judgment of God, partly by the altered state of things, became the companionship of a stronger and a weaker party, the one to rule, and the other to obey and to submit.

5. This power of the stronger party, (or if you please, of the majority) over the weaker party (or the minority) became eventually and almost universally the rule of the world.

6. In families, where the fear of God, which is the beginning of wisdom, and the desire of doing right prevailed, and where the head of a family was exercising his authority with moderation, mildness and loving kindness, with an eye to the welfare of all, as in the families of the holy Patriarchs, their yoke was easy to be borne, and such families became patterns to the surrounding world of *family union*, consisting of hundreds of members, children and servants, as in the case of Abraham.

7. Again, a city or state chose a king like unto *Melchisedek*, who was a king of *righteousness*, and a king of *peace*, such people could not otherwise than be happy and prosperous, and at peace under his mild sway, the more so that Melchisedek did not only fear God, but was himself also a priest of the Most High, seeking wisdom from on high, and

interceding for the people. Here are the principles and means exemplified, of bringing about and maintaining a happy *national union*.

8. But when *Nimrod*, the mighty hunter before the Lord, *Pharao*, the wicked king of Egypt, who enslaved the people of Israel, and such like men, obtain rule and dominion over a nation, and exercise it without the fear of the Lord, contrary to the principles of truth and righteousness, according to their own will, lust of power, and every evil passion, the majority or stronger party of the nation supporting him, —or, when men married wives, one or more, and ruled over them in the same wicked manner, there may be a kind of family or national union, and government, but their power exercised is the power of the beast, which shall be destroyed. Such powers God uses for a while as a rod to chastise his erring children, and when he has obtained thereby his merciful object, he throws away the rod.

9. All those kings and tyrants ruled by the power of the stronger party or the majority rule, (for if the majority had not stood by them, how could they have ruled?) and were obeyed by the multitude as if they were gods; and those who feared God, and were under their power, were forced to do their bidding, until God released them from their tyranny. And there is no doubt, that in those ancient times such tyrants thought, and their friends and flatterers confirmed them in it, whatever they with a majority of their people undertook, was right, and must be considered as right by all who were under their power; whether it was right

in the sight of God or not, they did not enquire after, or care when told by their own conscience. Rom. 2: 15.

10. They forgot that in the days of Noah the great majority of mankind was unanimous in the opinion that it could not be, and would not be, what Noah prophesied about a coming flood, until they were all destroyed;—they forgot, that the builders of Babel were all agreed to build a “tower whose top may reach unto heaven” to make a name unto themselves, and they were defeated in their design by one single No;—they forgot also, that the people of Sodom, the family of Lot excepted, were of one mind in mocking, when they heard their city was to be destroyed the next day. A majority against the counsel of God will not prevail.

H. K.

The Family Circle.

TONGUES IN WANT OF A BRIDLE.

It was a splendid morning for Sabbath school — bright, dewy, sparkling—just the morning when children sing most heartily,—

“God is love; his mercy brightens

All the path in which we move,”—

all the pulses of their feeling beating time with the music of the hymn. But when the hymn was over, it was a very hard morning for little boys to be quiet.

Boys who had walked a mile over the hill to school, and had felt the young grass growing under their feet; boys who had walked along the banks of the little brook, and had seen the minnows skirmishing in the shadows of the old willows; boys who had come through the

midst of bees humming, buds bursting, birds singing and winging, sunshine dancing fairly over all, soft little breezes creeping up their temples and poking their hair, all nature stirring, thrilling—it was very hard for such boys to keep still.

The hymn was sung and a stranger offered the usual prayer. It was a simple, childlike prayer, one in which every young heart present could have breathed its own loving thanksgiving to the Heavenly Father, asking new blessings for Christ’s sake. Many did so; some did not.

Charley West punched Ned Adams, to tell him about a new peg-top he had bought the day before—“reg’lar stunner, sir”—“hums like forty bumblebees!” Ned wanted to trade for it right away; and so the two boys whispered and laughed together till the prayer was almost ended, and the closing “Amen!” was about all that they distinctly heard.

When Miss Ballard opened her Bible and looked around her class one by one, as she always did before commencing,—as if to see what they thought, and how they felt, and whether they were ready to study the holy Book,—Ned and Charley had a little consciousness of wrongdoing which made them turn away and busy themselves over the leaves of their question-books. But the lesson was interesting, they had learned it well, and Miss Ballard had so much to tell them about it, and so many questions to ask about which they had never thought before, but which they found new pleasure in studying how to answer, that they quickly forgot entirely

both their embarrassment and their misconduct.

By and by, quite too soon, the five-minute bell before the close of school rang, and the class began reluctantly to put away their books, when Miss Ballard said, "Boys, did I hear some of you whispering in prayer-time?" Nobody answered, but Neddy and Charley felt their embarrassment fast returning.

"Do you know who it was that made the prayer?" she asked again, looking directly at the two boys. "No ma'am," replied Charley, immensely relieved to hear a question which he dared answer; "it was a gentleman that didn't ever come to the school before." "He's got gray whiskers too, and no hair don't grow on the top of his head," added Ned, in some confusion.

"Yes, I know," replied Miss Ballard. "It was my father. He is a very good man, and very dear to me; and it grieved me sadly that my own boys, whom I love so much, should show him such disrespect while he was praying for them, and trying to help them to pray."

Two of Miss Ballard's "own boys" looked very much ashamed by this time, and the rest of the class were staring at them, quite shocked.

"Do you know to whom my father was praying?" asked Miss Ballard, seriously.

A small boy down at the other end of the bench said, in a soft, timid whisper "God!"

"Yes!" continued the lady, earnestly, "I have two fathers; and this dear Heavenly Father, to whom our prayers go up, I love the best of all. He is so high that heaven is his throne; so holy that he cannot endure the sight of sin; yet so lov-

ing and gentle that he bends and listens for the voices of little children's prayers. Dear boys, can you bear to sin against my blessed heavenly Father—your Father, too?"

Awe and sorrow gathered in the faces of the two boys as their eyes followed the motion of their teacher's hand pointing upward while she spoke; and not a word was spoken until the small boy at the foot of the class asked pitifully, "Won't God forgive them, if they don't ever do so again?" Miss Ballard assented. "And you'll forgive us too, won't you, dear teacher?" begged Ned, tears in his eyes.

The forgiveness came quickly, and the two scholars never needed it again for that fault.—*Tract Journal*.

Youth's Department.

CULTIVATE GOOD MANNERS.

DEEM it not below the dignity of the occasion, that I urge upon you the duty of cultivating good manners. Young men often make a serious mistake on this point. They think, if they only have the substance, the form is of little moment. If they acquire learning and professional skill, that is all they need. They can work their way through by main force. It is a mistake. A man *may* have such extraordinary force of character and talents as to compel the path of promotion to open before him. But promotion so gained, is gained at entirely too great a sacrifice. It is gained in spite of a very heavy drawback. The same amount of intellectual force, combined with suitable manners and address, would have accomplished three times the result. A surgeon may remove a

limb with the dull heavy cleaver of the butcher. But he would hardly be thought to be wise in preferring such an instrument to the keen, well-tempered blade suited to his profession. By the use of a sort of brute force, you may undoubtedly make a certain amount of impression. But if you would cut deeply, or use your force wisely, look well to your manner. Its power in human affairs is almost unbounded. Who that has ever been brought into contact with a highly educated Quaker, such for instance as the late Joseph John Gurney, but has felt the controlling sway of beautiful manners? It was difficult in the presence of that man to say what it was that affected you so powerfully. Other men have had a smile equally benignant, a voice equally melodious, a gait and motion equally graceful, a goodness of heart, a sweetness of disposition, a gentleness and openness of speech equally inspiring confidence. It was somehow the infinite delicacy with which, whatever there is to charm in voice or word or look or gesture, was in him so finely tempered together that you felt as if mingling with a being of a superior nature, and yet felt quite as much at your ease as if talking with those of common clay. It was real Christian goodness of heart speaking out through the whole man. The very hem of his garment seemed to speak. To analyze the manner of such a man and detect its hidden mystery, is like attempting to analyze a delicate perfume. The most ethereal of its occult essences are sure to escape you. You only know in such a case that there is true Christian charity at the bottom, that there is varied knowledge and intellectual power, and that every adventitious advantage of person and dress is used to give whatever is said or done its very highest and happiest effect. Such a manner is the fruit of long-continued and most assiduous cultivation. It is indeed to some extent a gift of nature. But it depends still more upon culture and art. It does not lose its power with the loss of youth; on the contrary it often increases with years. Men and women in extreme old age have been known to possess a sweet attractive grace, an actual power of fascination, which the young could by no means equal.

That which I recommend to you, is not to be won from the dancing master or the tailor. No one can be insensible to the claims of graceful posture, movement, and costume. But the charm of manner of which I have been speaking, lies deeper than these. It is no outside varnish. It springs from real goodness of heart, from a life hid with Christ in God. It is Christian charity clothing itself spontaneously in fitting external expression. It gives beauty to the plainest face, it teaches winning ways and words to the most ignorant. There lives at this moment, in the town of New Hartford, Connecticut, in a small unpainted house by the roadside, some two miles from the village, a poor woman by the name of Chloe Lankton, bedridden with an incurable disease. For twenty-seven years she has lain in that humble apartment, unable to rise, or to be removed, the subject of continual bodily pain, and at times of such excruciating pain as to make her continued life almost a continued miracle. Her father,

her mother, her four sisters have successively died before her eyes and been carried out to their long home. She has been for many years left alone in the world, with no means for support but that which occasional and unsolicited charity has sent her, and with no stated companionship but that of a common hired domestic. Yet the grace of God has so wrought in the heart of that lone woman, that her very face is said to beam with angelic sweetness, and all who go to see her come away charmed, as if they had been to visit the abode of a princess. Young people for miles around visit her, not in the spirit of compassion, but for the pleasure they find in her companionship. The very children troop to her abode to show her all their latest treasures, and no new dress, or doll, or knife, or kite is thought quite complete, till it has had the approval of their dearest confidant and friend. What has given this lone invalid such power to captivate and charm both old and young? Nothing but the Spirit of the living God, working in her a heavenly sweetness of character, that finds a natural expression in all lovely and beautiful ways.

If then you would have truly good manners, in their very highest type, seek first of all goodness and purity of heart. Be filled with a kind and loving spirit. Drink largely of that charity which doth not behave itself unseemly, and which seeketh not her own, suffereth long and is kind. Good manners are only the natural expression of unselfish benevolence. If this be wanting, they are a cheat and a sham. But having this, you will not count the slightest article of dress, the most inconsiderable movement of the limbs or the person, the most trifling word on the most ordinary occasion, as beneath your care and study, if thereby you can add in any degree to the happiness of any human being.—*Mr. Hart's Gettysburg Address, "Mistakes of Educated Men."*

Correspondence.

(The following was mislaid and crowded out for some time, but it is perhaps yet in time.)

Hillsdale, Pa., April 24.

Dear brother in the Lord.

I take my seat this evening with great pleasure to write you a few lines to inform you that there has a matter arisen, and I would like for you to let me know the whole truth. I will now tell you what it is. George Shoemaker (once a brother, but now trying to build up a sect of his own for some years,) was out here and had preaching, and he said, that you said, *that Jesus ate the Jewish passover*. Now, dear brother, I would like to know if you said so; or not.

Dear brother in the Lord. I am a young member, just started out to serve my Lord. I have read in a great many places about the passover, and I have not yet found where our blessed Jesus ate it with the Jews, but I have found, where he did eat a supper with his disciples. Please send me an answer as soon as this comes to hand.— — —

C. W. S.

Reply.

Columbiana, O., May 2, 1862.

Loving sister in the Lord.

May the grace of our Lord Jesus Christ be and abide *with* and *in* us all. Amen.

Your friendly letter came to hand to-day, and with regard to your enquiry concerning what George Shoemaker should have said, (whether in your hearing, you did not state,) about my sentiments with regard to the Savior's eating the passover of the Jews,—I can only say, that while I believe that our Savior may have eaten the Jewish Passover from the time he was twelve years old (see Luke 2: 42 &c.) many times, I utterly deny ever since I came to the knowledge of the truth as held by our brethren, and since I preached the Gospel among them, that Jesus our Lord had or did eat a Jewish

passover in the night in which he was betrayed, and in which he instituted footwashing, the Lord's supper &c., &c.

Understand me well, dear sister, and let not your mind be troubled by things said by sectarians. My prayer is that you and I and all the brethren and sisters beloved in the Lord may prove faithful. Pray for me. Your weak fellow pilgrim through this wilderness

HENRY KURTZ.

Martinsburg, Pa., July 21, A. D. 1862.

DEAR BR. KURTZ.

After a warm and friendly salutation in the bonds of Gospel affection, I will inform you that we arrived home safely, from Y. M. and found all well at home: however my mind has been in suspense ever since we came home; and expecting that the Minutes of our late Y. M. or the July No. of the Gospel Visitor, might relieve the anxiety, I examined them both without delay, as soon as they came to hand, *but found no relief*. I will therefore take the advice of a poet:

"Speak and let the worst be known,
Speaking may relieve you."

You may by this time be ready to inquire,

"What is this that casts thee down,
Who is he that grieves you?"

I will try briefly to state the cause, and in love ask for some explanation, which may relieve my mind and that of others. As you know, I was sent as a delegate from the Middle District of Pa. I handed in the proceedings of our district meeting, to the Standing committee at Yearly Meeting, and that was the last I seen or heard of them.

Our proceedings were taken there to be either amended or confirmed by that body, and what I wish to have explained is this: Why were our proceedings not brought before the meeting, as well as those from

other similar district meetings? I will now state why I did not inquire into the matter before the meeting finally broke up; there are several reasons. 1st. On Tuesday forenoon I missed procuring a seat in time, and thus was crowded out of hearing of the counsel for the first half day: I stood away off where I could hear a little now and then till too tired, so I went out of the crowd and sat down; afterwards I hastened there in time but could hear nothing of our proceeding. So I concluded they had been considered on the first half day; or that perhaps the standing committee would decide on it without bringing it before the general council. Again, I was aware, as alluded to above, of the proceedings of a State Council Meeting of the brethren in Iowa, having been before the General Council, and therefore concluded ours had been too, and it was not till the meeting was finally concluded that I learned otherwise. A third reason is this, my brother delegate from this district is older in years, older and higher in office; and of course I looked upon him also to watch over our trust, or charge. Now I do not make these statements to censure the beloved brethren that composed the standing committee. God forbid! Neither to justify myself before my brethren. I can say with dear br. F. P. L., I have learned things at our late Y. M. and since, which, while memory lasts, will not be forgotten. I have learned that it is unpleasant to have represented a large district of churches at annual council, and to return home without being able to tell them what has been done in their own matters. So you perceive dear brother what I desire, and if you think it in order, give these lines a place in the G. V. with such explanations as you can give, for relief of the burden on my own mind and also of others. What makes the matter more weighty on my mind, one important query in our paper was not answered at all, and I fear the church it came from

is much grieved and at a loss what to do.

Yours in love

DANIEL M. HOLSINGER.

(It seems your minutes instead of being given to a committee, happened to be laid among the certificates &c. where we found them afterwards. Eds.)

Plymouth, Marshall county, Ind.

Dear brethren and editors. I do inform you that we are all well, and all the members as far as I know, for which we do feel thankful to God our heavenly Father—that it is yet as well with us as it is, that we are still blessed above many of our dear brethren and sisters, who live where they must see the great evil carried on in our once peaceable country, but now in a deplorable condition. Dear brethren, wherever we be, or wherever we go, let us all pray for our dear brethren and sisters that they with us and we with them would keep clean hands, and that we might hold out faithful to the end.

As the promise is not in the beginning, nor in the middle, but he that endureth unto the end the same shall be saved. The blessed Savior says Matt. 24: 32. "Now learn a parable of the fig-tree, when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near, even at the doors."

Some might say, what things? I believe those troubles now to be some of these things that the Savior had alluded to. So, dear members, he the Savior says in the same chapter, "Watch therefore for ye know not what hour your Lord doth come, but know this, that if the good man of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise

servant whom his Lord hath made ruler over his household to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you that he shall make him ruler over all his goods."

Dear and much beloved members, let us all watch so that we will not be of the evil servants, that will say, my Lord delayeth his coming, but let us all be ready for to go when he cometh, and if we take notice of the signs of the times, we must believe that the coming of the Lord our blessed Savior, is not far off; and as there are yet many of our dear young friends (and also old) standing without the pail of the visible church, we wish to admonish them to not stand there, till death will overtake you, or till Christ will come and find you unprepared. Then the separation will take place.

Oh how hard, when God has given you so many a call, and often invited you to come to him, but ye would not;—then you would like to go when he, the Lord, will come; but then he will not; so I say come while there is yet time, and the lamp holds out to burn, and if you will come, dear young friends, you will cause great joy in heaven.

Oh my dear friends, if I would tell you, that I had found a place (or country) where sickness, sorrow, pain or death never could come, or where friends never would separate; now would you not all go with me to that place or country? Methinks you all would go, and that soon, so as to get away from death. Well we say to you all, there is such a place or country, and the Lord is there, and if we will prepare ourselves, we will meet all our friends there, that prepared themselves for that blessed country, and all our dear brethren who have given us so many an invitation, but we did them refuse, and many which will never come but must say,

The time is swiftly rolling on,
When we must faint and die;
Our bodies to the dust return,
And there forgotten lie.

J. K.

Church News.

Clinton county, Mo.

To Henry Kurtz and Co.

Dear brother in the Lord I again take the kind opportunity of letting you know that we are all well at present, hoping these few lines will find you all enjoying the same blessing, for which we are very thankful to our God—where every thing here is plenty for the support of our mortal frames, and we could enjoy a reasonable portion of it.—Our church here is gaining ground; there have been three additions to the church here in three months past, and there appears to be more desire to have our old brother Blocher preach here at this time, than ever has been heretofore.

But some denominations have been stopped from holding meetings upon the account of their politics. The Southern Methodists have been stopped by the Union party, and the Reformers do not hold their meeting regularly, but just occasionally when it is called for. Indeed the troubles are getting so great here, that I am afraid all meeting will be stopped; for every stout able bodied man over 18 and under 45 was mustered into service yesterday, and those that would not come under the call, have since Sunday night left their homes, and gone to the Southern army. There is no choice here but do one or the other—either to join the militia of the state and save our property, or go south and have our property confiscated. So much for this.

I think I saw it in some of the Visitors by sending \$1,50 I could get the present Volume full and the last year also,—I hereby enclose you one Dollar in gold and the balance in stamps. Now if I mistake in this correct me if you please.

No more at present but remain yours in the bonds of brotherly love.

JACOB R. ELLENBERGER.

Appointments.

God willing, there will be a love-feast in the DELAWARE church, Delaware co. Ohio at the house of Elder HENRY D. DAVY on Thursday September 11th;—also in the DANVILLE church, Knox co. Ohio at the house of br. Ross on Saturday and Lord's day September 13 & 14th;—and also in OWLCREEK church, Knox co. Ohio at the Brethrens' Meeting house near ANKENYTOWN on Tuesday September 16th;—from all those churches a general invitation is given to all our beloved members, who can conveniently attend, and especially to brethren in the ministry.

H. D. DAVY.

THE MINUTES
OF OUR LAST YEARLY MEETING
are out of print, and still some called for.

To print a second edition, we should be sure of selling at least Five hundred more. Let those who still want some, order immediately, and we will try to supply all.

AN ANCIENT DOCUMENT.

[It appears the following was presented by some friends to the General Assembly of Pennsylvania in 1775 just at the outbreak of the Revolution, and speaks for itself.]

A short and sincere
DECLARATION,

TO OUR HONORABLE ASSEMBLY, AND
ALL OTHERS IN HIGH OR LOW STATION OF ADMINISTRATION, AND TO
ALL FRIENDS AND INHABITANTS OF
THIS COUNTRY, TO WHOSE SIGHT
THIS MAY COME, BE THEY ENGLISH
OR GERMANS.

In the first place we acknowledge us indebted to the most high God, who created heaven and earth, the only good Being, to thank him for all his great goodness and manifold mercies and love through our Savior Jesus Christ, who is come to save the souls of men, having all power in heaven and on earth.

Further we find ourselves indebted to be thankful to our late worthy assembly, for their giving so good an advice in these troublesome times to all ranks of people in Pennsylvania, particularly in allowing those, who, by the doctrine of our Savior Jesus Christ, are persuaded in their consciences to love their enemies, and not to resist evil, to enjoy the liberty of their conscience, for which, as also for all the good things we enjoyed under their care, we heartily thank that worthy body of Assembly, and all high and low in office, who have advised to such a peaceful measure, hoping and confiding that they, and all others entrusted with power in this hitherto blessed Province, may be moved by the same spirit of grace, which animated the first founder of this Province, our late worthy proprietor, William Penn, to grant liberty of conscience to all its inhabitants, that they may in the great and memorable day of judgment be put on the right hand of the just Judge, who judgeth without respect of person, and hear of Him these blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you," &c. "What ye have done unto one of the least of these my brethren, ye have done unto me," among which number (i. e. the least of Christ's brethren), we, by His grace, hope to be ranked; and every lenity and favor shown to such tender conscienced, although weak followers of this our blessed Savior, will not be forgotten by Him in that great day.

The advice to those who do not find freedom of conscience to take up arms, that they ought to be helpful to those who are in need and distressed circumstances, we receive with cheerfulness towards all men of what station they may be—it being our principle to feed the hungry and give the thirsty drink;—we have dedicated ourselves to serve all men in every thing that can be helpful to the preservation of men's lives, but we find no freedom in giving, or doing, or assisting in any thing by

which men's lives are destroyed or hurt.—We beg the patience of all those who believe we err in this point.

We are always ready, according to Christ's command to Peter, to pay the tribute, that we may offend no man, and so we are willing to pay taxes, "and to render unto Cæsar those things that are Cæsar's, and to God those things that are God's," although we think ourselves very weak to give God his due honor, He being a Spirit and life, and we only dust and ashes.

We are also willing to be subject to the higher powers, and to give in the manner Paul directs us;—"for he beareth the sword not in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

This testimony we lay down before our worthy Assembly, and all other persons in government, letting them know, that we are thankful, as above mentioned, and that we are not at liberty in conscience to take up arms to conquer our enemies, but rather to pray to God, who has power in heaven and on earth, for US and THEM.

We also crave the patience of all the inhabitants of this country,—what they think to see clearer in the doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor: for faith is to proceed out of the Word of God, which is life and spirit, and a power of God, and our conscience is to be instructed by the same, therefore we beg for patience.

Our small gift, which we have given, we gave to those who have power over us, that we may not offend them, as Christ taught us by the tribute penny.

We heartily pray that God would govern all hearts of our rulers, be they high or low, to meditate those good things which will pertain to OUR and THEIR happiness.

The above Declaration, written by BENJAMIN HERSHEY, minister of

the Menonist church, and signed by a number of Elders and Teachers of the Society of Menonists, and some of the German Baptists, presented to the honorable House of Assembly on the 7th day of November, 1775, was most graciously received.

CIRCULAR.

(By special Request.)

TRACT HOUSE, 28 CORNHILL,
BOSTON, AUGUST 6th, 1862.

MESSRS. EDITORS:—Please allow us, through your columns, to bring to public notice the Army Work of the AMERICAN TRACT SOCIETY of this City. While our citizens are sending, in abundance, comforts for the *bodies* of our soldiers, too little is received for the supply of their mental and spiritual wants. The great falling off in receipts for reading, has led the Executive Officers of the Society to consider the propriety of recalling Mr. Alvord from the army. But his position there is one of so vast importance, and so great usefulness, that we cannot see how he can be spared. Multitudes of our soldiers would feel that they had lost their best friend, if he were to leave. His visits at the bed-side of the sick and dying, his warm sympathy, and his untiring devotion to the best interests of the soldiers, seem to make his presence there almost indispensable.

Must he leave the army? He will be under the necessity of doing so, if the Christian public will not furnish the means to supply him with religious reading. We are unable to maintain him there to distribute material comforts to the troops alone. This is an important work and must be done; but we cannot do it, only as incidental to what is our legitimate line of labor.

The following extract from one of his recent letters will show the demand for, and interest in religious reading.

"I have been among the new troops of Gen. Sfield's Division to-day. They have some good Chaplains, but are wholly destitute of reading matter. No mails ever reached them from Washington, and they were in an inaccessible region until now. It is good to take these Ohio and Western Virginia Regiments by the hand, and do for them as we have done for others. Their wonder and gratitude is unbounded. I told the Chaplains, as I drove into their camp this morning, that I had good things for soul and body. 'Well, we are glad to see you; we have all the comforts we need for both *sick* and *well*, so far as the body are concerned; but if you have *any good reading*, do let us have it.' It was the first time my delicacies had been wholly overlooked, and the *food for the soul* first seized upon. I found afterward, too, that their sick had scarcely any thing but the coarse army rations. The crowd of common soldiers around my wagon showed the same striking preference. It was affecting to see them extend their brawny hands right over jars of sweetmeats, boxes of crackers, and bottles of wine and seize upon that '*Banner*.' They had not seen it before, and the flag (I had a few hundreds of it) took them by storm.

It is an encouraging circumstance, that even the *rebels* evince a deep interest in the reading

matter furnished by us. During the late retreat, eighty dollars' worth of our publications fell into their hands. Mr. A. says of it, "I have heard well of my distributions among the Rebel army at Fair Oaks. Dr. Marks says, (he was taken and carried to Richmond) that they all took the publications and read them, at the hospital where he was, and permitted him to carry them to five or six other hospitals on the different fields of battle, (crowded with *rebel* as well as union wounded) and that all expressed delight in their perusal. He saw them frequently in the hands of different regiments, and in Richmond, on being introduced to a young gentleman, on a certain occasion, "Dr. Marks. O yes, I remember, I saw your name in one of the Christian Banners we've been reading." The critics of the South will probably not be of the same opinion with the simple soldiery, the two numbers being the 'Flag' and 'Washington.'"

To supply even the sick and wounded in our hospitals with religious reading is a great work. The number of such men suffering is very large. They long for something to while away the weary hours, that will supply them with valuable and improving topics of thought. They, as well as the men who are still in health are deeply serious. On Sunday evening, says Mr. A. in his last letter, 'I had a most serious, full, attentive and *tearful* audience in one of the Pennsylvania Regiments.' This is characteristic of the whole army. Battles and disease have thinned their ranks. Many of the Chaplains have left. "There never has been a time," says Mr. A., "when *so much good* could be done. The army is saddened by the state of things, and now needs all the friends and consolations which can be possibly thrown around it. *Marked solemnity* attends all religious services in *many regiments*."

We appeal to a patriotic and Christian public, and ask, shall Mr. Alvord be suffered to come home? Shall the spiritual interests of such an army, in so interesting a condition, be overlooked? Will not the friends of our brave soldiers send us funds to supply the pressing wants? This is a peculiar exigency. What can be done to strengthen the dispirited hearts of our troops should be done *at once*. The time of need is *now*. A prompt response, on the part of individuals and churches, will enable us to keep Mr. A. in a position where his whole heart is, and where his usefulness is beyond the power of the human mind to compute.

— — — Will not Churches and Sunday Schools make a special effort to retain Mr. Alvord in his present field of labor, and remit to our Treasurer, Henry Hill, Esq., 28 Cornhill, Boston, a liberal donation?

I. P. WARREN, }
W. C. CHILD, } *Secretaries.*

OBITUARIES.

Died on Saturday July 2, 1862, in Walnut, Juniata county, Perry church district, Pa. SAMUEL, son of Mr. David and sister Sarah HOSTETLER, aged 10 days. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Our dear brother and sister who have been bereaved are not as those having no hope.

Farewell, dear Samie! a long farewell,
For we shall meet no more
Till we are raised with thee to dwell
On Zion's happier shore.

Our dear son, lo! is dead,
The cold and lifeless clay
Is laid in dust its silent bed,
And there it must decay.

But is he dead? No, no, he lives,
His happy spirit flies
To heaven above; and there receives
The long-expected prize.

Then let us dry our mournful tears;
From gloomy grief refrain;
In heaven our son now appears,
And shall forever reign.

Farewell, dear boy, again farewell!
Soon we shall rise to thee;
And when we meet no tongue can tell
How great our joys shall be.

S. W. BOLLINGER.

A DISTRESSING ACCIDENT.

Died in Bethel township, Berks co. Pa. July 15th suddenly by a stroke of lightning AMOS HUMMEL, son of William Hummel and his wife (a sister in the church) Catharine, whose maiden name was Feik, aged 16 years, 4 months and 29 days. He was engaged at the time of his sorrowful end with harvest work, being on a wagon loading with grain in the field, when about 3 o'clock P. M. a thunder-storm passed over parts of Lebanon and Berks counties, and a fiery dart from the clouds struck down this poor young man on the wagon. Funeral services at Markey's meeting house from the words, "And what I say unto you, I say unto you all, Watch!" (Mark 13: 37) by brother John Hertzler and the writer.

JOHN ZUG.

Died in Huntingdon county, Ind. May 1. at the residence of her son Michael Kitch sister SUSANNAH RUDY of yellow jaundice, aged 79 years less 18 days.

Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heav'n with joy to greet thee,
Where no farewell tear is shed.

NANCY KITCH.

Died in the army of Mississippi with the bilious fever July 8, DANIEL KITCH, son of br. Michael Kitch of Huntingdon county, Ind., aged 21 years, 8 months and 20 days.

Died in the Upper Conowago District, Adams county, Pa., July 27, 1862, ADAM MUMERT, son of our old friend Matthias Mumert. He died very sudden; the cause of his death is not known. Aged 12 years, 11 months and 10 days. Funeral services by elder br. Adam Brown and the writer from Job 14: 1, 2.

ADAM HOLLINGER.

Died in Canton church, Stark county, O. July 5, brother DAVID EBY, in the 78th year of his age. Funeral services by John Cross and David Royer from Rom. 6: 23.

Died near Hartsville, Stark county, O. May 30, JACOB BRUMBAUGH, son of Lewis and Susanna Brumbaugh, aged 3 years, 4 months and

16 days. The child came to his death by reaching on the table and turning a cup of hot coffee upon his breast, which scalded him so severely, that after suffering pain for 18 days, God in mercy relieved him by death. Funeral services performed by George Weaver.

HENRY BRUMBAUGH.

Died at the writer's house in Frederic county, Va. on July 11th, our beloved brother DAVID REIKARD of Shenandoah county, Va., aged 34 years, 6 months and 19 days, leaving a wife [a sister in the Lord] and a daughter to mourn their loss. His disease was consumption, and he had been down in Maryland at brother C. Keefer's, and on his way home he stopt with us, not being able to get through the pickets, to go home. On the day he died he had gone to Middletown, a distance of four miles, trying to get a pass, but did not succeed. He then came back about two o'clock, and at three he died sitting in a chair without a struggle. We took the corpse to his home, but when we came to his house, it was a sorrowful time for the family and friends. But the sister had one great consolation, and that was, that he had made his peace with God, and was now beyond the reach of all the trials, troubles and calamities of earth and especially in this time of war.

JOHN BRINDLE.

Departed this life in the Lower Cumberland church, Pa. July 20th br. ABRAHAM GOOD-YEAR in the 51st year of his age. Funeral services by the brethren from 2 Cor. 5: 1.

Died in the same church July 31st sister CHRISTINA SHELLY, wife of friend Daniel Shelly, aged 84 years, 7 months and 27 days. Funeral services by the brethren from 2 Tim. 4: 6-8.

Died of consumption after an illness of over one year which she bore with Christian fortitude and resignation, at the residence of her father elder Daniel Bowman in Nettlecreek church, Wayne county, Ind. sister ELIZABETH STUDEBAKER, wife of eld. George W. Studybaker of Delaware county, Ind., aged 28 years, 9 months and 15 days. Funeral discourse by brethren D. Hardman and C. Holler.

Some two months previous to her death, the deceased was brought by her anxious husband to her father in order to have better access to medical aid, and hoping that a change of location might benefit her; but alas the summons had to be obeyed regardless of friends and physicians.

Died August 6, 1862, at his residence in Allen co. Ohio, our much esteemed Elder, brother ABRAHAM MILLER in the 67th year of his age. He moved to Allen co., in the year 1833, where he planted a church in the wilderness, since which he has had the charge of it, and it is now large. We are persuaded that our loss is his eternal gain. It is but due to the memory of our brother to say that he was confidentially loved in life, and sincerely mourned in death. He served the church as a faithful minister and bishop for many years, and now leaves a companion and ten children to mourn for a kind father and husband, and to wend their way through a sinful world as they may. The funeral occasion was improved from Rev. 14: 13, by br. R. Edgecomb and the undersigned.

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Prospectus

Of the

Gospel - Visitor

For the year 1862, Vol XII.

The GOSPEL VISITOR is a monthly Christian Magazine, edited and published by Henry Kurtz and James Quinter, in Columbiana, Ohio. It is the object of this publication to contend for, and advance "the Faith which was once delivered unto the saints," as the only reliable rule of Christian Doctrine and Practice, and as the only remedial system which can restore to spiritual health a sin-disordered world.

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HENRY KURTZ.
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BY HENRY KURTZ & JAMES QUINTER.

VOL. XII. **October** 1862. NO. 10.

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THE GOSPEL - VISITOR.

VOL. XII.

October 1862.

NO. 10.

PARENTAL CO-OPERATION.

In order that our Schools may prove successful, there must be a union of effort among all connected with them. Parents, Teachers and Directors must move together for one common object—the promotion of order and progress in the Schools.

It is very difficult to maintain good order in the Schools without the co-operation of the parents; and without good order, but little good can be accomplished. The want of parental co-operation lies at the foundation of most of the Teacher's difficulties.

The opposition on the part of parents generally arises from some misunderstanding or misrepresentation of the Teacher's conduct. The child is encouraged to bring home complaints against the Teacher. The parents listen, and without making any inquiry, but trusting to what their child has told them, get angry immediately, and talk very disrespectfully of the Teacher, and excite in the child such a feeling of opposition to him, that it is impossible to govern the pupil or get him to study. If the Teacher attempts to conquer him, a contest ensues; the pupil, encouraged in his disobedience by the conduct of his parents, and thinking that he will be supported by them, determines not to submit; and all punishment only increases his anger and opposition; and it is only by the most severe punishment, if at all, that he can be brought to any appearance of submission. The Teacher may, by

such means, prevent him from continuing an example of insubordination to the School, but he can do no good while he entertains such feelings towards his Teacher.

Every parent who regards the welfare of his children, and their advancement in knowledge, should avoid saying or doing any thing that will lower the Teacher in their estimation. They should rather endeavor to increase their esteem for him, and teach them to consider him, next to their parents, their best friend. They should instruct them to obey, respect and love him, if he is worthy of their love; if not, the sooner he is removed from the School, the better.

When parents think that they have cause to complain, either in regard to the progress of their children or the conduct of the Teacher towards them, they should seek a private interview with him, and if his explanations are not satisfactory, bring the complaint before the Board of Directors, that the matter may be properly investigated. Parents should give their children no encouragement to watch and report the Teacher's conduct in School.

There is too much lackness of discipline at home. Many parents have no government of their children, and are always interfering with the discipline of the Schools. There are very many kind parents who mean to do right, but, like Eli, err in judgment and in the means to secure obedience. They love their children tenderly, but it is a selfish

love; it is not a love that will sacrifice personal feeling for the good of the child. They will not use the means necessary to secure the obedience of their children, because it is very disagreeable to their feelings. But who loves his child wisely and well—as God loves His children—will sacrifice personal feelings for the good of his child, and will inflict necessary chastisement, though every infliction rends his heart with anguish. Some suppose that moral suasion alone is a sufficient means to secure obedience. But Eli tried it and failed, and so have thousands of others tried it with a like result. When Eli heard of the wickedness of his sons, he called them to him and reasoned with them: “Why do ye do such things? for I hear of your evil doings by all this people; nay, my sons, for it is no good report that I hear of you; ye make the Lord’s people to transgress. If one man sin against another, the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him?”

Notwithstanding, they hearkened not unto the voice of their father.

Here we have an example of moral suasion. A father just upon the borders of the grave, kindly admonishes his sons of their sins; sets before them the highest motives that ever influenced the human heart; yet they continued in their wickedness, and Samuel was commissioned by God to denounce the judgments of heaven against the house of Eli, because his sons had made themselves vile, and he restrained them not. How many children are ruined by the kindness and indulgence of their parents.

There seems to be an opinion

prevalent, that because this is a free country, there is not so much need of strict family discipline;—that children should be allowed great liberties. This is a very dangerous error. He only is fit for a citizen of a Republic who has been taught to yield implicit obedience to lawful authority. He must learn this at home and at School. This is necessary for the good of the individual, of the School, and of the community. Just in proportion as parental discipline declines, will mobs, riots, and lawlessness increase; and woe to that people who forget the first commandment with promise, “Honor thy father and thy mother.”

Parental discipline is necessary to School discipline, and the latter is necessary to the success of our Schools; without it they will not answer the ends for which they were established,—the safety and perpetuity of our liberties. There is no one thing that more seriously threatens danger to our public, than the decline of wholesome parental discipline. If children are permitted from early life to have their own way, to set aside the authority of parents and Teachers, and make their own depraved wills the rule of action, it cannot be expected that they will regard the laws of their Country when they grow up.

But it is not only in regard to the government of the School that the Teacher needs the co-operation of parents. Pupils should be required to prepare lessons at home, and parents should see that their children get those lessons.

I know that there is an opinion quite prevalent—and of late becoming more so—that pupils ought not to study at home. ‘One don’t be-

lieve in keeping children confined so closely; another is afraid of breaking down their constitutions by hard study, or cramping their minds by close application; another thinks that study at home supersedes the necessity of any School or Teacher. I shall not attempt to answer these objections singly, but will endeavor to show the necessity and usefulness of study at home.

"There is no royal road to learning," said an English tutor to his royal pupils; and it is as true now as when it was first uttered, and it will ever continue so.—There is no doubt that there has been a great improvement in the methods of instruction, but this does not obviate the necessity of study on the part of the pupil; if it does, then we have been making a retrograde movement.

The chief object of an education is to discipline and strengthen the mind, and this can be accomplished only by study.

The Teacher must direct, explain, instruct and assist, but the pupil must study in order to be truly educated; and study at home is rendered more necessary from the fact, that much more time is taken up in recitations than formerly, and consequently there is less time to study in School. In many Schools, half of the time, and in some more than half, is spent by the pupils reciting or in receiving instructions from the Teacher. Deduct the time spent in reciting, recess and other necessary interruptions from various causes, too evident to require notice, and but little time will be left for study. I do not deny the fact that children may be injured by too close confinement, or too severe and long

continued application. But the danger is most generally the other way—there is too little application. Where one is injured by too close application, hundreds are injured in mind, body and morals, by being allowed to spend their evenings in the streets, congregating with the low and vicious, and doing under cover of darkness, what they would not dare to do in the light of day.

I cannot see how parents, who have any sense of their obligations and duties to God and to their children, can thus permit them to worse than waste the precious moments of youth,—the seed-time of life—to contract habits that will prevent their advancement in knowledge and virtue, and that will lead them to disgrace and ruin, or prepare them for an old age of regret and misery. How discouraging to the Teacher, who labors to inspire in his pupils a taste for knowledge and improvement, to excite in them lofty aspirations after the high, the noble and the pure, shows to them examples worthy of their imitation—men who, by their own unaided efforts, have enrolled their names in the annals of the great and good; while, at the same time, the parent permits them to spend their evenings in idleness, or to roam in the streets and to associate with the vile and profane, whose only education, perhaps, has been obtained in the streets. How many good impressions have thus been effaced; how many noble resolves have been changed. There is certainly as much need of improvement in home culture as in public education.

Parents, see that your children have lessons to study at home. If they tell you that they have plenty

of time to get all their lessons at School, you may know that either they have told you a falsehood or else they have not much to do. Go, and see the Teacher at once, and request him to assign lessons to study at home, (if he has not already done so,) and then it is your duty to see that your children study them.

The amount of knowledge acquired by study at home is not the only chief advantage. They thereby acquire studious habits, which will be of great use to them in after life;—they acquire a habit of studying by themselves, of being their own teacher, of relying upon themselves.—*All* who have attained to any eminence in the intellectual world, have been noted for their studious habits. They have been self-educated, in the true sense of the term. They may have had good Teachers, but it was by assiduous application of their own minds that they attained to excellence. Good Teachers are aids—study, the means.

History is full of examples illustrative of this point. We might mention Benj. Franklin, Bayard Taylor, Bowditch, Davy, Newton, Cuvier, Webster, Clay, Copley and Wilson. John Singleton Copley was, about sixty years ago, a poor boy, the son of a poor artist who could hardly procure for his family the necessaries of life. He removed from Boston about sixty years ago to England, where his son rose from one post of honor to another, and he is now Lord High Chancellor of England—the very highest post of honor to which a subject can attain. He is one of the most distinguished members of the House of Lords.

George Wilson was, a few years ago, unable to read; he was a pauper, and ran away from the work-house, in order to get some one to teach him to read. By working in the day time and studying at evenings, he supported himself, and acquired at the same time, a knowledge of English, French and mathematics. He went to France to solve a problem and obtain a prize offered for its solution. He was introduced to Louis Philippe, by Lewis Cass, our Minister to the Court of France at that time. In the presence of the King and Nobles, he solved the problem, and received the plaudits of the Court. He received the prize, besides valuable presents from the King. He then proceeded to the Court of St. James and received a similar prize, and had just returned to the United States, when he received a letter from the Emperor Nicholas himself—one of whose Ministers witnessed his demonstrations at London—inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit. He is now Professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russians!

All who are studious do not arrive to eminence; neither do *any* who are not. Habits of industry and assiduity are necessary to great excellence in any thing, and without these habits we cannot expect to attain to even a respectable standing. It was by such habits more than by his genius, that Napoleon astonished the world by the glory of his achievements. These habits he formed in youth. It was thus that Newton was enabled to survey the

heavens. To patient labor more than to genius, is the world indebted for its best philosophy, its best poetry, for the inventions of the telescope, mariner's compass, steam engine, magnetic telegraph, and all other useful inventions. There is no excellence without great labor. Patient labor without genius may accomplish much; great genius without labor can accomplish nothing. The pyramids of Egypt were not built in a day, by a few gigantic efforts. By numberless strokes, by long continued labor, they were raised to the position in which they have stood for 4,000 years, one of the wonders of the world. By a similar mental process was Milton's *Paradise Lost* produced—a work that will remain and be admired as long as the Pyramids shall stand. Is it not, then, of the utmost importance that your youth should acquire such habits? Parents, bring up your children in such habits, and they will attain to respectable positions in society, and may shed a lustre upon your name, and be an honor to their country.

Finally, let us be encouraged by the past to labor more assiduously in the future. Education has done much for the human race; but when it shall become universal, more glorious results will follow. It was education that roused the slumbering genius of Fulton and of Watt, by whose labors we are enabled to traverse the ocean against wind and tide, with a speed unknown before; to ride as on the wings of the wind, through mountain and valley, over rivers and ravines;—of Franklin, who commanded the lightnings of heaven, and they came at his bidding;—of Morse, who taught us to

write with a pen of lightning;—of Daguerre, who taught us to paint with a sunbeam for a pencil.

Pass the Electro-Magnet over iron concealed in dust and dirt, and it comes forth obedient to the mysterious power. Pass the magnet of education over human society, and you call forth talent that would otherwise lie buried in obscurity. You open springs that will gush forth to fertilize the fields of Art, Science and Literature. Millions will thus be rescued from ignorance and all its attendant vices, redeemed from the bondage of superstition, and elevated to the dignity of rational beings.

J. P. S.

A little History of OUR YEARLY MEETINGS.

A comparison of the formation of the council, and the manner of coming at conclusions thirty years ago and now gives matter of serious reflection, and may prove for the present generation both instructive and useful; and for the information of those, who will come after us, it will not be uninteresting, even to go back beyond that period, and give a brief history of our yearly meetings, as far back as we have any traces.

1. *About the time of our yearly meetings.*

Just as our American nation dates its origin from the day, when her national independence was declared by the representatives of the people in Philadelphia on the ever memorable fourth day of July 1776,—so almost every denomination of Christian professors points to a certain date, as its birth-day. Thus the *Moravians* go as far back as the ninth century, when they say they

originated by the labors of Methodius and Cyrillus, two Greek missionaries; the *Waldenses* are traced back to the time of Peter Waldus about the year of 1160; the *Hussites* date their origin from 1407; the *Lutherans* are said to have originated on the 31st day of October 1517, when Luther by the publication of his ninety-five theses became a noted reformer; the German Reformed, the Mennonites and the Episcopalians are traced back to a somewhat later date in the same century; the Presbyterians, the Baptists, the Methodists &c. are of a still later date. The Roman Catholics, though they claim a prior existence, may be justly dated from the time, when the Greek Catholics seceded from them. The so-called holy Catholic church took its rise when the emperor Constantine united church and state, and a human creed was prescribed about the year 325 of the Christian era, but the apostolic church had its birth-day on the Pentecost, the fiftieth day after the resurrection of Christ. The brethren, acknowledging no other true church, but this last, no other Lord but the one Lord Jesus Christ, no other faith but the one faith of the apostles, no other baptism than the one instituted by Christ, and practised by his faithful followers, have chosen and celebrated that Pentecost from time immemorial as the anniversary of the church of Christ, and as the time, where our whole brotherhood is to meet in annual meeting for worship and for the promotion of that union, which was exemplified so gloriously in the primitive church.

2. *Ancient manner of holding these annual meetings.*

As far as we could learn from our ancestors, these meetings were conducted in the simplest manner. On Friday before Pentecost they met for the purpose of settling all difficulties, endeavoring to do away all offences, and to harmonize all differences, in order that on the next day (Saturday) a lovefeast, union and communion might be held and partaken by all the members in spirit and in truth. There was no committee at first, but the elders and the church were together in council; *viva voce*, cases were stated by any member, and questions presented, and in the same manner as in our common councils discussed, and finally answered and decided by the elders in union with the church. There were no minutes written at first, and for this reason there is no record left of those annual meetings prior to the time of some 80 years ago.

But when the number of churches increased, and occupied a more extensive territory, so that it became impossible for all the members or even all the ministers to meet at the so-called Big meeting; when the cases were multiplied, and questions came up not suitable for public discussion, the former practice was modified; a committee of elders was nominated by the bishop or the ministering brethren of the church, where the annual meeting was held, from among the most aged and experienced elders, and this committee retired to receive privately one by one, or by twos or threes of the brethren or members, and hear their difficulties and grievances, and give them their advice, when desired, privately; and letters from churches on special cases, were also answered

privately by letters from the committee. Thus the number of questions for public discussion was reduced to such only, which were of general interest and use, and of which a record was made by some in writing, and signed by the committee.

3. *Changes and reforms in manner of holding our annual meetings.*

Finding however that these written records were subject to accidental loss, it was concluded at the yearly meeting held in Virginia in the year 1837, that "the proceedings of the council meeting should be immediately recorded in writing (and printed) and as much as possible communicated to all the churches." The whole of the article (3) seems to deserve a place here, and so we insert it entirely.

"3. How is it considered to make a better arrangement in holding annual meetings according to the pattern of the apostles, Acts 15?"

"The unanimous counsel of this meeting, and desire of the old brethren is, to follow the track of the apostles as close as possible. Therefore the council meeting ought to consist of the elders and all the members of that church, which receives the meeting, and of such teachers, ministers or (private) members, who may be sent as delegates from the other churches. It is considered necessary, that every church, or where the distance is too great, several churches together, should send two, three or more delegates to the annual meeting. The yearly meeting is to take place as heretofore on Pentecost or Whitsuntide, and the council meeting to be held on Friday and Saturday before, to which end the delegates ought

to arrive in the neighborhood on Thursday evening. The public meeting begins on Sunday, when a lovefeast will be held, and the church is at liberty to invite thereto also neighboring churches as usual. The proceedings &c., (as given in the above extract.)"

At the yearly meeting of 1846 the following resolution was passed:

"3. As regards the way and manner of holding annual meetings so as to enjoy more order, convenience and satisfaction, it was considered in the fear of the Lord; that the counsel of the Y. M. in the year 1837 in this respect was proper and expedient, if observed, and that the best plan will not mend the matter, if it is not carried out. Different plans were proposed, and after a long discussion and mature reflection it was resolved to make no material change but this:—that our Western brethren shall have the privilege of taking the yearly meeting every other year, if they request it, and that our Eastern brethren should not fail to attend the same;—that it should be explicitly understood and given out, that Friday and Saturday there will only be private council meeting, all the ordained elders to form the committee, to take in and bring before the meeting those matters to be considered. The public meeting should be on Sunday, and if possible not in the same place, where the council-meeting is held."

At the yearly meeting of 1847, the following query was presented again:

"1. Whether we could not amend our plan in holding our yearly meetings, that the business might be conducted more quietly and orderly?"

"Concluded in regard to our yearly meetings, that the brethren meet on Saturday before Pentecost, and have public meeting till Sunday evening. Lovefeast to be held either on Saturday or Sunday evening, at the option of the church, where the yearly meeting is held. On Monday the council meeting to begin and continue until all the business is transacted or disposed of. The council to consist of delegates not more than two to be sent from each church, with a written certificate, containing also the queries to be presented (by the church whom they represent) to the yearly meeting. The delegates to constitute a committee of the whole, to receive and examine all matters communicated to the yearly meeting, and to arrange all the queries and points for public discussion, and after they are publicly discussed, and the general sentiments heard, then the delegates are to decide, and if two thirds or more of the delegates agree, let the decision thus made be final. But if the nature of the case be such that two thirds do not give their consent, let it be delayed, (postponed, according to the german) until it receives the voice of at least two thirds of the legal representatives. The yearly meeting to be attended by as many teachers and members as may think proper to do so, and the privilege in discussion to be free and open to all who may desire to participate in the same as heretofore."

NOTE. Here, it seems, is for the first time in a yearly meeting mention made of a two third vote, while heretofore the aim of the brethren always was, to come to an unanimous conclusion, and hence it was

recalled the following year. The fact was, that this meeting, as it is stated in the introduction of the minutes, was somewhat under a cloud, and this article was adopted, so as to enable the brethren to proceed to other business, rather as a matter of compromise between conflicting opinions and feelings.

At the yearly meeting of 1848, there were a number of questions presented concerning the manner of holding yearly meetings, such as Art. 10, 13, 25, and 29. But we will only give the last, as bearing most directly on the subject.

"XXIX. The committee, to whom the letters concerning our yearly meetings had been referred, reported as follows:"

"No less than 12 letters from all parts of the church had been presented in regard to this important matter, and after reading and weighing them all, and taking also in view the general state of feeling and experience of this present meeting, we propose the following in the fear of the Lord:"

"Considered that this yearly meeting is as anxious and unanimous in the desire of following in the track of the apostles, Acts 15. as our beloved brethren were 11 years ago at the Y. M. of 1837. We find however by experience, that the 'change of the time of holding the council *after* public meeting doth work well, removing from us the great crowd of strangers. We are also satisfied, that the sending of delegates or messengers from all the churches is necessary and proper, as also, that all the elders, who come to us, ought to be members of the meeting, whether sent or not. A general committee of 5 or 7 elders is

to be appointed, as heretofore, and as many special committees, as may be deemed proper or necessary in order to despatch business. *But as to voting we hold, that it will be best to aim always at unanimity,* and dispose of business as hitherto.—*Should the meeting not be able to agree in any one point, let it be postponed to a future meeting.* In addition it was proposed, that all the churches should be admonished to use every diligence in sending every year two delegates, or at all events one to the yearly meeting."

"The above was unanimously adopted without a dissenting voice."

At the yearly meeting in 1850 the question came up:

"XXVI. Why the annual meeting was not conducted or carried out according to the order or plan laid down at the Y. M. of 1847?"

"Considered that the querists shall be referred to the minutes of Y. M. 1848, Art. XXIX, where twelve letters are mentioned, which contained chiefly remonstrances against said plan."

At the yearly meeting in 1851 it was asked,

"IX. Would it not be better to alter the plan of holding our annual meeting, so as to have no public preaching, but only a church-council-meeting?"—and the answer was,

"Considered, that at this time we would make no more alteration but this, that instead of meeting on Friday, and having public meeting on Saturday and Sunday, we will come together on Saturday evening, and meeting to commence on Sunday morning, and to be (hold) no communion meeting at the place of the annual meeting. The council meeting then to commence on (Monday,

or rather) Tuesday morning, (inasmuch Monday is chiefly consumed with preparing for business.)"

In the minutes of Y. M. of 1852 we find the following:

"XXIX. The following was also proposed and adopted."

"This meeting would advise, that every church before the time of the annual meeting should take counsel, and select brethren to represent them in annual meeting; and also counsel, whether they have any thing to send, and if so, that they pass the counsel of the church, and put every question on a paper by itself, and state from what church, and sign it, fold it and write on the back of it briefly, what the question is. Thus it should be handed in or sent by mail. Brethren who would bring questions otherwise than in the above way, should come before the committee, and state the question and the reason why they could not counsel the church, else the question cannot be received. The object of this is chiefly to concentrate the business of the meeting, which otherwise could not be gone through in so short a time as two or three days.

At the yearly meeting of 1853, several questions came up concerning the Y. M. such as 1st, 2d, 13th;—of 1855. Art. 27,—of 1857. Art. 24 & 31;—of 1861. Art. 15;—which questions are further evidence of a still dissatisfactory state of things.

Some thoughts and suggestions may be offered perhaps on this subject hereafter by the writer or some one else, that may read the above, and has made the matter a subject of prayerful reflection.

THE PROMISES OF GOD, THE COMMON INHERITANCE OF HIS PEOPLE.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

So declared Paul, and that by inspiration, when from a Christian standpoint, he viewed the rich field of Scriptural Truth which had grown up in the ages which had preceded that in which he lived. *All Scripture is profitable.* And to whom is it profitable? Not only for those who live in the different ages, or at the different times in which the different books of Scripture were written, but for all who may have access to them, however long they may live after those books have been written.

There is much of the real practical utility of Bible truth lost, by confining that truth in its application to the special congregation or nation to which it was originally addressed. To confine it in its practical and personal application to such congregations or nations, is alike unjust to the Truth and to ourselves. There is this peculiarity in the spiritual truths of Scripture, that they adapt themselves to the religious wants, and to the circumstances of mankind, not only in a particular age or nation, but in every age and nation.

Many persons seem to think that the Scriptures are only a record of events or transactions that occurred many hundred years ago; and although they may be authentic and true, still they are only interesting to us as containing

matters of curiosity or of pleasing instruction like common history. The Epistles are thought to refer only to those churches to which they were written. By making such an application of the Scriptures as this, we lose much benefit, which, by a more judicious use of them, we should possess.

But the general application which several of the inspired writers themselves make of several passages which at first would appear to be of an individual character, is calculated to correct the error we have alluded to, and afford us an example of a more proper use of Scripture.

A domestic difficulty occurred in the family of Abraham. "And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking. Wherefore she said unto Abraham, cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, even with Isaac. And the thing was grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." Gen 21: 9—12. Now what could this domestic quarrel have to do with us? The apostle Paul makes this circumstance in the history of Abraham an allegory, showing that the casting out of the bond-woman and her son, was intended to show, that they who were yet in bondage to the law, should not have any part in the blessings of those who were made free by the Gospel. "For it is written, that Abraham had two sons, the one by a bond maid, the

other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4: 22—31. Take another circumstance in the history of this eminent patriarch: Abraham had showed remarkable faith in God, and declared that his faith should be counted to him for righteousness. "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." Gen 15: 5, 6. In the use that the apostle makes of this circumstance, he gives us to understand that we too may be justified if we believe, as his language shows: "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom. 4: 23: 25. "It was not written for his sake alone," says the apostle. To have looked upon this as relating to Abraham alone, would not have done justice to the benevolent designs of God, who wished through the justification of Abraham to afford to sinners in after ages, grounds to encourage them to hope for their justification.

After the death of Moses, Joshua was chosen by the Lord to lead the armies of Israel. To encourage him to be faithful to his trust, the Lord gave him this promise: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee nor forsake thee." Joshua 1: 5. Is there any thing in this promise that we can apply to ourselves, or from which *we* can take encouragement and comfort? Surely there is. For when the apostle was administering comfort to the christians he quotes this very language as applicable to them. "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." Heb. 13: 5, 6. According to the apostle's understanding and application of this promise to Joshua, every believer

may consider it as given to him and may say to himself, "The Lord is my helper, and I will not fear what man shall do unto me."

In Deut. 25: 4, we have this precept: "Thou shalt not muzzle the ox when he treadeth out the corn." Now this seems to be a very small matter, and all we would suppose, at first sight, it was designed to teach us, is, mercy to our beasts. But there was a wider application to be made of it as Paul shows, 1 Cor. 9: 9, 10. "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thrash in hope should be partaker of his hope." This precept, then, when applied by the apostle, is made to teach us that all who labor, should be remunerated for their labor.

We find then that the Scriptures speak to *us*. On the promises made to the faithful, we may rely if we belong to that class. At the threatenings we may tremble, if we are among the disobedient. Taking this view of the broad application of biblical truth, we see how "all scripture is profitable." And recognizing an interest in all the scriptural teachings, will add greatly to our edification in reading the sacred volume. We must not, however, be too ready to establish any important doctrine on such applications of scripture alone. So did not the apostle. He rather used them in confirming and illustrating the doctrines he was establishing. And when they are thus used, they will

be rich in suggestions both in our private meditations and in our public ministry. J. Q.

For the Gospel Visitor.

DANIEL IN THE LIONS' DEN.

DEAR READERS.

We find that the kingdom of Darius was divided into one hundred and twenty provinces, each under a separate governor, or prince. Over these princes, three presidents were appointed, of whom Daniel the Hebrew prophet was the first or chief. Dan. 6: 1, 2. And then we find that the presidents and princes combined together for the overthrow of Daniel. These corrupt courtiers would naturally regard him with envy and hatred. He was raised above them in dignity and power. He enjoyed the favor and respect of the sovereign. The uprightness of his character was a continual reproach upon their baseness. He kept watch over them that they should neither oppress the people nor injure the king's interests. Therefore they entered into a secret compact against Daniel, seeking some pretence for accusing him to the king. But he was faithful in all the affairs of the kingdom and they could find no error or fault in him. At length by narrowly watching him, they discovered his regularity in prayer. Three times in a day he retired to his chamber, and kneeling down prayed and gave thanks to God. They determined that this holy observance should lead to his ruin, for they rightly judged that he would rather die than relinquish his accustomed visits to the mercy-seat.

In order to ensnare Daniel, the conspirators sought, and obtained, a decree from the king, that for the

term of thirty days no petition should be offered through the whole kingdom to either God or man save only to Darius the king. He who disobeyed was to be cast into the den of lions. The plausible pretence for this decree was doubtless that the supreme authority of the king should be everywhere acknowledged in this public manner, but the real object was the overthrow of Daniel. Darius, deceived by the arts of his courtiers signed the writing, and established the decree according to the laws of the Medes and Persians which altereth not. Dan. 6: 8. But we find Daniel gave no heed to the law, but persisted in his daily devotions. The command of the king being in direct opposition to the laws of God, he chose rather to obey God than man. His enemies by watching, obtained proof against him, and hastening to the king, named the offender and demanded his punishment. Then the king was sore displeased with himself, and set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him. Dan. 6: 14. But he labored in vain. It was an ancient law of the land that a decree made by the king and his counselors with all the customary forms might not be revoked, and Darius could devise no means of evading the law which he had so rashly sanctioned. The decree was enforced, the king gave command, and Daniel was cast into the den of lions. Yet Darius with a faith in Daniel's God that appears truly marvelous in this heathen monarch, believed that he would be preserved.

The king said unto Daniel, Thy God whom thou servest continually,

he will deliver thee. To be thrown into the den of lion like being cast into the fiery furnace, was a punishment inflicted on state criminals. In a dismal cavern surrounded by these ferocious beasts whose large heads, fiery eyeballs, and manes fiercely tossing, make their very aspect terrible, the holy prophet spent the night. Restrained by the hand of God, they crouched calmly at his feet and the night wore away in peace. Darius passed the hours in his palace, fasting sleepless and in deep anguish of mind. Early in the morning he hastened to the den and cried out, Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions? Daniel replied, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 6: 22.

Daniel triumphed through faith,
Evil cannot long prevail,
God protects the innocent.

S. A. H.

For the Gospel Visitor.

EVENING THOUGHTS.

What a tranquil evening! Whilst I am sitting at my window the pale-faced moon is peeping in for aught I know to pick up some idea of what is going on in this solitary and lonely apartment. At a distance I hear the merry peals of laughter ringing through the soft breezes of the night. And from still further up street my ear is saluted with what some thoughtless beings would term the soft sweet vibrating sounds of a violin. Wonder if some young folks are not having a gay time of it. Yes, for just now I hear an animated voice on the opposite side of the street calling, "Charles, let's go

up to Mr. B's to the party; I tell you they are having a good time; nearly all the boys and girls in town are there, and I have just come in quest of you." "And I want you to go too for what is the use of dead-heading ourselves through this vale of tears when we may just as well as not, and a little better too, enjoy life as we go." "I say Charley, I don't like this old fashioned presbyterian way of drudging our way through the world."

Now Charley is one of those kind of fellows who sees no particular advantage arising from dancing, but thinks it tolerably fine amusement; and being influenced by the enticing language and gestures of his friend, starts off at once to behold the enchanting scene; and here his young heart is thrilled with joy by the sweet strains of music drawn from the violin by the hand of an accomplished player, and still more so by the charming voices and fascinating smiles of his fair female friends, promenading around until the whole set are almost breathless! Well, this is delightful indeed!

But oh how fleeting are earth's pleasures! The *veil* (or curtain) is lifted; another scene presents itself to my tearful gaze.—Oh horror!—What frightful sounds are those I hear coming up from the distant, and once sunny South with lightning speed! 'Tis the voice of carnage. The mighty armies have met. Oh! behold the awful scene! Look, if you please, with me on Ft. Donelson, on Cheat Mountain, and on the blood-stained fields of Pittsburg Landing! All the elements of wrath are pouring forth. Look on yonder eminence and see fiery streams of death pouring down upon

brothers and fathers. And see down in that valley an hundred thousand sharp glittering spears turned upon them. See the broad death-dealing sword brandishing o'er their devoted heads. Just see the volumes of smoke arising from the musketry and artillery! And hear, Oh! hear the shouts, shrieks and groans of our beloved friends and brothers! See them dropping their weapons and springing into the air with their hands raised toward heaven, now falling breathless beside their arms. Their souls have gone to realize the realities of eternity.

Oh! behold, that rivers of blood drawn from the veins of those most near and dear to us by the ties of love and nature! Still a little farther in the rear we may see a man with a Samaritan heart carrying one of his comrades to a more safe place of retreat. Now he is administering to him; his friend is wounded, his wound is mortal. See, Oh! see, the blood oozing from his veins! Kindly does this humane friend for want of a pillow, lay the head of his dying friend in his lap; he tries to soothe him in his expiring hour. He takes his canteen from his side and washes the blood from his mangled face, he places the canteen to his lips; he drinks a small draught and revives for a moment. His glazing eyes are turned for the last time on yon blue sky and he once more beholds that glorious beautiful sun which he so often saw rising and setting when at home protected under the parental roof.—Hark he speaks in a low but audible voice! He says, "Oh 'tis you, my dear comrade,—I am dying, but should you live to see our friends at home once more, tell *them* I died a soldier for

my country; I regret not to die for her. Tell my father and mother, my sisters and brothers, I loved them, I loved the flag of my country. Tell them, I hope to meet them in yonder world of bliss, where wars and tumults have long since ceased. And tell her, Oh forget not to tell her whose fate I had once hoped to link with mine, that though on death's dark brink I stood, my memory fondly turned to her. And next to that of my Savior's, her's was the last name my lips pronounced." Now he closes his eyes; his soul is breathing a silent prayer to the God who gave it. His pulse is growing weaker and more faint; his lips are growing pale and tremulous. A few more stifled wreaths and all is o'er. He hears no more the battles deafening din. He is now in the land where the wicked cease from troubling and the weary are at rest.

My kind, my dear young comrades, (for I too am young and fond of earthly enjoyments) have we in this our imperfect production gone beyond the realities of the present day. No, no; methinks I hear from the deep recesses of your hearts, a voice saying, True, too true. Then stop, think; Oh reflect for a moment! How can we, how dare we be so heedless of what is going on in our beloved country as to spend our nights in that which is so foreign to refinement! Instead of being in the gay and giddy ball room, should we not be found in humble contrition upon our bended knees pouring out our souls to God imploring him to aid us in this our time of need, and asking him to deal in mercy toward us, and protect those who have gone to fight for the protection of our

heaven-born institutions, and who are sacrificing their homes, friends and even their lives for us. If we cannot do this, let us at least refrain from indulgence in so great an impropriety. For what assurance have we that we are not dancing simultaneous with the funeral of one most near and dear to us, or over the ruins of our once happy and glorious country. Let us not be like unto that bloody tyrant Nero, who danced and reveled whilst the cities of his country were wrapt in flames, and women and children were being murdered by thousands. He mocked at their cries and groans; and how much better are we, if we revel and dance over the mighty conflicts and the ruins it has wrought in our land. Learn from the past and be wise in the future. T. L.

Milford, Kosciusko county, Ind.

THE SIGHT OF CHRIST.

THE transforming power of the soul's vision of Christ is a fact which the Scriptures press upon our attention. Beholding with open, unveiled, unclouded face his glory, it is said, "We are changed into the same image from glory to glory."

The process is not a strange nor an unusual one. We can see like transformations constantly taking place all around us—men changed into the likeness of the objects they dwell most upon. Look, for instance, at those who habitually contemplate earthly, base, evil things and men, and associate with them; we can see how they gradually take on them the same image. The very nature and capacities of the soul seem to be transformed, and they become groveling, perishable, evil—like the things they look at. It is a

common remark that friends become assimilated to each other in character and tastes, by the simple force of mutual contemplation. The Psalmist tells us that those who worship false gods become like unto them—brutish, vile, sensual, revengeful, capricious, as the fabled beings whom in their ignorance they call gods.

The same law of the human mind—the assimilating effect of contemplation—is seen to operate in the case of Christianity. Those who behold the glory of Christ, come to resemble it. The process is as natural in this case as in the others. Seeing the perfect character of Christ; dwelling on the traits and manifestations of it; communing much with him—they are changed into the same image; they cultivate the same virtues; their spirit becomes one with his. The transformation is represented in Scripture as a gradual one. It is not that any sudden miracle is wrought, but the grace of God works through the constitution of the human mind, and in accordance with its laws; and so progressively—"from glory to glory"—brings those who behold Christ into the perfect likeness of him.

One reason why the sight of Christ is so powerful in its effect upon human character is, that we see in him an image of everything that we ought to be. We know him as our model, given to us for this very purpose. Conscience tells us that this character of untiring good-will, patience amid pain and the scorn of evil men, self-sacrifice, submission to God, is the one we ought to bear. And thus the glory of Christ, as often as we behold it, is a perpetual appeal to our sense of right.

The hope of heaven is declared to be, in its highest and most spiritual form, the hope of a perfect likeness to Christ. "We know that when he shall appear we shall be like him; for we shall see him as he is." And thus it is suggested that whatever hinders us from seeing Christ *as he is*, will, to the same extent, prevent us from being changed into his image. False or imperfect views of him, of his objects, of his teachings, must inevitably have this effect. It is not long since we read in a journal, conducted by professedly Christian men, execrations upon the memory of a man, because he had given himself to toil and suffering and death for the benefit of those in whom he had no personal interest, and who were not even of the same race with himself. How is it possible for us to be transformed into the likeness of Christ, if we fail to see his brightest glory whose elements are, sympathy with the weak and wretched of every race, self-sacrifice for those who could not add to his honor, and in whom he could have—except by the promptings of impartial and divine benevolence—no personal interest?

If any one is disposed to look at the transforming power of the sight of Christ as a mere theory, or to say, "I wish to be like Christ; I know the beauty of his character; but what encouragement or proof is there that beholding him will bring me into his likeness?"—the answer is, Look at the character of Christ itself: is it possible that such a life should be, and not have a mighty transforming power? See what this character, contemplated by the world, even though imperfectly and dimly seen, has actually done. It

has become the ideal of the civilized world—the standard of moral comparison—the acknowledged goal of human excellence. It has given the world new conceptions of what human character may be. Around this cluster the world's thoughts and hopes of a millennium; for we can imagine no brighter or happier state on earth than that in which all men shall resemble Christ. Are there not, within every one's observation, some—even if they be few—whose habitual contemplation of Christ's glory has plainly made them Christlike? Is there not at least proof enough of this transforming power to lead one to make the experiment, and learn by experience whether we can be changed into the same image by looking much and earnestly at the glory of the Lord?

To look habitually at Christ is therefore one important method of Christian progress. The rule is a practical one, and for practical uses. For instance, if a Christian becomes aware that his heart is earthly and estranged from God, and if his desire is to purify and bring it back, how can he better accomplish this than by looking at Christ until the sight shall awaken his conscience and rekindle his love? If one finds himself destitute of a benevolent spirit, avaricious, covetous, hard-hearted, with little interest in human welfare, or sympathy for human suffering, and asks how he shall be transformed in spirit and escape this bondage of selfishness into a better state, the plain and most natural answer is, Look at Christ: behold the glory of his self-denying and beneficent life: behold it until the hard, unsympathizing soul yields to his constraining love. If tempta-

tion is overpowering us, and seems too mighty for us to resist, let us look at Christ, until we are changed into the likeness of that faith and patience which were victorious in the severest battle ever fought by the tempter against a human soul. If death alarms us, and we shrink from it in a panic-terror utterly unworthy of the hopes we profess—still let us look at Christ, that the sight may form in us the image of that fearless and patient submission to the Father's will which endured even the death of the cross.

And thus, throughout our life, let Christ be the chief object of our regard—the Star whose brightness will make our own souls bright as they gaze—the perfect Model, by beholding whose glory the same glory shall be revealed in ourselves, and we shall reflect it upon the world.

Independent.

THE CHRISTIAN GENTLEMAN.

He is above a mean thing. He cannot stoop to a fraud. He invades no secrets in the keeping of another. He betrays no secrets confided to his own keeping. He never struts in borrowed plumage. He takes selfish advantage of no man's mistakes. He uses no ignoble weapons of controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes into possession of his neighbor's counsels, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at his window or lie open before him in unguarded exposure, are sacred to him.

He profanes no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted, himself out of sight—near the thinnest partition—anywhere. He buys no office, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no sensitive feeling. He insults no man. If he have rebuke for another, he is straightforward, open and manly. He cannot descend to scurrility. Billingsgate don't lie in his track. From all profane and wanton dialect his lips are chastened. Of woman, and to her, he speaks with decency and respect. In short, whatever he judges honorable, he practices toward every man.

MORNING-CLOUD RELIGION.

BY REV. THEODORE L. CUYLER.

I have stood in a Swiss valley at the time of sunrise, and seen the mountain-peak above me crowned with a beautiful white coronal. As the first sunlight strikes it, the cloud of morning incense is tipped with rosy fire. One moment it is fleecy white. Then it is glowing pink—then burnished gold like the robe of the seraphim. Then—*gone for ever!* Before we could call out our companions to behold the beautiful spectacle, the glory-cloud was dissolved into empty air. And the icy mountain-top stood out sharp and bare against the eastern sky.

Turning from the rocky peaks of jasper toward the valley about us, lo! the grass is a floor of diamonds. The dewdrops are all jewels. On

the hedges hang the necklaces of pearl—over the fields are sown the living sapphires. We go in reluctantly to our morning meal; we come out again, and where is the jewelry? Gone forever in the hot rays of the conquering sun. The mountain-top is bare: the earth is dry. The “morning-cloud and the early dew” are both among the things that were. Opening our Bible and turning to the book of Hosea, we find these very words employed to describe a certain sort of showy but short-lived religion.

As nearly every church may contain more or less members whose religion is no more real and abiding than the vapor on the mountain-top, it is worth while to inquire the causes, and the cure, of transient piety. May we not find in one or all of the three following reasons the answer to this inquiry?

I. The convicted soul, in its first awakening, was not brought to a genuine loathing and abandonment of known sin. In other words, there was no *Bible-repentance*. The impressions of many awakened persons are merely terror. They feel the danger of sin, but not its abominable filthiness. They quake at the sight of God as a punisher, but do not quake at their own guiltiness. They see that there is a hell that follows *after* their sins, but do not see that there is a hell too *in* their sins. Of course such persons do not abandon sin thoroughly or seek after a radical change of heart. And without “grief and *hatred* of sin” there can be no Bible-repentance. A religion that began in mere spasmodic terror is likely to end as it began. For a man who has not abandoned his favorite sins, his pet-

ted and his profitable sins, cannot claim to be a genuine enduring Christian.

II. The awakened soul when troubled by legal terrors did not betake itself to Christ. Sensibly diseased, it compounded quack remedies for itself. Christ was not sought after — believed on — and heartily embraced. There was no love of Jesus awakened as a master-passion with the man. Had the soul reached Christ, it were safe. For there are few apostasies from Calvary. Believers hold to the cross, *because the cross holds them.*

III. A third cause of morning-cloud religion is the attempt to live on promises instead of performances. The man trusts in resolutions, and never reaches actual downright doing of duty. He means to be—hopes to be—promises to be actively obedient to Christ,—but never does one deed or make one sacrifice for him. On the day when the covenant of church-membership is made, the young novice is fluent in promises for his future life. He will serve God to-morrow. The morrow comes and goes, and sees not one stroke of thorough service done, not one sin crucified, not a single labor of charity undertaken. Before a week has rolled by, the man's religion has begun to *evaporate*, and in a year there is nothing left of him but a name on the church-register.

How many a brilliant beginning have we seen that so soon ended in nothingness! For a brief time the "cloud" was beautiful. As it hung in prominence before our eyes, the rays of hope painted it with a ruddy glow. Christian friends hailed it as a cloud of promise. Praying souls—who had longed for just such ap-

pearances of piety in the man—grew thankful that their prayer were receiving a fulfillment.

But presently it grew thinner. It began to scatter into looseness; then into emptiness. It was not a shower-cloud of spiritual blessings like the life of an Oberlin, a Raikes, a Haldane, a Whitfield, or a Harlan Page. But only vapor! Beautiful vapor for a little time, and then vanishing away!

In every church there may be just such professors. They are not backsliders, for they never had any genuine grace to lapse from. Are they hypocrites? Perhaps not; for that is a harsh word, and implies cold-blooded deception and falsehood. These unhappy persons never *intended* to deceive others; they were simply deceived in themselves. They entered the church from an entirely mistaken view of their own condition. Perhaps they were the subjects—or rather victims—of a spurious religious excitement. Or, under the foolish persuasion of injudicious friends, were hurried into church engagements. Their vows are no longer regarded. Their professions no longer deceive. A galling yoke of bondage is their church-membership now, when it ought to be the symbol and the seal of a happy wedded union to Jesus Christ.

What is the duty of such persons? To leave the church at once? I do not think so. Shall they abandon the table of the Lord? I think not. Let them rather seek anew the Lord of the table. Let them come back to Christ with genuine contrition for their sin, and honest acknowledgment of their sad mistake. Let them "repent and do their first

works." Wiser from the bitter experience of their own failures, let them begin afresh and *begin aright*. We never knew a false professor saved by leaving the church. But we have known of scores who were saved in it by timely repentance and faith in Christ. Candid reader! if you have a false hope, throw it away and seek a better. So shall your "goodness" be not merely a morning vapor, but a cloud of blessings through life's long useful day, and at sunset it shall burn with the golden glories reflected from the better world.

FAULT FINDING.

ONE of the most common vices that we meet with among men is that of fault-finding. Its prevalence is so extensive that almost everybody seems to be infected with it. It is found among all descriptions of people. Those who make no pretensions to a religious character practise it without compunction, and even with a sort of malignant delight; while those who profess and call themselves Christians are frequently and sometimes habitually guilty of it, apparently without imagining that it is incompatible with their avowed principles.

The practice is as odious as it is common. Indeed, few things are more disgusting and repulsive to a right-minded person. The individual who is addicted to it renders himself in the highest degree offensive to men and women of reflection and sensibility. Such a one becomes a nuisance in society—a sort of plague spot, spreading moral contamination and disease wherever he goes. He may be tolerated where he cannot be avoided, but he can

never be respected and loved. Full blown specimens of this character may not be very numerous. But it is quite easy to find an abundance of those which are sufficiently developed to prove at once loathsome and noxious.

The habit of fault-finding is an exceedingly pernicious one. Its reflex influence upon him who is guilty of it, is in the highest degree injurious. Hatred, envy, jealousy, censoriousness, and all those malignant dispositions and tendencies which lead to the practice are daily strengthened by exercise, and eventually acquire an almost uncontrollable power, rendering the individual sour, uncharitable, and misanthropic. Accustomed to the display of his ingenuity in the detection of what is faulty in human characters and actions, and habituated to dwelling upon what is deformed and unlovely in spirit and conduct, he acquires a morbid appetite for that which is morally diseased and unwholesome. He becomes insensible to the presence and charms of the virtuous and lovely. Like an unclean bird he fattens upon the corrupt and putrescent, and nauseates that which is sound and health-giving. In addition to this, he renders himself distasteful to the virtuous and truly refined, and forfeits the possession of that kind of society which would tend to cure him of his unhappy propensity to fault-finding.

Besides this, the habitual fault-finder inflicts untold pain and injury upon others. He does a vast deal of mischief. He is truly a sinner who destroys much good. No one can estimate the amount of agony which he produces in many a sensitive mind. Long experience has given

him consummate skill in the work of lacerating the feelings. Now, the unnecessary infliction of moral pain is an evil, which engenders other evils, and is not easily or readily remedied. The fault-finder alienates the affections of friends from each other. He sows discord in families and among brethren. He creates confusion, division, and strife, among those who, but for him, might have lived in continued and delightful harmony. His function is, not to unite, but to sever and disorganize—to produce not peace and good-will, but contention and bitterness. Such an individual is the bane of any church or community, and no organization can be prosperous which harbors such a member within its bosom.

We would by no means condemn indiscriminately all kinds of fault-finding. In a world where there is so much that is wrong and blameworthy, in ourselves and others, it would be impossible not to perceive many faults, and it would not be improper occasionally to notice and denounce them. But we must unhesitatingly pronounce as unjustifiable the disposition which finds pleasure in incessantly exposing them for no good and valid reason, and chiefly with a view to the wounding of the feelings and reputation of others. There is a warrantable species of fault-finding which lays bare the fault in order to its correction. It wounds in order to heal. It applies the cautery, and yet pities the invalid. There are times certainly when it becomes an imperative duty, though a painful one, to point out with the greatest particularity and faithfulness the faults of those whom we respect and love. But it is a

task which requires to be performed with the utmost skill and delicacy, the utmost tenderness and judgment. If the work is bunglingly done, more evil than good will be the inevitable result. Indeed there is scarcely anything in the whole circle of human duties which demands so much ability of every kind as the management of the faults of others. And in nothing, perhaps, is there displayed so much of unskillfulness, unkindness, and consequent ill success. We have read of a couple of college students, (rooming together,) who, desirous of improving themselves both morally and intellectually, resolved mutually that they would tell each other of their failings. They entered upon the prescribed work with youthful alacrity, and with a zeal which was not tempered by prudence. The result of their injudicious dealing with each other's faults was, that each became so uncomfortable in his companion's society, that they both came to the conclusion that it would be better for them to occupy separate rooms. This resolution, which might have been anticipated, they carried into execution.

One of the best remedies for a fault-finding disposition is a thorough knowledge of our own imperfections. A good degree of self-acquaintance will always prove a certain corrective of any tendency that we may have to harp upon the shortcomings of others. He who knows himself with any just amount of accuracy, must perceive that he will find enough to occupy his attention and call forth his exertions, in his own frailties and errors. A just rigor towards his own faults will be accompanied with charity

towards those of others. We should therefore strive to become better cognizant of ourselves, more truly acquainted with everything within us that is wrong and defective. Especially should we hold up before ourselves the bright mirror of the divine law, and seek from above that light, which, let into our souls, will reveal to ourselves what we are. Thus learning our own moral turpitude, we shall be made more anxious to eradicate the evils which we clearly perceive in ourselves, than to expurgate the faults of others of which we must necessarily have but a partial and inadequate knowledge.

Sunday School Times.

THE PROUD RESISTED.

"Wherefore he saith, God resisteth the proud, but giveth grace unto the humble." James 4: 6.

There is perhaps nothing, that Satan, the adversary of souls can devise that is more hurtful and has done more harm to the church-militant than *pride*. It makes no difference to the adversary how many become members of the church of Christ, if he can but bring some evil into the church, that will rob them of eternal happiness in the world to come, and bring the church to corruption, his wishes are obtained.

And lamentable, indeed, it is to see how very careless and unconcerned some brethren and sisters appear to be in this respect. They seem to take no forethought of what the fashions are leading them to. They appear to wear those fashionable clothes, without stopping once, to reflect whether it is in accordance with the word of God; when it appears to me, every intel-

ligent, reflecting man and woman, could very plainly see by reading God's word, that it is an abomination in the sight of God. "For God resisteth the proud but giveth grace unto the humble."

What a pity it would be that any of us who profess to know the Lord, should for the sake of a few earthly pleasures, for the sake of the lust of the eye, forfeit our soul's salvation; and while deeming ourselves children of the meek and lowly Jesus, be wearing that which is an abomination in his sight.

But perhaps one will say, "I can't see that it is wrong to wear a shaker, they are very plain bonnets; besides, they are very cool and handy; we don't need to wash and starch them like our common sun-bonnets." Yes: I say they are plain enough for people of the world, such as belong to that class of people commonly called sinners, and they are just such a bonnet as the *devil* has instigated, for to lead those astray who have set out to follow Jesus in humility. We are not so apt to be led off all at once. If a very flashy straw-bonnet, or rather dress-bonnet were presented to us, we of course would say "that is too flashy for a follower of Christ;" and the adversary well knows that he must take it by degrees, so he presents the Shaker, and says, "It is very plain, there can be no harm in wearing it." But consider, my brethren and sisters, that they are the fashion of the world, and we are commanded not to conform to the world; they are highly esteemed among men, and therefore are an abomination in the sight of God.

Another will perhaps say, "I

don't think that it is more of a sin to wear hoops than to wear five or six skirts." But you need not wear so many skirts; I believe that if you wear five or six skirts instead of hoops, merely not to have the name of wearing hoops, the sin will be almost as great. The hoops belong to one of the first fashions of the day, and I am shocked to think that any sister should for a moment listen to the enticing words of the adversary, and long for such abominations. Stop! but for a moment, beloved sisters, and reflect, you who think it no sin, consider the awful condition wherein ye stand, and never once more speak of them as becoming the disciples of Jesus.

But this is not all; there are many other things which the lowly follower of Jesus should not wear, which are a hindrance to the progress of the church, and the welfare of our never-dying souls. Such as the *collars*, the ruffles and fringes, the breast pins, finger-rings and earrings, the making of our clothes in accordance to the fashions of the world, and some other things which all belong to the work of the *devil*. Why is it that we desire such things? I answer because the eye lusts after it; the *heart* longs for it; Oh! it is so pretty; it belongs to the pride of life, and at last we give way to those temptations, and thereby we are overcome. But has not the apostle Peter said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. Would it not be far better to bear the scorns of this cold world, and

hold out faithful for a few more days, than to forfeit our happiness in the world to come?

There are others perhaps, that it appears cannot come down quite so low as to wear a plain cap; I can not tell why, unless it is because they are ashamed; for the tree is known by his fruits. But "Whosoever is ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels, says the Savior. Awful thought! and shall we, poor, dying mortals, be ashamed of the Lord of glory!

And again, there are sisters, who never wear any cap but only when they sit down to the communion table, in the evening of a lovefeast. Now I would wish to ask all such sisters, What? Do you think *that* will benefit you. The Lord wants to be worshiped, obeyed and adored at all times, and not only at the communion table. We cannot belong to the world in day-time, and to God at night. "Ye cannot serve God and mammon" and if we look in appearance like the world, think ye that we can be children of God?

You will perhaps say, "I am not proud of those things,—I can wear them and they will not hurt me; if the heart only is right, all is right." Yes, I admit that if the heart is right, all is right; for if the heart is right, the outside will be right also; and that cannot be right unless we are a plain, meek people. Think you that the perfect and just God would have told us to be humble, to be a separate people from the world, not to conform to the world &c., and would now say it makes no

difference whether you obey or not? Nay, God forbid: his words are immutable, unchangeable, and will stand though heaven and earth shall pass away and if we will not strictly obey, we must suffer the awful consequences.

The word of God tells us so plain, that it appears to me we could all see it very plainly, if we were but willing to hear; and if we are the children of God we must have the Spirit of God. For the apostle declares and says that if we have not the Spirit of God we are none of his; and unless the spirit within us leads us in accordance to the word, it is not the right spirit; for if we have the right spirit it will teach us humility. And if the heart desired not those abominations we would never think of wearing them; and it is a very plain evidence that if the external is not right, the internal must be wrong also. If we have not the Spirit of God, we are not the children of God; and unless we are God's children, we are children of the adversary, and consequently, unless we again repent, can never—never—reach the sunny shores of deliverance.

But, think not my brethren, that I impute all this sin to the young. Nay, I impute some of it to the Bishops, to the Elders and rulers of our church. We who also were once young, know that the young have many temptations hard to be overcome, and are sometimes easily led astray; and it is at our places to keep them in subjection to the word. What need have we of any Bishops, &c. if not to keep things in order; for the word tells us to rule well the church of God; and think ye that we are doing our duty, if we let

things go as it appears they are going now in some places? I am afraid not my brethren. And must not we be accountable for it at a coming day?

The expression is very often made, "We can't bind our young brethren and sisters to dress exactly as the old ones do." No: but brethren, the souls of the young are as precious in the sight of God, as the soul of any old brother and sister, and in order to save that soul, we must be humble; and if we are humble, we will be plain, and common, as we generally term it. I am shocked when I look back but a few short years, and see how our church has gone up in pride in this short time. My brethren these things ought not so to be. I am inclined to believe that the Lord God Almighty is looking down with displeasure upon us for those abominations; and calls us by his word, and by his Spirit, to *pause—stop—* and consider the awful condition wherein we are standing.

Again some will say, "We cannot expect the brethren in towns, or cities, to be plain as those who dwell in the country; they you know must keep up with the times a little more." But have not they got the same word? And does not that teach them to be humble? Have not they got the same God that we have? And if they have the same word, and the same God, then in order to be the children of God they must have his Spirit, which will lead them into humility. And if they have not that Spirit they are none of His. No: I make no allowance, no difference between city, town, or country, for if we wish to reach heaven and happiness, we must obey

God's word no matter where we dwell, even if it is in towns or cities. Be that as it may, we must obey the word, or we can *never, never* be eternally happy.

But brethren do not hastily condemn my article and say that I build on dress; no, I believe in experimental religion; in being a regenerated, a new creature in Christ Jesus. But by reading God's word I cannot see otherwise than if the heart is right, the outward appearance will be right also. I have felt for some time like writing an article on this important subject, in defence of the truth as revealed unto us by Jesus Christ and his holy apostles, and trust you will bear with me, brethren, for writing so lengthy an epistle. And I would once more beg, and entreat you, my dear brethren and sisters, to look where we are standing, and lay off those sinful abominations.

And to the Bishops would I say, may the Lord give us grace to bring our churches a little more into subjection to the word of God. For it is to the young and rising generation, that the government of the church must be given in future, if there be yet many years of futurity, and if they are not brought into subjection, we cannot expect them to bring others in subjection to the word of God. Brethren if you think this worthy a place in the Visitor you can insert it. And in conclusion I would say with the poet,

"Ye careless professors, who rest on your lees,
Amidst your vain pleasures, your profit and ease,
Now God says, Arise and escape for your life,
And look not behind you, Remember Lot's wife.

The first bold apostate will tempt you to stray,
And tell you no dangers are found in the way;
He means to deceive you; escape for your life;
And look not behind you, Remember Lot's wife.

But if you determine the call to refuse,
And once more the way of destruction do choose:
For hell you must part with the blessings of life,
And then, if not now, you'll remember Lot's wife."

C. A.

The Family Circle.

The Lesson of God's Providence.

Mary P—— had passed through a gay and merry girlhood without any fixed religious impressions, and at the age of twenty was happily married. She had been often entreated by pious friends to remember her Creator in the days of her youth, but her determined gayety and lightness of disposition seemed to forbid all serious thought. Two years after her marriage she rejoiced in the gift of an infant son; and when he grew old enough to totter across the room, and lisp the dear name of mother, Mary appeared to feel that her happiness was perfect, and could never know a cloud. Little Edward was beautiful, and highly gifted. His large black eye was full of genius; his lofty brow seemed the seat of noble thoughts; while the beaming smile which played around his mouth lighted his face with a radiant sweetness which won all hearts.

As little Edward grew from infancy to childhood, his mother marked his finely proportioned frame, and noted that years added strength and vigor to her boy without detracting from his beauty and sweetness. He seemed, however, not to have inherited his mother's gay temperament. He was more serious and thoughtful even in his early childhood than she was either in youth or advancing maturity.

When Edward was five years old he begged permission to go to Sabbath-school, and his fond mother readily consented to his wishes. He attended the school constantly till the close of his ninth year, and never seemed so happy as when studying or listening to the teachings of the Bible.

On the last Sabbath of his ninth year he came home with such a beaming look of delight as arrested his mother's attention, and caused her inquiry, "What makes my Edward so happy to-day?" Oh, mother," was the answer, "I have been hearing about Jesus who died to save me, and I love him dearly." That wondrous story of Calvary! well might it thrill that childish heart! for of old the children shouted hosannas, and the inspired record reads, "Out of the mouth of babes and sucklings God hath perfected praise."

Never, while memory lasts, will Edward's mother forget that answer, for that was her child's last Sabbath on earth. Early the next morning he was seized with that scourge of childhood, the scarlet-fever, and ere another Sabbath closed, he had gone to the Savior of whom he so loved to hear. On this Sabbath morning his parents bent over him to catch if possible some natural look or tone ere his spirit fled. At that moment the church bell near by tolled for morning service. Edward heard the sound, and opened his eyes; he summoned all his strength, and looking earnestly at his mother, exclaimed, "Oh, mamma, I must go to Sabbath-school—I must—I must—" His voice and strength failed together, and he was gone.

This was poor Mary P——'s first

experience of sorrow, and she was as frantic in her grief as she had been exuberant in her joy. For weeks she mourned incessantly in her chamber, refusing to be comforted. The first friend whom she consented to see was Edward's Sabbath-school teacher. He told her of her darling's interesting ways in the class, of his eager questions about Jesus and the way of salvation, of his warm and grateful love to the Friend of sinners, and assured her of his own belief that He had taken this little one to Himself.

These were sweet and precious words to the mother; but still her heart murmured, "Why was he taken from me?" "Mrs. P——," said her visitor, "I have heard that a shepherd sometimes tries in vain to call back a wandering sheep until he first takes her lamb before her to the fold. Perhaps your heavenly Father has dealt thus with you." Those words pierced her heart, and flashed conviction to her soul. "Yes, yes," said she, greatly agitated, "I see it all now. God has called me often and long by his word, his ministers, and my pious friends, but I shut my ears to his voice; and now this providence has come to teach me the lesson I so long refused to learn, that God must have the first place in my heart."

Mary P—— did not forget the lesson of God's providence. She felt that its voice was like an audible call from heaven, and she set herself in earnest to seek the Lord. And He who had so fearfully rebuked her idolatry and forgetfulness of himself was still waiting to be gracious. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Soon as her heart

said, "I will arise and go to my Father," that Father, like him to whom the prodigal son returned, had compassion on her, and ran to receive and welcome her. Oh the goodness and mercy of our long-suffering and forgiving God!

Not many weeks had passed after their great bereavement, before Mary P—— and her husband were baptized into the name of the Triune Jehovah, and received into the company of the professed followers of the Lamb, and they walked together in the ways of piety. When another son was given them the mother said, "This is indeed a gift from the Lord; but my joy is chastened by the memory of the past, and the responsibilities of the future. I seem to hear my heavenly Father saying, Take this child and bring it up for me; and the same voice whispers in my ear, 'Little children, keep yourselves from idols.'"

Faithfully have those once smitten parents tried to follow the divine lessons. Their young Arthur has been conscientiously trained for God, and is now in a course of preparation to preach the Gospel of the Redeemer, to whose service he has devoted his life, and whom he feels to be the God of *providence* as well as the God of *grace*. E. N. H.

Am. Mess.

Queries.

(The following was published more than six years ago in the G. V. of 1856, No. 2, page 54 &c. and is now reprinted again by request.)

1. Is it right to judge such a member by a majority of a congregation, and if that majority is in favor of such a member, can it be (and remain) in full fellowship? Must a minority be satisfied, al-

though unfavorable to it? Is there no help?

REPLY. In complaints, which are brought before the church against a member, it is right to judge according to the law of Christ, and the fact of the case. It would always be best, if the whole church could agree unanimously like a jury. If there is a majority and a minority differing, and the minority cannot submit to the majority for the word and conscience' sake, the majority should not act hastily, but rather postpone the matter, than grieve the minority. Not only the minority, but the majority, and even if all agree, they may be wrong. The children of Israel all agreed to make a golden calf.

You ask, 'Must a minority be satisfied although unfavorable to it' (i. e. to the decision of the majority?) We answer, Favor or disfavor should have nothing at all to do in such matters. Favoritism has destroyed, we fear, many a member, and brought a curse upon many a church. All partiality and prejudice should be laid aside, when a brother's case is to be judged. It should be a righteous and merciful judgment, and as unfavorable as we are to pulling out our right eye, or cutting off our right hand, yet circumstances may occur, which compel us though reluctantly to consent to the painful operation.

But supposing the minority is right, and the majority is wrong, you ask, Is there no help?—Certainly; for then you can appeal from your church to one or two neighboring churches, and it is the duty of your church to grant the appeal, and your overseer or householder is bound to invite those churches, and particularly the overseers and elders to attend to the matter. And if with their assistance the matter can be settled to satisfaction, well and good; and if not, the last appeal is made to the yearly meeting. And be assured, if there is not something radically wrong in the church, if there is yet true Gos-

pel-life, genuine faith and love in the members, if they are not puffed up, but humble and willing to be set right again, then help is near and certain, for the Lord hath said, I will be with you even unto the end of the world.

2. Can a congregation, which holds such in fellowship, or any member thereof, go to other congregations, and commune with them, and be in order?

Here, dear brother, you have forgotten, that we are not called to examine congregations and other members, whether they be in order to commune; but that it is *our* duty, and the duty of every one, to examine *himself*, and so let him eat of that bread and drink of that cup. If we were in your place, we would go to that other congregation ourselves, and before communion-time we would call some of the elders and overseers aside, and tell them our grievances, asking for their advice. And if they could not immediately relieve you, depend upon it, they would at least inquire into the matter, and cause a full investigation of the same, and perhaps bring it all to a happy, scriptural reconciliation.

3. If a member cannot agree to such an order of things, and declares himself dissatisfied, and does not want to be in membership with such a congregation, is membership to be denied to him wherever he goes?

Of course it would be denied, if the member did not bring a certificate along of his standing in the church, of which he was last a member. Let that brother beware, and examine himself very closely and prayerfully. Unless he stands very high on the mount of God and within the cloud, like Moses; unless the Lord has bid him to come up, and the word of the Lord is his staff, he stands on dangerous ground indeed. Let him also examine the case again and again. Perhaps he calls it a divorce, which in reality it is not. It may be only a separation, of which the one party is perhaps innocent, and if that party remain

unmarried, and applies not for a divorce, even the Lord would hold such party as guiltless. See 1 Cor. 7: 11.

4. If two members are dissatisfied one with the other for any cause, and one says to the other, I have done you no wrong to the best of my knowledge; you must try to get over it;"—does this qualify such a one to go to the communion-table with or without the other?

Why, dear brother, are you so forgetful of the golden rule, our Savior gave us, and to which we all solemnly promised allegiance and obedience, when and before we were received into the church? Why do you not pursue the plain, simple course of our Lord prescribed Matt. 18: 15—20? Suppose your brother has done wrong to you, and you have gone to him, and tried to convince him, and he answered you, as you have stated,—and suppose this answer does not satisfy you, why do you not continue to do your duty by following the advice of the Savior, If he will not hear thee, then take one or two more with thee, that in the mouth of two or three witnesses every word may be established?"—And if you do not succeed in convincing him of his wrong, or in becoming reconciled to him, why not persevere in your duty, "to tell it unto the church? Before you pursue this course, if you stop short at any of these steps prescribed by the Lord, you are doing wrong yourself, you are out of order, and should earnestly try to get in order.

5. Has a majority of any congregation a right to make such an order?

We do not understand, what order you mean. But so much we may say, that no majority nor minority, much less one or a few single members have a right to make any order. The order is made already by the great Head of the church, and woe to him, who tries to set up his own idea of order in opposition to the established order of the Lord! To submit, one and all, to this order, is PEACE:—to deviate from it causes CONFUSION.

LETTER FROM BR. JOHN KLINE.

Bowmansmill, Rockingham county, Va.
July 2, 1862.

My dear brother:

I embrace this opportunity to drop a few lines to you at this time to inform you, and through the Visitor, all the brethren North and West, that, brother John Wine and myself, as well as br. Ab. Kline, have all arrived home safe and in reasonable health; and have found all our families and the brethren well, thank the Lord, only a few excepted, as is always the case in an absence or 3 to 4 weeks.

OUR JOURNEY.

On the 29th day of May 1862 br. John Wine and myself started in company West for the annual meeting, in the midst of all the surrounding difficulties that were in existence, and on the evening of the 30th after traveling over rugged mountain paths, and through part of Fremont's army, we came to our beloved brother Martin Cosner who with the dear sister his wife received us with joy and kindness. After having had a pleasant interview and night's lodging, we started on the morning of the 31st and came to our brethren Thomas Clark over the Allegheni, where we spent the Sabbath, in which neighborhood we had several meetings on the first of June. After having enjoyed ourselves much with our brethren we started on the morning of the 2nd of June, for Oakland station, in company with one of the brethren of the Clark family, who took our horses back to their house to keep them till our return. At half past 11 o'clock we took the cars, and at 5 o'clock we were at Bellair in O., where we stayed at the Eagle tavern. The morning of the 3d we took cars, and came to Dayton at about 3 o'clock, and, not finding conveyance to go to the country, we stayed all night with our brother and sister Yost.

In the morning of the 4th we visited several acquaintances in Dayton, after which we took the cars and came to Brookville station—

from thence to friend Burst where we dined, then to the place of A. M. where we found many of our brethren and sisters engaged in fixing the tent, and making preparations of different kinds for the A. M. In the neighborhood of those parts we visited friends and brethren, having several meetings before Saturday the 7th, when we met again at the place of the A. M., and there as known we had our exercises of preaching, and discussing questions till Wednesday the 11th, at about 3 o'clock the business of the meeting being through, the meeting broke up and parted. It was a solemn parting indeed—many who had the pleasant enjoyment of the brotherhood at this meeting, parted with the sad thought, probably never to meet any more on this side of the grave. But O how cheering the thought, that if we prove faithful in this world, we shall meet in that happy region where parting will be known or experienced no more.

After parting we were taken to our beloved widowed sister Miller, who entertained us kindly. In the morning of the 12th they brought us to Dayton,—from thence brother Abrah. Young brought us to his house, where we dined together,—after dinner br. Young brought me and br. A. Kline to Medway to br. Henry Zimmerman, where we stayed that night. In the morning of the 13th br. Zimmerman brought us to Osborn station, where br. John Wine, brother Henry Kurtz, and others met us, some in the cars, and others by private conveyance, and here we thus started together in the train for Forest station, where we dined and waited for the Western cars. When they came we found that they had brought some more of our brethren that had parted before at the meeting, both from Ohio and Pa., among others br. John Umstad. So we sped along till we landed at Pittsburg at 2 o'clock in the night when we had left behind us by groups all our Ohio brethren at their respective stations.

From Pittsburg we continued our night voyage in the sleeping cars till to Greensburg, Pa., where br. Jonathan Lichty, John Wine, Abr. Kline and myself, at day-break left the cars, ate our breakfast, and in a hack came to br. Abraham Myers near Mount Pleasant, where we enjoyed a pleasant repast. From thence we came to br. Martin Myers in Milford church, where some of us stayed all night. Next morning the 15th we came to the meeting-house of that church, being Sabbath morning, where the brethren had a lovefeast. Here we met with our brother Jacob Thomas from Preston, Va.

We had a fine meeting, several persons baptized. That night we lodged with our brother Jacob Miller, next morning the 16th we came to br. Daniel Miller, near the Elclick meetinghouse, where we stayed till next morning the 17th, when the brethren and many gathered together, having a lovefeast that day, where some 3 persons were baptized. We continued at that place next day the 18. where the brethren had a council meeting to attend to some unsettled business. As a committee with br. Thomas chosen to assist us, and after coming to an amicable adjustment of the difficulties, we came to br. David Beeghly, who next morning the 19th brought us to Frostburg, where we took cars and came to Cumberland, from whence we passed to Oakland, where we landed about 11 o'clock in the night. In the morning of the 20th we hired a spring wagon and came to our brethren Clarks, ate our dinner, got our horses, and came that evening down over the Allegeny mountain to brother Michael and Thomas D. Lyon, where we stayed all night, and enjoyed ourselves well with the brethren and sisters as some of the brethren from Seneca had also been there. In the morning of the 21st we came on to Enoch Highers on the South Branch, visiting on the way there, our old blind sister Parks. At Highers we took

dinner, much delighted to see sister Higher, not having seen her for some time past.

From thence we came to br. John Mongol, where we stayed all night, and in the morning of the 22d we took up our journey, and that evening I might have got home, but being informed, that the main road was beset with pickets, and it raining, we turned to the right and came to our brother Michael Wine, where we stayed all night, next morning the 23d we took the mountain path and came across into the Valley mountain road, where br. J. Wine and I parted, the brother towards his home and I towards mine, where I landed at about 9 o'clock in the morning—thank the Lord for his mercy.

Times however, dear brethren, are truly pretty squally and things uncertain. What will at last be the final result no man on earth can tell. Our brethren truly have much to pay, so much so, it will be a considerable burden for them to bear. Those that are able have paid for substitutes before the law of fines was in existence to rid themselves from going to the army, from \$600 to \$1500, and now to help those that have not to pay, to pay the \$500 fine falls heavy, yet it may be the means to relieve the brethren from some of the worldly burden, and do us good, and wean our affections to the heavenly treasures. So now brethren I recommend us all both North and South, East and West into the hands of God and his mercy. May it and his grace be with us all, and may the Lord so overrule things, so that peace and amity might be restored. Farewell brethren. Pray for us when you approach a throne of grace. My hearty greetings to you all. Amen.

JOHN KLINE.

This letter I send part of the way by private hands. As soon as I see the way open I will inform you, then you can send the Minutes.

THE NEXT VOLUME OF THE VISITOR.

As the present volume of the Visitor is approaching its close, and as we purpose, if the Lord wills that we should do so, to continue the work, we issue with this number of the Visitor, our Prospectus for the next Volume. We have not been flattered, but encouraged by the words of approval which we have received from our brethren. Many of them have expressed themselves pleased and edified with the Gospel Visitor, and therefore we design to continue it. We love the brotherhood, the Christian people of our choice, and their doctrine. We would like to promote the edification of the former, and the spread of the latter, and wish to have our humble abilities thus used. If we are permitted to close this volume, Twelve volumes of the Visitor will have been issued. Its circulation was increasing until the present troubles in our country commenced. These have seriously retarded its circulation, especially in the Southern states. But we hope that the utility of the work is sufficiently appreciated by our brotherhood, to give it a fair support. A periodical, through which the brethren in the different parts of the brotherhood can communicate with one another, and administer comfort to one another, and be rendered subservient to other important purposes, most surely be a desideratum among us.

The brethren who have been taking the Visitor, know its character, and we hope will appreciate it, and continue to patronize it. There are many who have never taken it. May we not ask such to take it for a year and try it. We think it would be well for such to do so.

The friends of the Visitor know that a liberal patronage should be extended to it. To obtain that patronage, some exertions must be made. And who but the *friends* of the work, will make those necessary exertions? Will our friends please remember this, and renew their ex-

ertions. For your past exertions in behalf of the Visitor, you have our sincere thanks, and we promise you our best exertions in the future to make the Visitor what you desire it to be for yourselves, and for your friends.

The times are unfavorable for business, and retrenchment in expenses may be necessary for many. But if works like that we are commending to your consideration should be sustained, or if their utility is acknowledged, patronage must be given to them, for they cannot be continued without it. We hope that but few will be compelled by pecuniary circumstances to discontinue the Visitor. And we trust that where one is forced by circumstances to discontinue it, several will be obtained in his stead.

Now we particularly request every brother and sister to whom we send our Prospectus, to assist us in obtaining subscribers for our next volume. Although we are conscious that we personally do not *deserve* your assistance and sympathy, yet we much *need* them, and we expect them. We feel that the good cause in which we are engaged has claims upon you, though we may have none.

Those who receive the Prospectus will please circulate it, or if not convenient to do so, they will please hand it to some one else. And if any one should fail to get a Prospectus, and wish to act in procuring subscribers, he can still do so.

We again ask *all* our friends to make some exertion in behalf of the Visitor, and let us know, if possible, the result of your labors by the first of December.

And while we ask the aid of our friends in the way we have named, we also ask their prayers. The times upon which we have fallen, are such, that we all need one another's help, and let us help and encourage one another. By the help of God, we will try and help and encourage our brethren and sisters, and we ask them to help us. May God of his

abundant grace, enable us all to perform our duties with fidelity, that we may receive the plaudit, "well done good and faithful servant."

EDITORS.

Appointment.

THERE will be a District-council meeting for all the churches in Iowa, God willing, at the meeting house near Elder Jacob Watters in Linn county, Iowa on the last day of October next and the day following. It is hoped, that each individual church in Iowa will be represented, and that also brethren from adjoining and even the Eastern states will visit us at that time. Signed by David Brower, Jacob S. Hauger, Jacob Waters, Jesse Meyers, and E. K. Buechley.

OBITUARIES.

Died in Warrior's Mark church, Blair county, Pa. July 30, br. HENRY SPANOGLE, aged 69 years, 8 months and 13 days.

Funeral services by J. Beck and the writer

GRABILL MYERS.

Died in the Georges Creek congregation, Fayette co. Pa. July 25, sister MAGDALENE MOSER, widow of Jacob Moser, aged 90 years, 6 months and 18 days. This mother in Israel was long a worthy member of the church, and had the happiness of seeing nearly all of her children, and many of her grand-children received into the church. She was ready for her departure, and was waiting the Master's call when it came. Her life was such as gives her numerous surviving friends reason to hope that she has gone to enjoy the rest that remains for the people of God.

In the same community July 27, DANIEL MOSER, grand-son of the above aged sister, and son of br. John and sister Sarah Moser, aged about 20 years. This young man was called away in the bloom of life to the great affliction of his parents and friends, repeating the lesson we are so often taught, that life is uncertain.

The death of these two persons occurred while the writer was on a visit among his friends, and he attended the funerals and performed the principal part of the services. J. Q.

Died in Newton church, Miami county, O. April 3d, Little MARY ELLER, daughter of br Daniel and sister Sarah Eller, aged 7 years, 9 months and 14 days. She stepped on a nail, it penetrating her foot caused her death 4 days afterward.

W. R. D.

Died in Brothers Valley or Berlin District, Somerset county, Pa. July 27, 1862, sister SUSANNA FORNEY, widow of elder John Forney dec'd, aged 75 years, 11 months and 19 days. She survived her husband about 17 years. Funeral services by the brethren from Phil. 1: 21. For to me to live is Christ, and to die is gain.

Died in Berlin district, Somerset county, Pa. March 8, 1862, DARIUS COBER, only child of Ananias Cober, aged 10 years, 5 months and 27 days. Preaching by the brethren from Job 14: 1.

LEWIS J. KNEPPER.

Brandonville, Preston county, Va.

Died in Sandy Creek church, Fayette county, Pa. RACHEL, the daughter of Henry and Sally GRIFFITH, of dropsy on the 17th of August 1862. Her age was 18 years, 3 months and 28 days. She was greatly concerned in her sickness and was baptized a few weeks before her death, and died in the triumph of faith. Funeral services by the writer from St John 5: 25.

Died in the same church, Allegeni county, Md. old brother JOHN FIKE, of the dropsy of the chest, August 22, aged 75 years and 5 months. He was a faithful brother these many years. His death is lamented in the church and out of the church, but we hope our loss is his great gain. Funeral services done by the writer and by br L. Hall from Prov. 14 ch. 32 v. latter part.

JACOB M. THOMAS.

Died in Columbiana, O. August —, JOHN DEEMER, son of Dr. Daniel and Mrs. — Deemer in the 17th year of his age. The deceased was afflicted from his earliest infancy with a disease commonly called the fits, and it was undoubtedly a release to him, and a relief to his anxious parents, when it pleased the Lord to remove him from this stage of action.

Died in this vicinity September 1, in consequence of an attempt at self-destruction, the wife of a respectable neighbor and the mother of a numerous family of 14 children. Undoubtedly the trying times into which we have come, and also ill health having affected her mind, so that she committed the rash act of cutting her throat with a razor on Thursday the 28th of August. Our cotemporary of the Ledger says, "She lived in great agony, repenting of the deed, until Monday when death relieved her from her pain. The only reason assigned for the rash act was, that she imagined there was a large lump in her throat which was choking her, and she wished to cut it out. She was undoubtedly insane."

Died in this place September 1, of diptheria EMMA C ROURKE, daughter of James and Hannah C Rourke, aged about 5 years. The father of this child is absent in the war.

Died also here in Columbiana September 4, GEORGE HENRY SHIFALY, the youngest child of George and Leah Shifaly, aged 1 year, less 19 days. The parents have already with this one buried five of their children, and have only 2 little daughters left.

Died at the house of his father near our meetinghouse in Mahoning county, O. of diptheria, September 8, DAVID HAAS, son of br Matthias and sister Rebecca Haas, aged 31 years and 1 month. On the day of his death, he was yet able to go a little distance from the dwellinghouse to the building used as a summer kitchen to partake of a breakfast, and realizing that he had not long to live, he was anxious to have his books and business set in order, and prepare himself for the solemn change. He was desirous yet to be baptized, sent for the writer to a distance of 8 miles, but when the latter came as soon as possible, he was already unconscious, and in less than one hour the young man was a corpse. At his funeral the question was endeavored to bring home to every one (Matt. 19: 20.) "What lack I yet?" The young man was never married, being from early youth in feeble health.

H. K.

Buffalo, redi gite und von dem Unterzeichneten herausgegebenen Blatt erscheint seit Juny alle zwei Wochen und ist in neuerer Zeit verschönert und verbessert worden. Der sehr geringe Preis von 50 Cents per Jahr macht es auch dem Aermsten zugänglich, und Alle, welche die Zustände der Welt im Lichte der Weissagungen und Offenbarungen Gottes zu prüfen wünschen, sind eingeladen, darauf zu subscribiren. Man wende sich brieflich an

A. Struve,

July 2, 1862.

Buffalo, N. Y.

New Prospectus

Of the

Gospel - Visitor

For the year 1863, Vol XIII.

The GOSPEL VISITOR is a Monthly Periodical, edited and published by HENRY KURTZ and JAMES QUINTER, in Columbiana, O. It is a Christian Magazine devoted to the furtherance of the cause of Christianity.

The full developement of the divine life in the individual and in the church; to urge the claims of the Bible as containing the only reliable system of morality and to encourage its study; to regard with attention the interests of the young and of home and the family circle; and to promote the improvement, especially the spiritual welfare of all our readers, will be our object. And in laboring to accomplish this object, we shall try and labor in the spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

The Twelfth Volume is drawing to a close, and we send out this Prospectus for the purpose of enlarging our list of subscribers for Volume Thirteenth, which will commence in January next.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month at the following

TERMS:

Single copy, in advance, one year, \$1,00

Six copies - - - 5,00

Thirteen copies, - - - 10,00

And at the same rate for any number over those mentioned.

PREMIUMS.

To encourage some exertion to obtain new subscribers, we offer the following premiums: To any one sending us two new subscribers for the Visitor and Two Dollars, we will send Alexander Mack's Writings in pamphlet form.

To any one sending us three new subscribers for the Visitor and Three Dollars, we will send a full set of the last volume, (1861) and A. Mack's Writings, and so on in the same proportion.

In issuing this Prospectus, we ask the co-operation of our brethren and sisters and friends to give it circulation, and procure subscribers for the next Volume. In making this appeal to the friends of the Visitor, we thankfully acknowledge their past favors, and fondly hope they will still favor us with their efforts to extend our circulation. We hope all our old subscribers will continue, and that many new ones will be added. Please respond to our request at once, as it is desirable we should hear from all our subscribers before the first of December, that we may know the size of the Edition that will be needed.

HENRY KURTZ,
JAMES QUINTER.

COLUMBIANA, Columbiana Co. O.
September, 1862.

NEW VIENNA EDUCATIONAL INSTITUTE. NEW VIENNA, CLINTON CO., O.

THIS Institution for young ladies and young men, situated on the MARIETTA & CINCINNATI RAIL ROAD, has been in successful operation for some time. Competent Teachers are employed, and it will be the aim of these and all connected with the Institution to merit a liberal share of patronage.

The next session will commence the first Monday in September.

Boarding can be obtained in the village at \$2,25 per week, including room rent, fuel and lights.

Tuition from \$3,00 to \$6,00 per Session of 11 weeks.

For further information address the undersigned at the above place.

J. QUINTER, SUP'T.

July 22, 1862.

H. Geiger & Co.

WHOLESALE GROCERS, TEA &
SPICE DEALERS.

No. 236 N. 3d. St. above Race,
PHILADELPHIA,

Offer to the Trade a large and well select stock of Goods, at the *very lowest* prices. As we sell for Cash only, or to men of the most undoubted Character—thus avoiding the great risks of business—we are enabled to offer rare inducements to *good* Buyers. Orders respectfully solicited, and promptly attended to. All kinds of country produce received in Exchange for Goods, sold upon Commission.

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The Composition for a house 26 by 32 feet, 2 Stories high, will cost One Dollar and Twentyfive Cents. This paint is as durable as White Lead, and a clearer white. I tested it for thirty years. I know it to be no Humbug. For the receipt of One Dollar and a Stamp I will send the Receipt by Mail. Write your Address plain.

Address SAMUEL SMITH, (MILTON),
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CURE YOUR OWN HORSES.

ANY person sending me 50 cents I will forward to their address a Recipe that will cure your horses of Botts, Worms, Wind Cholic, and at the same time putting your horses in a thriving condition. It is but a simple cure; every man can easily make it himself and costs nothing but your labor.

Give your name and post office address in full.

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MATTHEW M. ESHELMAN,
LAMARTINE, CLARION Co., PA.

THE CANCER CURED.

DR. LEBBEUS BIGELOW late of Adamsburg, Pa. was very successful in treating cancers. Before his death he communicated to the undersigned his mode of treatment, and they are now practicing it with success. They therefore invite those afflicted with cancers, to call upon them and test the efficacy of their mode of treating

this malignant disease. Persons coming by the Pennsylvania central R. Road, will stop at Manor station. We will convey them from the station to Adamsburg, if informed of the time of their arrival.

Address, F. BLOCHER & Co.
ADAMSBURG, WESTMORELAND Co. PA.

Dr. Peter Fahrney,

PHYSICIAN

FOR

CHRONIC DISEASES.

NEAR MARTINSBURG, BLAIR, CO. PA.

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A MONTHLY PUBLICATION

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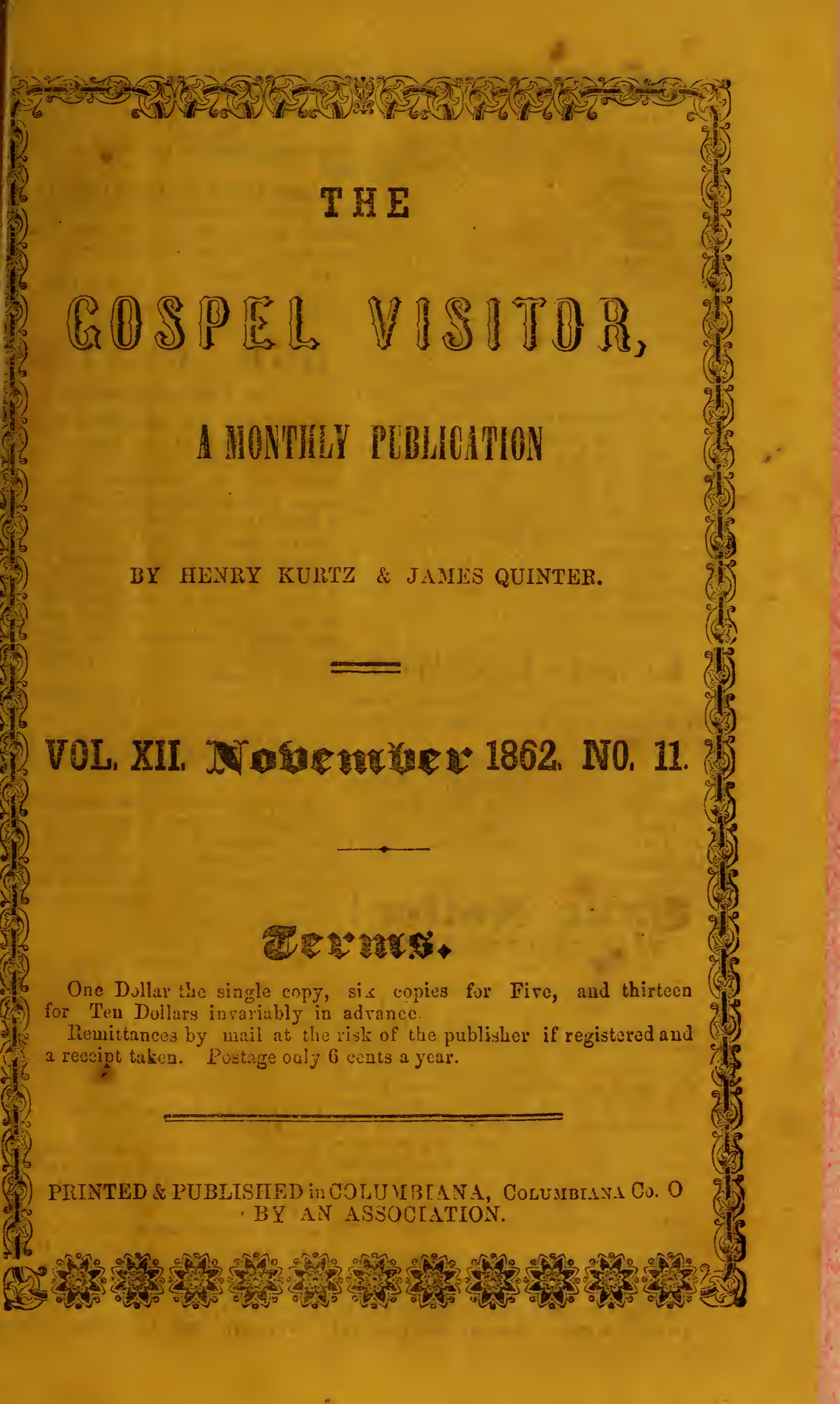
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THE GOSPEL - VISITOR.

VOL. XII. November 1862. NO. 11.

THE UNSEEN GUARDS OF GOD'S PEOPLE.

In the war between the Israelites and Syrians, the king of the former was apprised of the position of his enemy, and escaped frequently when the king of Syria thought he would surely capture him. This sorely troubled the king of Syria, and he thought there must be traitors among his people, who informed the king of Israel of his movements; "and he called his servants, and said unto them, will ye not show me which of us is for the king of Israel? And one of his servants said, none, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber. And he said, go and spy where he is, that I may send and fetch him. And it was told him, saying, behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, a host compassed the city both with horses and chariots. And his servant said unto him, alas, my master! how shall we do? And he answered, fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. *And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.*" 2

Kings 6: 11—17. We have here a narrative of some circumstances which discloses a most encouraging and sublime view of the effectual defenders of God's people.

If old pilgrims, with their acquaintance with a sinful world, see dangers which young Christians with less knowledge of the world see not, the old Christians with a more thorough experience of divine things, likewise see encouragements and supports which the less experienced Christians see not. The young prophet was greatly alarmed at the sight of so many horses and chariots surrounding the city of Dothan in which he and his Master then were. *Alas, my master! how shall we do?* In this language he shows his fears. And, indeed, looking at things from a natural standpoint, we wonder not that he felt alarmed. A host of the enemy encompassed the city both with horses and chariots, while the company of Elisha was very small, and probably not possessed of horses and chariots, those very important equipments in the ancient modes of conducting war. But Elisha was in no fear, as his reply to the young prophet shows: *Fear not: for they that be with us are more than they that be with them.* This is truly an evangelical sentiment. How similar in meaning to the language of Paul, *If God be for us, who can be against us?* But as Elisha was anxious to dispel all the fears from the young man's mind, "he prayed, and said, Lord, I pray thee, open his eyes,

that he may see. And the Lord opened the eyes of the young man; and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha."

What an interesting view we have here presented unto us of the resources of help and encouragement to which the servants of God have access in the hour of trouble and in the time of need! There are divine beings ever near us to render us whatever help we may at any time need. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. Here probably is meant the presence of Christ in the church on earth with all his members, as he of old was in the camp of Israel. But not only is Christ "the angel of Jehovah," with his people but the species of beings known by the name angels, is likewise represented as ministering to the heirs of salvation, Heb. 1: 14. "The chariots of God are twenty thousand, even thousands of angels." Ps. 68: 17. Angels are represented as *the chariots of God*, his chariots of war, which he makes use of against his enemies. The young man saw the mountain *full of horses and chariots of fire*. Perhaps divine beings have it in their power to take whatever form they may choose, and they choose that form which will best subserve their purposes in administering to the wants of "the heirs of salvation." Hence they assumed the form of chariots and horses on the mountain at Dothan. The Syrians appeared with a host of horses and chariots, and to show the young man that there was no occasion to fear, the spiritual beings who appeared for the protection of Israel,

assumed the form of horses and chariots. The reader to fully appreciate the appearance of the horses and chariots on the mountain, will do well to remember that chariots were a sort of carriages for warriors to fight from, and sometimes they had scythes fixed to them, and when furiously driven, they would mow down ranks of men when they stood in the way. In Ps. 20: 7, it is said, "some trust in chariots, and some in horses: but we will remember the name of the Lord our God." Reference is here made to horses and chariots as used in war. The expressions of Elisha when he saw Elijah go up by a whirlwind into heaven, will be understood when the use the ancients made of horses and chariots in war is remembered. "My father, my father, the chariot of Israel, and the horsemen thereof!" 2 Kings 2: 12. This language expresses the same as if he had said in other words, My father, we shall lose in thy departure from us an important defender of our faith and of our nation; for thou hast been of more use to us in guarding us against our enemies, than our horses and chariots have been.

In the horses and chariots then which the young man saw on the mountain, he saw sufficient help to guard Israel against the Syrians. And the Lord in causing those horses and chariots to appear to the young man, virtually said to him, I too have horses and chariots for the defense of my cause and people, and I can protect you, therefore, fear not. Or, in other words, whatever means your enemies bring against you, I will provide means whereby you can successfully defend yourselves against them.

We have contained in this interesting portion of scripture, much practical truth which may be advantageously applied by those who wish to be profited and edified by the truth. Our God is an omnipresent being. "If I ascend up into heaven" says David, "thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Ps. 139: 7—10. And as our God is everywhere present, he adapts himself to the wants of his people, as he did to the young prophet on the mountain near Dothan.

And does not the idea that good people have guardian angels or messengers who watch over them and serve as inferior mediums for heaven to communicate with them through, find countenance in the circumstance of the horses and chariots on the mountain? And how strengthening to the soul is the thought that there may be spiritual beings around us at all times who may become "horses and chariots" or whatever other equipments we may need to enable us to walk safely through the journey of life. Often does the Christian exclaim, in view of the troubles and enemies which show themselves in his way, "Alas, my master! how shall we do?" But the encouragement comes, "Fear not: for they that be with us are more than they that be with them." Yes, Christian reader, if the God of Elisha is your God, and if Elisha's faith, zeal, and devotion are yours, then as horses and chariots of fire were round about Elisha, so will they be round about you. And to know

that you are accompanied by hosts of spiritual beings who are in the mountains, and in the vales, and in the cities, and wherever your pathway shall lead, is to feel a security which is a never failing source of happiness. And for the dying Christian to conceive the idea that a chariot of fire is waiting at the door of the "earthly house of this tabernacle" to convey him to his mansion in his Father's house above, must make the prospect of his departure a glorious one. And the chariot of fire on the mountain near Dothan may suggest to his reflecting mind this sublime thought. "I will come again, and receive you to myself" said our gracious Master to his disciples. And why not think of being taken to heaven in a chariot, since "the chariots of God are twenty thousand, even thousands of angels?"

But the young man did not see the horses and chariots of fire on the mountain until Elisha prayed that his eyes might be opened. He possessed not that strong vision which was necessary to enable him to see the host of God, until supernatural sight was imparted unto him. And we need divine illumination to enable us to see those spiritual beings which throng the pathway of the Christian, to protect and comfort him. How much we need our spiritual eyes more fully opened, that we may more properly appreciate the glorious provisions which God has made to meet the numerous wants of his people! We are counseled by "the Amen, the faithful and true witness," to anoint our eyes with eye-salve, that we may see. This is what is wanting. We must be richly anointed with the Holy Spirit. Then shall we see the

mountain full of horses and chariots. Then shall we be conscious of the presence of divine beings, who will have charge of us, and who will bear us up in their hands lest at any time we dash our feet against a stone. "We walk by faith and not by sight." Therefore we must have faith in the unseen—faith in the presence of divine beings—faith in the presence of horses and chariots on the mountain. And with this matured faith, there will be no such utterances of despondency as, *Alas, my master! how shall we do?* The assurance that "the Lord will provide," will inspire hope, and the *horses and chariots of fire will appear.*

J. Q.

For the Gospel Visitor.

PASSING AWAY.

Change and dissolution are stamped upon all things earthly. This is a truth that fails not to impress itself upon our minds.—There is scarcely a page in the history of life, that does not record it. *Vanity, vanity*, is written everywhere in characters too clear and prominent to be mistaken. It is exemplified in almost every thing upon which we cast our eyes. We are constantly witnessing repeated instances of decay, and mutability in the world through which we are passing.

They follow each other in such rapid successions that we can almost catch the sound of universal wasting. The mountain falleth and cometh to naught, the stones are removed out of their places, the waters wear the rocks, and all things which grow out of the earth endure but for a season, and then pass away. The face of nature is changing daily and hourly. All

animated things grow old by decay, and moulder to dust.—The rocks crumble, the trees fall, the leaves fade, and the grass withereth.

But it is not alone upon the face of nature that we behold the destroying hand of time. *Man* appears upon the stage of life, plays his part, and disappears forever. The proudest and most magnificent monuments of his skill and power, are fast mouldering to dust. They continue perhaps for a season, and then experience the fate of their proud mistaken author.—

Time's stern visage has witnessed kingdoms and empires arise to enjoy but a brief state of prosperity, and then precipitated over the cataract of ruin and buried forever in the dark gulf of oblivion. Look at Jerusalem the once favored city of the *Great Jehovah*, and the glory of his chosen people, the Jews. Its strength, its power, its glory alike have departed.

What now is the condition of Rome, the once proud mistress of the world? *Alas!* few monuments of its ancient grandeur and magnificence now remain. Where now is the glory of a *Cesar*, an *Alexander*, or a *Bonaparte*, whose powerful arms were once nerved to the downfall of kingdoms and empires. They too have had their fleeting day, and now sleep powerless and senseless in the tomb. They have passed, as it were, into the dark shades of oblivion, and places which once knew them clothed in all the pomp and splendor of military array, will know them no more forever.

And when we shall have witnessed a few more rising and setting suns, after we shall have pleased ourselves a little longer with the

follies and shadows of this world, we too shall follow those that have gone before. And when we are gone, the memory of us will soon follow.—Perchance, a few of our near and dear friends will bear our likeness in their bosoms until they too arrive at the end of their journey, and enter the dark dwelling of unconsciousness. A stone, perhaps, may tell some who wonder where we lie. But this too, will soon refuse to do its office. Time's effacing finger will soon wear it smooth, and the stone itself will ere long crumble to dust, and the wanderer of another age will pass without a single call upon his sympathies, over our unheeded graves.

But is there nothing to prevent the sinking of the heart, which must be the effect of sensations like these. Is there nothing substantial among all these shadows?—Can no source of comfort be named? —“Yes,” — dear reader and fellow traveler, within us we carry the only source of permanent happiness, —happiness which will abide with us when all earthly things have passed away. Yea, saith the Psalmist, though I walk through the valley of the shadow of death, I will fear no evil! for thou art with me, thy rod and thy staff they comfort me.

Oh! it is a blessed thing to die, when we can say with Hezekiah,—“Behold for peace I had great bitterness! but thou hast in love to my soul, delivered it from the pit of corruption: For thou hast cast all my sins behind thy back.” Isaiah 38: 17.

Death has ever been represented as a grim monster with a dart in his hand—cruel and unrelenting—

possessing no compassion—making desolate the homes of the rich as well as the poor—riding on the pale horse in the midst of battle and selecting the bravest warriors for his victims.—He is and has been the dread of all ages, and before whom the mighty powers of the earth bow down, and rise not again until the final judgment, he is to many the king of terrors; but to some the messenger of joy and peace. He comes at all seasons, and at all times, and when little thought of, or looked for. The poet very beautifully tells us,

Leaves have their time to fall,
And flow'rs to wither at the north wind's breath,
And stars to set—but all—
Thou hast all seasons for thine own, Oh death!

He cuts down man in his prime of life. He lays his icy hands on the fairest flowers of the earth, and they fade, wither and die. Go where you will, there is death also. And “O death! how bitter is the remembrance of thee to a man that liveth at rest in his possessions—to him that hath prosperity in all things: yea, unto him that is yet able to receive meat.”—

If death then is our foe, and is hurrying us away, as the Psalmist tells us, as with a *flood*,—“Thou carriest them away as with a flood: —*They are as a sleep*: in the morning they are like grass, which groweth up, and flourisheth; in the evening it is cut down and withereth. Psalms 90: 5, 6.

Passing away.—‘Yes,’ we are continually gliding down the stream of time into the ocean of eternity. The flood is continually flowing, and we are carried away with it, —every day carries us so much nearer death. Oh what a number,

almost a countless number pass into eternity in one short year. Reader did you ever stand before an old-fashioned eight-day clock, that ticks but sixty times in a minute, and as the pendulum moved backward, and forward, and you heard the sound, *Tick, — Tick, — Tick* — fall upon your ear, did you ever think, that at every tick of the clock, a soul passed into eternity.*

O solemn thought! Solemn,—yes doubly solemn because Jesus has said, "Wide is the gate, and broad the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow the way, which leadeth unto life: and few there be that find it." Let us then strive to enter in at the strait gate, for Christ hath said, that many will seek to enter in, and shall not be able. Luke 13: 24.

We are now in the midst of *sorrow, war and bloodshed*, and is it not now as the Psalmist tells us, Men are carried away as with a flood, *'yet are as asleep,'*—they consider not, nor are aware how near they approach to an awful eternity. Life at most is but short, and transient, like that of the grass which grows up and flourishes in the morning, looks green and pleasant, but in the evening the mowers cut it down, and it soon withers, and changes its color; so death will soon change us, shortly, perhaps suddenly, and it is a great change death will make.

In conclusion,—*"What is it to die?"*—To the *Christian*, who is a true and faithful follower of his *Lord and Master*, who has kept his

sayings—endeavored to walk in his footsteps, and has fought manfully under his banner;—to him it is only to drop the body of this death, and to put on a joyous immortality;—to pass from sin, sickness, sorrow, and disappointments to a world of everlasting joy and happiness. *'To die,'* is to feel the last pang, to shed the last tear, and to raise the shield of faith against Satan's last dart.—

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the SPIRIT, that they may rest from their labors; and their works do follow them."—O then let me die the death of the righteous:—let me see the *Savior* smile, and hear him say, *"Well done, good and faithful servant: enter thou into the joys of thy Lord."*

But in order to die thus, there needs be *"an anchor to the soul both sure and steadfast, and a most earnest "Looking unto Jesus the author and finisher of our faith."* The religion that is good for nothing in life, is good for nothing in death. The time will, and perhaps soon come, when we shall need a strong arm, and a firm faith to grasp it. Dear reader! which of us is prepared for *such* an event. Are you ready to set out on that journey, from whence there can be no return? Hast thou so lived as to meet death with that calm composure which should ever await a readiness of its approach?—Hast communed with the God above, and craved a pardon for past transgressions? If not, ah! remember these golden moments will soon be lost in the revolutions of time, and you perhaps beyond its influence. 'Tis well to be *ready* when called on to pass from this sphere of action, and

* Scott says, "If there be 895,000,000 of inhabitants in the world, and 30 years be the average length of life, then 81,760 die in a day, 3,407 every hour, and about 56 every minute."

to yield up life—*temporary life*—
without a murmur or a groan, for,

'Tis a meteor in the sky;

'Tis a bubble, 'tis a sigh:

Then be prepared, O man, to die !

I. G. H.

Philadelphia, August, 1862.

THE ARAB'S GIFT.

A poor Arab was traveling in the desert, when he met with a spring of clear, sweet, sparkling water. Accustomed as he was to brackish wells, to his simple mind, it appeared that such water as this was worthy of a monarch; and filling his leathern bottle from the spring, he determined to go and present it to the Caliph himself.

The poor man traveled a considerable distance before he reached the presence of his sovereign, and laid his humble offering at his feet. The Caliph did not despise the little gift brought to him with so much trouble. He ordered some of the water to be poured into a cup, drank it, and thanking the Arab with a smile, ordered him to be presented with a reward.

The courtiers around pressed forward, eager to taste of the wonderful water, but to the surprise of all, the Caliph forbade them to touch even a single drop.

After the poor Arab had quitted the royal presence with a light and joyful heart, the Caliph turned to his courtiers, and thus explained the motives of his conduct:

"During the travels of the Arab," said he, "the water in his leathern bottle had become impure and distasteful. But it was an offering of love, and as such I have received it with pleasure. But I well knew that had I suffered another to par-

take of it, he would not have concealed his disgust; and therefore I forbade you to touch the draught, lest the heart of the poor man should have become wounded."

All that sinners can present to their King is like the water brought by the Arab, though like him, we may fancy it worthy the acceptance of our Lord. But he will not reject—he will not despise the little offerings of love and faith; for He has promised that "even a cup of cold water, given in the name of a disciple, shall in no wise lose its reward."

FROM ER. LUTZ'S HERALD.

For the Gospel Visitor.

THE WHEEL WITHIN A WHEEL.

(The following is from a sermon of the late John Wesley, one of the founders of Methodism, first published in the year 1778, and giving "some account of the late work of God in North America. It is doubly interesting at this present time, and hoping also that it may be useful and edifying a more or less full extract is given.)

TEXT. "*The appearance was,—as it were a wheel in the middle of a wheel.*" Ezek. 1: 16.

Whatever may be the primary meaning of this mysterious passage of Scripture, many serious Christians, in all ages, have applied it, in a secondary sense, to the manner wherein the adorable providence of God usually works in governing the world. They have judged this expression manifestly to allude to the complicated wheels of his providence, adapting one event to another, and working one thing by means of another. In the whole process of this, there is an endless variety of wheels within wheels. But they are frequently so disposed and complicated, that we cannot understand them at first sight; nay we can seldom fully comprehend

them, till they are explained by the event.

Perhaps no age ever afforded a more striking instance of this kind than the present does, in the dispensations of Divine Providence with respect to our colonies in North America.*) In order to see this clearly, let us endeavor, according to our weak understanding,

First, To trace each wheel apart, and

Secondly, to consider both, as they relate to and answer each other.

I.

First. We are to trace each wheel apart.

It is by no means my design to give a particular detail of the late transactions in America; but barely to give a simple and naked deduction of a few well known facts.

I know this is a very delicate subject; and that it is difficult if not impossible, to treat it in such a manner, as not to offend any; particularly those who are warmly attached to either party. But I would not willingly offend; and shall therefore studiously avoid all keen and reproachful language, and use the softest terms I can, without either betraying or disguising the truth.

In the year 1736, it pleased God to begin a work of grace in the newly planted colony of Georgia; then the southernmost of our settlements on the continent of America. To those English who had settled there the year before, were then added a body of Moravians, so called; and a larger body who had been expelled from Germany by the archbishop of Saltzburg. These were

men truly fearing God and working righteousness. At the same time there began an awakening among the English, both at Savannah and Frederica; many inquiring what they must do to be saved, and "bringing forth fruits meet for repentance."

In the same year there broke out a wonderful work of God in several parts of New England. It began in Northampton, and in a little time appeared in the adjoining towns. A particular and beautiful account of this was published by Mr. Edwards, minister of Northampton. Many sinners were deeply convinced of sin, and many truly converted to God. I suppose there had been no instance in America of so swift and deep work of grace, for a hundred years before; nay, nor perhaps since the English settled there.

The following year, the work of God spread, by degrees, from New England toward the South. At the same time it advanced by slow degrees from Georgia toward the North: in a few souls it deepened likewise; and some of them witnessed a good confession, both in life and in death.

In the year 1738, Mr. Whitefield came over to Georgia with a design to assist me in preaching either to the English or the Indians.—He preached to the English altogether first in Georgia, to which his chief service was due; then in South and North Carolina, and afterwards in the intermediate provinces, till he came to New England. And all men owned that God was with him, wheresoever he went; giving a general call, to high and low, rich and poor to "repent and believe the Gospel." Many

*)The reader will please bear in mind, that this was said and published in England during our Revolutionary War.

were not disobedient to the heavenly calling; they did repent and believe the Gospel, and by his ministry a line of communication was formed quite from Georgia to New England.

(The author continues to describe the progress of religion up to the beginning of the Revolution, and then continues:)

But now it was, that a bar appeared in the way, a grand hindrance to the progress of religion. The immense trade of America, greater in proportion than even that of the mother country, brought in an immense flow of wealth, which was also continually increasing. Hence both merchants, and tradesmen of various kinds, accumulated money without end; and rose from indigence to opulent fortunes, quicker than any could do in Europe. Riches poured in upon them as a flood, and treasures were heaped up as the sand of the sea. And hence naturally arose unbounded plenty of all the necessities, conveniences, yea, and superfluities of life.

One general consequence of this was *pride*. The more riches they acquired, the more they were regarded by their neighbors as men of weight and importance. And they would naturally see themselves in at least as fair a light as their neighbors saw them: and accordingly, as they rose in the world, they rose in their opinion of themselves: as it is generally allowed,

——“A thousand pound supplies

The want of twenty thousand qualities;

so the richer they grew, the more admiration they gained, and the more applause they received. Wealth then bringing in more applause, of course brought in more *pride*; till

they really thought themselves as much wiser, as they were wealthier than their neighbors.

Another natural consequence of wealth was *luxury*, particularly in food. We are apt to imagine, nothing can exceed the luxurious living which now prevails in Great Britain and Ireland. But, alas! what is this to that which lately prevailed in Philadelphia and other parts of North America? A merchant or middling tradesman there kept a table equal to that of a nobleman in England; entertaining his guests with ten, twelve, yea, sometimes twenty dishes of meat at a meal! And this was so far from being blamed by any one, that it was applauded as generosity and hospitality.

And is not *idleness* naturally joined with fulness of bread? Does not sloth easily spring from luxury? It did so here in an eminent degree; such sloth as is scarce named in England. Persons in the bloom of youth, and in perfect health, could hardly bear to put on their own clothes. The *slave* must be called to do this, and that, and every thing: it is too great labor for the master or mistress! It is a wonder they would be at the pains of putting meat into their own mouths! Why did they not imitate the lordly lubbers in China, who are fed by a slave standing on each side?

Who can wonder, if sloth alone beget wantonness? Has it not always had this effect? Was it not said near two thousand years ago,

“Quæritur, Agysthus quare sit factus adulter?

In promptu causa est: desidiosus erat.”

(If asked why Ægysthus became an adulterer? The answer is at hand, He was a man full of leisure.)

— — Now this complication of *pride, luxury, sloth, and wantonness*, naturally arising from vast wealth and plenty, was the grand hinderance to the spreading of true religion through the cities of North America.

II.

Let us now see the other wheel of Divine Providence.

It may reasonably be supposed, that the colonies in New England had, from their very beginning, a hankering after independency. It could not be expected to be otherwise, considering their families, their education, their relations, and the connections they had formed before they left their own country. They were farther inclined to it by the severe and unjust treatment which many of them had met with in England. This might well create in them a fear lest they should meet with the like again, a jealousy of their governors, and a desire of shaking off that dependence, to which they were never thoroughly reconciled. The same spirit they communicated to their children, from whom it descended to the present generation. Nor could it be effaced by all the favors and benefits which they continually received from the English government.*)

This spirit generally prevailed, especially in Boston, as early as the year 1737. In that year my brother, being detained there some time, was greatly surprised to hear almost in every company, whether of ministers, gentlemen, merchants, or common people; where anything of the kind was mentioned, "We must be independent: we will be indepen-

dent: we will bear the English yoke no longer: we will be our own governors." This appeared to be even then the general desire of the people; although it is not probable that there was at the time any formed design. No; they could not be so vain, as to think they were able to stand alone against the power of Great Britain.

A gentleman who was there in the following year, observed the same spirit in every corner of the town. "Why should these *English* blockheads rule over US?" was then the common language. And as one encouraged another herein, the spirit of independency rose higher and higher, till it began to spread into the other colonies bordering upon New England. Nevertheless the fear of their troublesome neighbors then in possession of Canada, kept them within bounds, & for a time prevented the flame from breaking out. But when the English had removed that fear from them; when Canada was ceded to the King of Great Britain; the desire then ripened into a formed design: only a convenient opportunity was wanting.

It was not long before that opportunity appeared. The stamp-act was passed, and sent over to America. The mal-contents saw and pressed their advantage: they represented it as a common cause; and by proper emissaries spread their own spirit through another and another colony.— — —

By this (the breaking out of the revolution) at least nine parts in ten of their immense trade to Europe, Asia, Africa and other parts of America, were cut off at one stroke. In lieu of this they gained at first

*) Remember, thus speaks an Englishman in England.

perhaps a hundred thousand pounds a year by their numerous privateers. But even this was upon the whole no gain at all; for they lost as many ships as they took. — — What was the necessary consequence of this? Why that, as the fountains of their wealth were dammed up, the streams of it must run lower and lower, till they were wholly exhausted, so that at present, (some 80 years ago) these provinces are no richer than the poorest parts either of Scotland, or Ireland.

Plenty declined in the same proportion as wealth, till universal scarcity took place. In a short time, there was everywhere felt a deep want not only of the superfluities, not only of the common conveniences, but even of the necessities of life. Wholesome food was not to be procured but at a very advanced price. Decent apparel was not to be had, not even in the large towns. Not only velvets, and silks, and fashionable ornament, (which might well be spared,) but even linen and woolen clothes were not to be purchased at any price whatsoever.

Thus have we observed each of these wheels apart;—on the one hand trade, wealth, pride, luxury, sloth and wantonness, spreading far and wide, through the American provinces; on the other the spirit of independency, diffusing itself from North to South.

CONCLUSION.

Let us now observe how each of these wheels relates to and answers the other; how the wise and gracious providence of God uses one to check the course of the other, and even employs (if so strong an expression may be allowed) Satan to

cast out Satan! Probably that subtle spirit hoped, by adding to all those other vices, the spirit of independency, to have overturned the whole work of God, as well as the British government in North America. But he that sitteth in heaven laughed him to scorn, and took the wise in his own craftiness. By means of this very spirit there is reason to believe, God will overturn every hinderance of that work.

We have seen, how by the breaking out— — — (of the revolution) their foreign trade was brought almost to nothing. Their riches died away with their trade;—the flower of their youth, before employed in husbandry, being now drawn off into their armies, so that the most fruitful lands were of no use, none being left to till the ground. And when wealth fled away, (as was before observed,) so did plenty too: abundance of all things being succeeded by scarcity of all things.

The wheel now began to move within the wheel. The trade and wealth of the Americans failing, the grand incentives of pride failed also; for few admire or flatter the poor; and being deserted by most of their admirers, they did not altogether so much admire themselves; especially when they found, upon the trial, that they had grievously miscalculated their own strength.— —

Poverty, and scarcity consequent upon it, struck still more directly at the root of their luxury. There was no place now for that immoderate superfluity either of food or apparel. They sought no more, and could seldom obtain so much as plain food, sufficient to sustain nature. And they were content if

they could procure coarse apparel to keep them clean and warm. Thus they were reduced to the same condition their forefathers were in, when the providence of God brought them into this country. They were nearly in the same outward circumstances. Happy, if they were likewise in the same spirit!

Poverty and want struck at the root of sloth also. It was now no time to say, "A little more sleep, a little more slumber, a little more folding of the hands to rest." If a man would not work now, it was plain he could not eat. All the pains he could take were little enough to procure the bare necessities of life: seeing, on the one hand, so few of them remained, their own armies having swept away all before them; and, on the other, what remained bore so high a price, that exceeding few were able to purchase them.

Thus, by the adorable providence of God, the main hinderances of his work are removed. And in how wonderful a manner;—such as never could have entered into the heart of man to conceive! Those hinderances had been growing up and continually increasing for many years. What God foresaw would prove the remedy, grew up with the disease; and when the disease was come to its height, then only began to operate, — — and make way for the happy return of *humility, temperance, industry and chastity*. Such unspeakable good does the allwise God bring out of all this evil!— —

May we not observe, how exactly in this grand scene of providence one wheel answers to the other!— (All) is overruled by the justice and mercy of God, first to punish those

crying sins, and afterwards to heal them.—He punishes that he may amend, that he may first make them sensible of their sins, and then bring them back—to the spirit of humility, temperance, industry, chastity, yea, and a general willingness to hear and receive the word which is able to save their souls. "Oh the depth both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"—unless so far as they are revealed in his word and explained by his providence.

From these we learn that spiritual blessings are what God principally intends in all these severe dispensations. He intends they should all work together for the destruction of Satan's kingdom, and the promotion of the kingdom of his dear Son; that they should all minister to the general spread of righteousness, and peace, and joy in the Holy Ghost. But after the inhabitants of these provinces are brought again to seek the kingdom of God and his righteousness," there can be no doubt,—but all other things, all temporal blessings, will be added unto them. He will send—through all the happy land, with all the necessities and conveniences of life, *a liberty from oppression of every kind, from illegal violence; a liberty to enjoy their lives, their persons and their property*. God permitted these dreadful evils to spread over all the people, that he might have mercy upon all, that he might do good to all, by saving them from the bondage of sin, and bringing them into the glorious liberty of the children of God. (May this be the happy result again of the present terrible calamities in our land!!)

The first Money Transaction.

This was the first money transaction of which we have any account. If trades were made before this time, in which money was employed, we have no record of it. Cattle, sheep, lambs, and other possessions, had been used instead of money—not a very convenient currency, it is true, yet better than none.

But now, for the first time, money was used to purchase a sepulchre for the good mother of the Hebrew race. It was certainly a very worthy object upon which to expend this new and more convenient currency, especially when we remember it was for the only woman whose exact age, death and burial, are mentioned in the Scriptures. It would seem as if Abraham intended thereby to pay more than ordinary respect to the memory of one with whom he had lived so long and happily.

A Jewish shekel was equal to about *fifty cents* of American money, so that Abraham paid *two hundred dollars* for Machpelah—a fact that shows it must have been a large field in which the cave was, consisting of many acres, since, at that age of the world, this amount of money would purchase quite a tract of land.

It appears from the narrative, that the money was weighed, and not counted—a fact that proves it was unlike our own currency. It is probable that the silver was simply cast into a form convenient for use, the quality being determined by weighing. It is well known that the earliest form of money among the Egyptians was that of a ring, and the same may have been true of the money which Abraham paid for Machpelah.

It is usual to this day, in the East, to weigh money. Even when it is coined, it is still weighed, that all the pieces may be of equal value.

This practice is even now observed at the Bank of England. When a person receives a large sum of money, it is weighed out to him in order to save time; for a large amount can be weighed in a shorter time than it can be counted. It is quite a task to count fifty thousand dollars in gold; but knowing the exact weight of a dollar, eagle, or sovereign, the weight of fifty thousand dollars could be settled in a minute, and weighed almost as quickly.

Then it is a fact worth knowing, that the first money transaction was the purchase of a sepulchre for the mother of the Hebrew race; and the first man who used silver money in buying and selling was Abraham. It is worth while for us who are living to remember, also, that the *last* draft upon our possessions will be the price of our winding-sheet and coffin.—*Home Monthly*.

THE CHRISTIAN'S PATRIMONY.

BY REV. ROBERT M. HATFIELD.

OUR Savior was anointed to preach the Gospel to the poor; and from the opening of his mission until now, "not many wise men after the flesh, not many mighty, not many noble," have been called into his kingdom. "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him." But believers are not destitute and comfortless; and it is both pleasant and profitable for them, from time to time, to make an inventory of their possessions,

that they may know how rich they are in virtue of their relation to Christ. The apostle, writing to the brethren at Corinth, says, "*All things are yours;*" and then going into details, adds, "Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours."

This assertion goes to the length of declaring that all persons, events, and things in the universe are ordained of God to promote the well-being of those who belong to Christ. Let us for a moment look at the declaration that the "*world*" is the property of believers. To those who look only at the surface of things, the assertion that the poor saints are the proprietors or possessors of the world, seems most preposterous and absurd. But the apostle was not the man to make random speeches on this or on any other subject, and speaking as he here does, as he was moved by the Holy Ghost, we know that his words are true.

And the truth of these words appears when we remember that there is *secured to every Christian as much of this world as he needs, and as much as he can possess or enjoy without detriment to his highest interests*. God is the absolute proprietor of all things. The silver and the gold, and the cattle upon a thousand hills, are his. But he has been pleased to make over to his children an interest in these things. And to save us from carking cares and depressing solitudes, he has informed us of the gracious provisions he has made for the supply of our wants. We hear him saying, "Trust in the Lord and do good; so shalt thou dwell in the land, and

verily thou shalt be fed." "The Lord God is a sun and shield; the Lord will give grace and glory; *no good thing will he withhold from them that live uprightly.*" The righteous man shall dwell on high; his place of defense shall be the munition of rocks; "*bread shall be given him, his waters shall be sure.*" We are not to be anxious and troubled about what we shall eat, or drink, or wear; our "*heavenly Father knoweth that we have need of these things,*" and will see that our reasonable wants are supplied. So explicit and positive are these assurances, that it was a genuine faith and not fanaticism that led an eminent Christian once to say that he should have no hesitation in asking the Lord to create a world for his exclusive use, if he knew that such a world would be promotive of his best interests.

But it will be objected that many Christians of unquestionable piety are in straitened circumstances, and suffer the inconveniences of poverty for years together, or during the whole of their lives. It is very well, the objector says, to theorize and expatiate on God's care for his people; but facts show that many of them are destitute and suffering. Now we have two answers to this objection, both of which are pertinent and valid. *First, we are very incompetent judges as to how much of the world it is best for us to have in our possession.* It is not what seems best to us, but what our heavenly Father sees to be best for us, that is secured by his promise. If in our conceit we remove our cause out of the Lord's hands, and choose and decide for ourselves in these matters, we have no right to com-

plain if he says, "Ephraim is joined to idols; let him alone." But if we refer the matter to his wisdom and goodness, and in all our ways acknowledge him, he will direct our paths. One principal reason why we find it so difficult to trust in the Lord is, that we do not fully and consciously commit our way to him.

Again, we are not to forget that *God's promises are conditional, and such as do not release us from the obligation to use all proper means to secure the promised blessings.* And this is true not only of those that refer to the life that now is, but also of such as have reference to the benefits of the Gospel. The promise to the believer that he shall be enabled to stand against all his foes and come off more than conqueror at the last, does not release him from the obligation to watch and pray, and work out his salvation with fear and trembling. And so the promise that his temporal wants shall be supplied, does not release him from the obligation to be diligent in business as well as fervent in spirit, serving the Lord. The Christian who neglects the means of grace has only himself to blame if the "consolations of God are small with him." Or if he be a sluggard, or a spendthrift, he has no right to complain when poverty, as an armed man, comes upon him. If, when successful in business, he hoards his gains or squanders them in self-indulgence, instead of honoring the Lord with his substance, it is meet that he should be as one "who earneth wages to put it into a bag pierced through with holes." But none of these inconsistencies destroy the faithfulness of God, or make his promises of none effect.

It is while we are faithful in the performance of duty, doing what our hand findeth to do with our might, that we are warranted in casting all our care upon him who careth for us. And of those who thus confide in the loving-kindness of our heavenly Father, none are desolate. "The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing." We stand on firm and sure ground when we affirm that every Christian has secured to him all of this world that is consistent with his highest good, and that he has this on the wisest and best conditions. The man who will deliberately say that he desires more than this, or that he would have this on other terms, can hardly be a Christian at all.

Christians are the possessors of the world in another sense. *They are enabled properly to enjoy the world; to use, and not abuse it.* In this regard as in many others it is true that "the secret of the Lord is with them that fear him." "*A little that a righteous man hath is better than the riches of many wicked.*" "*He that loveth silver, shall not be satisfied with silver; nor he that loveth abundance, with increase.*" "*A man's life consisteth not in the abundance of the things which he possesseth.*" The majority of men have little faith in these self-evident truths. In their idolatry of wealth, they forget that the mind is a kingdom in itself, and that on its conditions, rather than on external things, depends the happiness of life. Yet it is, and will ever remain true that the sordid and mean-spirited are miserable, while the pure in heart have within themselves fountains of

living water springing up unto everlasting life. The capitalist may have a legal tithe to broad acres, a costly mansion, and exquisite gardens, but this gives him no monopoly of the beauty of the earth, or the glory of the heavens, that lead a devout mind from nature up to nature's God. When I see the poor Christian going forth to his daily toil with a glad and gleeful heart, and then look at the rich man, anxious and troubled, and bearing his burden "like an ass whose back with ingots bows," I know which of the two has the world, in the sense of enjoying it. It was not poverty that troubled Haman on the occasion when he returned from the banquet of wine and called for his "friends and Zeresh his wife." Having told them of the glory of his riches, of the high honors he enjoyed, and of the greater honors that awaited him on the morrow, he added, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the king's gate." Ahab was in no danger of suffering for want of garden vegetables at the time when he proposed to buy the vineyard of Naboth. But the refusal of the conscientious Israelite to sell his inheritance was too much for the king. He came into his palace "heavy and displeased," took to his bed, turned his face to the wall, and lay there puling and whining, like a lubberly boy in a fit of the sulks, till Jezebel came to his relief. The Hamans and Ahabs of our world always find some Mordecai or Naboth in the way. Paul suffered the loss of all things, was hungry and cold and naked, and had no certain dwelling-place. Yet none of these things moved him, and when his

afflictions most abounded he was "exceeding joyful," and "filled with consolation." Pressed at length "out of measure," and despairing of life, he threw his defiant and jubilant shouts full in the face of his last enemy, and went up to receive the kingdom prepared for him from the foundation of the world.

I have a friend who resided for a time in the family of an ex-king. The retired monarch, like another Dives, was clothed in purple and fine linen, and fared sumptuously every day. His table was spread with the choicest delicacies, without regard to expense. On occasions when his dinner did not suit him, he would fly into a passion, overturn the table, and throw the dishes and viands in heaps upon the floor. I have heard of a poor widow who in her desolation trusted in God. So straitened was she in her circumstances that on one occasion she could place on her plain pine table only a pitcher of cold water and a loaf of bread. But these were received with thanksgiving, and sanctified by the word of God and of prayer. Gathering her little ones around the scanty board, she lifted her eyes to heaven, while tears of gratitude streamed down her cheeks, and said, "*All this and Christ beside.*" It is a mystery not to be understood by those whose minds are blinded by the god of this world, but that poor widow, while having nothing, possessed all things. Let no Christian distrust the goodness of our Father in heaven. Roll your burden upon him, and he will sustain you. The world is yours. All things work together for good to them that love God.

Does the Sabbath-School supersede Parental Training.

No charge against the Sabbath-school system has given more real solicitude than this. It has disturbed the minds not of the thoughtless, the indifferent, or the worldly, but of the truly devout. The time is remembered, when the father gathered his household around him on the evening of the Sabbath and gave them instruction on religious subjects. This custom, if maintained at all, is not so common as it once was, and it is feared by many that the cause of its going out of fashion has been the Sabbath-school. Parents, finding an institution in existence which professed to care for the religious instruction of the children, have been only too willing to accept the school as a substitute for their own instructions.

If such a tendency exists, or wherever it exists, it should be by all means resisted. The Sabbath-school was never designed to supersede family instruction. It is an aid, an addition, a supplement to what the father and mother can do. But no device of man can do away with the parental obligation. No duty of the parent is more solemn or inalienable than that of seeing personally to the religious instruction of his offspring. He may with as good a right delegate to the soup society the duty of supplying his children with food, as he may throw off upon any shoulders the duty of seeing that his children grow up in the fear of God, and in the knowledge of the Christian religion. Sabbath-school teachers and superintendents, therefore, in conducting their operations, should be careful to resist any tendency of this kind, when they see it. There are undoubtedly multitudes of parents, who have no sense of obligation on the subject, or what little they may have, is easily sat-

isfied by allowing their children to go to the school. But these same parents would do no better, if there were no Sabbath-school. They have no sense of religion themselves, and they have no serious care that their children should have. The custom of family catechetical instruction on the Sabbath has undoubtedly gone very much out of use. But so have many other excellent customs. The question is, not whether parents are careless, or neglectful, but whether the Sabbath-school tends to make them so. On this point, our State Convention bore testimony of the most emphatic kind. In their resolution, it will be observed, these pastors, superintendents and teachers, representing a large amount of the active piety in the State, not only speak of what *ought* to be, but of what *is*. They testify to a fact, and their testimony, given with such emphasis and such entire unanimity, is of unusual value. The seventh resolution of the Convention is in these words:

Resolved, That it is not the design of the Sabbath school to supersede parental training and instruction, to weaken the bonds of parental authority, or to deaden the sense of parental obligation; but, on the contrary, to stimulate parents to increased fidelity, and children to a higher standard of filial duty; and that, in fact, according to the observation of the members of this convention, in those congregations and communities in which the Sabbath-school is in most vigorous and healthful operation, family religion is likewise in most healthy and vigorous condition.

Sunday School Times.

THE VOICE OF THE PROPHETS.

BY RICHARD ROBERTSON, ESQ., LONDON, ENGLAND.

MY CHRISTIAN BROTHER:—It being your privilege to publish the "Voice of the Prophets," notwithstanding the

many hindrances strewed in your path by persons "slow of heart to believe all that the prophets have spoken;" (Luke 24: 25.) I would endeavor to offer to you by way of encouragement under your onerous Christian labors, a few desultory observations concerning the "Voice of Christ and his apostles;" first reminding you of the heavenly command, "Hear ye Him." Matt 17: 5.

"Every one," said Christ, when standing in Pilate's judgment hall,—"*Every one who is of the truth* heareth my voice;" (John 18: 37 and 10: 27.) whereon Pilate inquired, "What is truth?" and, as if disdainingly, he hastily turned aside to deliver up the "faultless One" to the cruelty of bigoted priestcraft. Verily, how slow of heart was that stubborn and rebellious generation to believe the "Voice of the Prophets," who "spake as they were moved by the Holy Spirit," saying, that "He, who, as a sheep before her shearers, is dumb, so he openeth not his mouth," shall hereafter "reign as king, in righteousness," (Isai. 53: 7; 32: 1; and Jer. 23: 5.) "over the house of Israel forever, and of his kingdom there shall be no end." Luke 1: 33; Isai. 9: 6-7; Micah 4: 7.

The Jews admitted that the kingdom would come to the inhabitants of Jerusalem," (Micah 4: 8; Acts 1: 6) but, at the same time, they ignored the claims of its rightful Sovereign, and thereby "despised the *pleasant land* (Ps. 106: 24; Jer. 3: 19; Ezek. 20: 6;) which Jehovah had promised to his *chosen people*; moreover "they believed not his word," but "rebelled against the words of God, and contemned the counsel of the Most High:" nevertheless, "He, being full of compassion, forgave their iniquity and destroyed them not;" yea, "many a time turned he his anger away, and did not stir up all his wrath," (Ps.

107: 11, and 78: 38.) because "In all their afflictions he was afflicted, and the angel of his presence saved them." Exodus 23: 20; Isai. 63: 9-10. He, knowing how impossible it was that the blood of bulls and of goats should atone for sins, (Is. 1: 11-13; Heb. 10: 4.) at length, however, "sent unto them his well-beloved Son," (Matt. 21: 37; Heb. 10: 4) but, with one consent, they exclaimed, "This is the heir, come, let us kill him, and let us seize on his inheritance;" so they caught him, and cast him out of the vineyard, and slew him,—(Matt 21: 37, 38, 39) alas this, their final rebellion,—saying, "We will not have this man to reign over us." Luke 19: 14; Jer. 11: 9. Thus "He was despised and rejected of men, a man of sorrows and acquainted with grief;" (Is. 63: 3) and, weeping over the impending calamities of their doomed city, he exclaimed,—"*O, Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not.*" "*O that thou hadst known, even thou at least, in this thine own day, the things that belong unto thy peace, but now they are hid from thine eyes.*" Luke 13: 34; 19: 41, 42. Then hearken to the bitter wailings of Zion. "How doth the city sit solitary that was full of people. She that was great among nations is become as a widow, she dwelleth among the heathen; all her beauty is departed; all that honored her despise her. See if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger." Lament's 1: 1-12; 4: 13.

Thus mournfully passed away the Jewish or Mosaical dispensation, after

some two thousand years of total barrenness, in like manner as its predecessor, the patriarchal dispensation; for, of the former, we learn, "By the works of the law no flesh shall be justified," (Gal. 2: 16) "the law made nothing perfect;" (Heb. 7: 19) and of the latter it is written, "the Lord was grieved that he had made man on the earth;" Gen. 6: 6, 7,) which dispensations are typically represented by those two years during which "the tree" continued to yield no fruit; (Luke 13: 6, 7) but in the third year, or Christian dispensation, came forth "the Dresser," or "Messenger of the Covenant," (Malachi 3: 1) saying, "Let the tree alone this year, also, till I dig about it and dung it;" the result of which was, that he himself became the "first fruits" (1 Cor. 15: 20—23) of a joyful harvest, that will be gathered into the heavenly garner at the end of the world," (Matt. 13: 30—39) and which is thus further prophetically represented: "After two days he will revive us" (by his glad tidings), "and in the third day he will raise us up" (from the grave), "and we shall live in his sight." Hosea 6: 2.

The prophets of the Lord had distinctly foretold that "the Man of sorrows and acquainted with grief" was "the Messenger of glad tidings," (Is. 52: 7; Nahum 1: 15.) and that, by his preaching and expounding the covenant promises of God, he would reveal to fallen man the only way of salvation; Isaiah 62: 11: 49: 9; 53: 11, 12; Zech. 9: 9; Luke 1: 77) but the Jews, "being ignorant of the righteousness of God by faith," went about to establish their own righteousness by the works of the law; (Rom. 9: 31; 10: 3) and hence they lost sight of "the exceeding great and precious promises" which God had made to "renew man in his own likeness," for, "as we have

borne the image of the earthy, we shall also bear the image of the heavenly," (Phil. 3: 21; 1 Cor. 15: 49; 1 John 3: 2.) when "this mortal shall have put on immortality,"—a glorious condition of our being, which was not understood until brought to light through the Gospel, or glad tidings, preached by Christ; (2 Tim. 1: 10) nor was this great "mystery of the Gospel" made known unto the sons of men, but was "hid from ages and from generations," until the light of the Holy Spirit (Eph. 3: 5; Col. 1: 26) revealed "the mysteries of the kingdom of God." Luke 8: 10. Consequently, the Jews, by rejecting "the doctrine of Christ," condemned themselves, as "unworthy of everlasting life." Acts 13: 46. For, says Christ, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin" John 15: 22. "The times of ignorance God winked at." Acts 17: 30. And again, "My sheep hear (understand) my voice; I give unto them eternal life; they shall never perish," and "I will raise them up at the last day." John 10: 27, 28; 6: 40. For "as the Father hath life (natural) in himself, so hath he given to the Son to have life (eternal) in himself. John 5: 26. These amazing truths, uttered by one of such humble birth, so incensed the Jews, that they exclaimed, "He hath a devil, and is mad; why hear ye him?" John 10: 20. They could listen only to some exalted personage, arrayed in regal pomp, having authority to deliver them from Roman bondage, and subdue the surrounding nations under their feet; and, therefore, to them was not only the "voice of the prophets," but also the "voice of Christ," "as the words of a book that is sealed," owing to their having been taught the fear of the Lord according

to the commandments and doctrines of men. Is. 29: 13; Col. 2: 22. Moses had declared that "A prophet shall the Lord your God raise up unto you, like unto me, and every soul which will not hear that Prophet shall be destroyed from among the people." Deut. 18: 15—19; Acts 3: 23. So, likewise, it is written, "There is none other name under heaven, given among men, whereby we must be saved." Acts 4: 12. And Christ himself declared to them, "Had ye believed in Moses, ye would have believed in me," (John 5: 46.) and not have scornfully rejected his testimony, when he showed, in the synagogue, his divine authority to preach the Gospel. Luke 4: 18—38.

O, how much do nominal Christians, of all sects and denominations, stand in need of a scriptural acquaintance with the doctrine of Christ. Backsliding Israel did, truly, bring upon themselves condign punishment for having ignored the cross of "the man of sorrows," but how much sorer judgments await those Christians, who, having the Jews set before them as "ensamples," do, nevertheless, by cleaving to false doctrines, ignore his glorious crown, that diadem whereby he shall "rule the world in righteousness, and the people with equity." Ps. 9: 8; Jer. 23: 5; Zeeh. 14: 9. Such nominal Christians do indeed reiterate the fatal cry,—we will not have this man to reign over us." It is only by devout examination of the Scriptures, aided by the Holy Spirit, that man obtains any knowledge of the divine plan of salvation. But, alas! the seeds of traditional errors are so deeply rooted in many,—their religion and experience so shallow, and their faith and hope so spurious,—that in the storm of life they are driven upon those dangerous quicksands which make shipwreck of souls. And thus,

With hardened heart, and heedless mind,
In paths of ruin stray:
Being blindly led, they never find
The sure and "narrow way."

Now, all these things having happened to the Jews for "ensamples," or types, they are recorded for our admonition, or caution, upon whom the ends of the world are come,—or endings of the three several dispensation. So, also, the law and the prophets, until the time of John the Baptist, described, typically, the divine character and duration of "the kingdom of God;" but immediately after that illustrious prophet had finished his mission, then came the Messiah into Galilee, preaching "the Gospel of the kingdom of God," (Mark 1: 14.)—not, according to the common expectation of the Jews, to "redeem Israel" from Gentile dominion, (Luke 24: 21.) bearing the insignia of mighty power, but meekly to explain the glad tidings contained in the covenant promises concerning that kingdom; and hence he is called "the Messenger of the Covenant," (Malachi 3: 1) "bringing good tidings of good, that publisheth peace," (Is. 52: 7; Nahum 1: 15; Luke 4: 18, 19) and announcing that the present dispensation is "the acceptable year of the Lord," (Isai. 62: 2; Luke 4: 19.) or "day of salvation." Is. 49: 8; 2 Cor. 6: 2; Acts 26: 18; Eph. 1: 4. Therefore, all persons who truly believe in his heavenly mission, and have the like precious faith as Abraham in those covenant promises of God, are accounted "the children of Abraham," and joint heirs with Christ of the divinely promised, "everlasting possession," (Gen. 17: 8; 48: 4; Acts 7: 5.) which 'possession,' or 'inheritance,' is at present under the dominion of 'the prince of this world,' waiting 'the day of redemption.' Eph. 1: 14; 4: 30; Rev. 1: 9. 'Israel after the

flesh' vauntingly claimed, as the legitimate 'seed of Abraham,' to be 'heirs of the covenant promises,' being ignorant that 'they are not all Israel' (the Israel of God) 'which are of Israel' (or the seed of Abraham according to the flesh,) inasmuch as 'he is not a Jew who is one outwardly.' Neither because they are the seed of Abraham are they all children; that is, they which are the children of the flesh are not the children of the promise, Rom. 9: 6—8; 2: 8 but those only who partake of the faith of Abraham, and are true believers in Jesus Christ, are accounted Abraham's seed, and heirs of the 'covenant promises.' Gal. 3: 9, 29.

And it is absolutely indispensable that all persons who undertake to 'preach the Gospel' should be ordained thereto by the 'one baptism' of the Holy Spirit, devoid of which all ecclesiastical authority is solemn mockery, a mere canonizing of the blind to lead the blind, and whose ministrations, so far as imparting the knowledge of salvation to others, is altogether vain, and any profanation of that heavenly gift a heinous sin. This qualification is shown to be indispensable, inasmuch as our Lord was so ordained ere he began to preach the Gospel; Luke 3: 22; 4: 1, 18; Mark 1: 14, 15; Isai. 61: 1. as were also his apostles, whom he commanded 'to tarry at Jerusalem' until they were endued with that heavenly authority, Luke 24: 49; John 14: 26; 20: 22; Acts 1: 5; 2: 4. which having afterwards received, they were then sent into 'all the world, to preach the Gospel to every creature.' Mark 16: 15. Nor had they then any need of carnal instruction, 1 John 2: 20, 27; Gal. 1: 12, 16, and hence the inquiry, How shall they preach except they be sent? Rom. 10: 15 seeing that it became necessary for Christ himself to be thus

sent by the almighty Father, to preach the kingdom of God, Luke 4: 43; Mark 1: 28; Isai. 48: 16. of which he reminded his disciples, saying, "As my Father hath sent me, even so send I you;" and then he baptized them with the Holy Spirit. John 10: 21; 17: 18. But, alas! there is reason to fear that too many preachers *run* without ever being *sent*, notwithstanding their high pretensions to preach and expound the Gospel, or doctrine of Christ; being, at the same time, sadly encumbered with the cloak of piety, from the wardrobe of the old Adam, and by no means in advance of the ancient 'blind leaders of the blind.' 'Many,' Christ declared,—'many will say to me, in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils' (made proselytes, or converts,—see Matt. 23: 15) 'and in thy name done many wonderful works?' Matt. 7: 22. Of whom it is written, 'They shall not be in the assembly of my people' (the Israel of God), 'neither shall they be written in the writing of the house of Israel' (Book of Life—see Daniel 12: 1; Ps. 49: 28), 'neither shall they enter into the land of Israel' Ezek. 13: 9, that 'pleasant land,' the 'New Jerusalem.'

The Jews could not fail to be astonished at Christ's doctrine, being convinced that "He taught them as one having divine authority, and not as the scribes," Matt. 7: 28, 29, whose teaching was 'after the commandments and doctrines of men.' Matt. 15: 9; Col. 2: 22. And, therefore, whilst the common people heard him gladly, Mark 12: 37., the chief priests and scribes, being filled with carnal wisdom only, were moved with envy, and so persuaded the carnal multitude to clamor for his crucifixion. Matt. 27: 20; Mark 15: 11. Verily, doth 'the flesh war

against the Spirit,' 'the carnal mind being at enmity against God.' Gal. 5: 17; 4: 29. And, therefore, all men who faithfully proclaim the doctrine of Christ, must, likewise, suffer persecution; Rom. 8: 7; John 15: 20. nor will they seek 'honor one from another, but the honor that cometh from God only.' John 5: 44; 12: 43.

(Voice of the Prophets.)

THY WORD IS A LAMP UNTO MY FEET.

When Israel knew not where to go,
God made the fiery pillar glow;
By night, by day, above the camp,
It led the way—their guiding lamp;
Such is thy Holy Word to me
In day of dark perplexity,
When devious paths before me spread
And all invite my foot to tread,
I hear thy voice behind me say,
'Believing soul, this is the way,
Walk thou in it.' O gentle Dove
How much thy holy law I love!

My lamp and light
In the dark night.

When Paul amid the seas seemed lost,
By Adrian billows wildly tossed,
When neither sun nor star appeared,
And every wave its white head reared
Above the ship, beside his bed
An angel stood, and 'Fear not,' said.
Such is thy holy Word to me

When tossed upon affliction's sea:
When floods come in unto my soul,
And the deep waters o'er me roll,
With angel voice, thy Word draws
near,

And says, "'Tis I, why shouldst thou
fear?

Through troubles great my saints must
go

Into their rest, where neither woe
Nor sin can come; where every tear
From off the cheek shall disappear,
Wiped by God's hand." O gentle
Dove!

Thy holy law how much I love!
My lamp and light
In the dark night.

When holy Stephen dauntless stood
Before the Jews, who sought his blood,
With angel face he looked on high,
And wondering, through the parted
sky,
Saw Jesus risen from his throne

To claim the Martyr as his own.
Angelic peace that sight bestowed,
With holy joy his bosom glowed,
And while the murderous stones they
hurled,

His heaven-wrapt soul sought yonder
world

Of rest. "My spirit, Savior, keep,"
He cried; he kneeled, he fell asleep.
Such be thy holy Word to me
In hour of life's extremity!

Although no more the murdering hand
Is raised within our peaceful land—
The Church has rest, and I may ne'er
Be called the martyr's crown to wear:
Yet still, in whatsoever form

Death comes to me, in midnight storm
Whelming my bark, or in my nest,
Gently dismissing me to rest.

O grant me in thy Word to see
A risen Savior beckoning me.
No evil then my heart shall fear
In the dark valley. Thou art near!
My trembling soul and thou, my God,
Alone art there; thy staff and rod,
Shall comfort me. O gentle Dove!
How much thy holy law I love!

My lamp and light
In the dark night.

The Family Circle.

Domestic Education of Females.

The greatest danger to females at the present time is neglect of domestic education. Not only over themselves, but over husbands, families, the community at large, does this danger impend. By far the greatest amount of happiness in civilized life is found in the domestic relations, and most of this depends on the domestic culture and habits of the wife and mother. Let her be intellectually educated as highly as possible; let her moral and social nature receive the highest graces of vigor and refinement; but along with these let the domestic virtues find ample place.

We cannot say much to our daughters about their being hereafter wives and mothers, but we ought to *think* much of it, and to give the thought prominence in all our plans for their education. Good wives they cannot

for men of intelligence, without mental culture; good mothers they certainly cannot be without it; and more than this, they cannot be such wives as all men need unless they are good housekeepers; and they cannot be good housekeepers without a thorough and practical teaching to that end.

Our daughters should all be *practically taught* to do everything pertaining to the order, neatness, economy, and happiness of the household. All this they can learn as well as not, and better than not. It need not interfere in the least with their intellectual education, nor with the highest style of refinement; on the contrary it will greatly contribute thereto.

Only let that time, or even a portion of it, which is worse than wasted in idleness, sauntering, gossip, frivolous reading, and the various modern female dissipations which kill time and health, be devoted to domestic duties, and the domestic education of our daughters would soon be all that can be desired. A benign, regenerating influence would go forth through all the families of the land. Health and joy would sparkle in many a now lustreless eye; the bloom would return to grace many a faded cheek, and doctors' bills would soon fast give place to bills of wholesome fare.

But it is said, why teach our daughters these domestic services, when they are not to practice them? We reply, in the first place, how do we know they will not need to practice them? All will not be rich; and how do we know that our daughters will be the favored ones whom fortune will exempt from all domestic occupations? How many thousands of husbands and families in our land are at this moment suffering their keenest misfortune, in the fact that the wife and mother was never taught the art of aiding her husband.

How many are there in the middle walks who might soon realize competence, and even wealth, if the wife knew how to make the most of her means. It is within limits to say, that at least seven eighths of the wives and mothers of our land absolutely ought and need to put their hands to the various domestic services; nor can they withhold without wronging their families and violating their most solemn vows. Shall they then, in the day of their daughterhood, be trained to these duties, so that they may sit easily and pleasantly upon them in all future life, or shall early neglect make them only sources of mortification and dread?

But, in the second place the wives and mothers of even the wealthiest are not exempt from domestic cares. They must have an oversight, a care, a responsibility; they must be the heads and guides of their households. Otherwise adieu to domestic order, peace, comfort. You cannot be in a family a single day, without learning by all around you whether the wife is the well-trained mistress of her household, or only a troublesome boarder. Alas! for the family where she is only the latter! Now, who is best qualified to supervise a household? She who has been thoroughly trained to all the duties of the household, or she who knows practically nothing about them? Who can best direct the servant to perform every domestic duty, and arrange all things with neatness and order? She who has had a practical training in these matters, and knows how they should be done, and in how much time. Is not he the best master of a ship, a store, a factory, a farming interest, who has been through a previous thorough course of practical pupilage? Would you think a man fit to have charge of a manufactory until he had

gone through a course of apprenticeship? No more is any woman fit to have charge of a household till she has been through a thorough course of practical household training. Without this she cannot properly direct her servants; she is at their mercy; they may impose upon her every hour of her life. If they do well she does not know it; and finding their fidelity unappreciated, they soon cease to do well. If they do badly she does not know it; and finding that they can take advantage with impunity, they soon learn to do evil. At length things come to such a pass that a change of servants is demanded. The same causes soon call for a second change, a third, a fourth, and so it continues.

There is a very questionable remedy for this, to which some of the richer families resort. It is the practice of giving a *bribe* or *premium* to their servants. They will give exorbitant wages, with a view to presenting strong motives to do well and to securing the best servants. This is unkind to all the less wealthy, as it renders their servants discontented, and often puts it out of their power to procure them on any reasonable terms. It also spoils the servants thus bribed, for they are soon inflated with high notions of themselves, become imprudent and lazy, and must then needs be dismissed. They are then thoroughly spoiled for *any* place. It is certainly right to encourage fidelity by making suitable returns for excellent service, but the practice of overbidding a less wealthy neighbor in the article of a servant, as a substitute for the deficiencies of the mistress, is about the meanest and unkindest thing I know of.

In conclusion, I can see no better way for our daughters than to learn all the services of the household. Let

them remain practically ignorant of none. Let them become so fully acquainted with them that they will *like* to do them. And let them not only learn them, but, to all useful extents, let them *practice* them through all the days of their daughterhood, wifehood, motherhood; and their reward will be better and happier husbands, better and happier children, better and happier friends, and for themselves better consciences and longer and more blissful lives.

Let us not forget if manufactories have redeemed our wives from the necessity of toiling at the spindle, it is not that they may be self-indulgent and idle, but that they may devote the more time to other domestic duties, and to the higher culture of the mind and heart.

Mother's Magazine.

Youth's Department.

ENOS AND HIS TEMPTATION.

A STORY FOR BOYS.

ENOS ROFF was employed by a grocer in his neighborhood to help him in a store. Enos was glad of the chance to do something for himself; for he was fourteen years old, and his father could not afford any longer to keep him at school. So he engaged with Mr. Thorpe, the grocer, at two dollars a week for the first six months, when, if he suited, he was to get three.

Enos was a boy of good principles. His parents were pious, and had taken great pains to teach him to be upright, and his Sunday-school teacher also took a deep interest in him. When he commenced his work in the store he found a good opportunity of practicing what he had been taught at home and in school.

He was often left alone, yet he never thought of taking a single thing that did not belong to him.

But he had yet to learn the great truth that temptation to do wrong does not always come in the manner in which we look for it. Had the thought of actually taking money from his employer's drawer entered Enos's mind, he would have said at once, and indignantly, "No! I won't." But temptation came in another way.

One night, after Enos had shut up the store, and while he was on his way home, he thought of the small sum he received for his week's work. Was there not some way by which he might honestly increase it? As he drew near his house a plan occurred to his mind which seemed honest, and which he determined to try. He did not feel entirely satisfied with it, yet he could not see anything wrong in it. The next morning, when he was left alone in the store, he put this plan in practice. The first customer that entered was a woman who wanted a pound of cheese. The price of the cheese was twelve cents; but Enos determined to charge fourteen, and while he put twelve cents in the drawer, to put two in his pocket. And he thought that by overcharging each customer a cent or two, he would in a little while have some spending money. Poor boy! he did not see the snare that Satan had set for him. So when the woman said, "How much is it?" Enos replied, "Fourteen cents." "Fourteen cents!" said the woman; "why, I only gave twelve cents here day before yesterday. It must have risen in price."

"Y-e-e-s, it has, stammered Enos, while he felt his face burning. But something seemed to say to him, "Well, that's no lie. The price has raised. You raised it yourself." But if it was the truth, what made Enos's cheeks color, and what made him think that it might be a lie?

The woman paid the money and left

the store. Enos held the dime and the four cents she had given him in his hand until she had gone, when he put the dime and two cents in the drawer, and the remaining two cents in his pocket.

But the moment he drew his hand from his pocket and left the money there, he felt wretched enough. He tried to sing, and to whistle, and to read, and to work; but it was of no use. Through all his singing and whistling and reading, and working, the voice of conscience was saying to him, "You are a thief. You stole two cents." He tried in various ways to persuade himself that he had not done wrong. But conscience still troubled him, and he found no relief until he returned the two cents to the woman, whom he happened to know.

Enos never tried another experiment like that. He had learned from it to look out for temptations on every side, and to resist them when they came; and he had also learned that one crime leads to another, just as his overcharging led him to tell a lie.

A WORD TO YOUNG MEN.

"WHAT does that young man do for a living?" is the common inquiry, as some foppish, well-dressed individual passes by. "Nothing, nothing at all," is the frequent reply. "But what supports him in his extravagances?" None can tell—but we, being a Yankee, have the privilege of guessing. That young man that dresses in broadcloth, carries a cane, and is so extremely polite to all his acquaintances, especially the ladies—is the son of a man in moderate circumstances, who finds it difficult to sustain himself with a moderate income. His son wishes to be a gentleman, and lives without labor. The father in his folly refuses to put him to a trade, or

send him to work on a farm, hoping that something may turn up, by and by, when business will be better, for his son to obtain a good living without work. He is now obliged to dispense with the luxuries of life—perhaps with some of its comforts, for his son to keep up appearances, and get into good society, as that kind of company is termed where young men have nothing to do but to dress according to the latest fashion. He is quite independent, and uses language to his seniors that might be considered uncourteous in a king. He faces all classes and conditions without a blush, and dares to look with contempt on the honest apprentice, whose generous soul would outweigh a thousand as light as his own. The companions he chooses are like himself, puffed up with vanity, swelling with importance, and who make a pretense of doing something, by occasionally visiting a lawyer's office, to read a page or two of Blackstone. The end of such a youth it needs no prophetic vision to see. "It is as plain as the way to market," as Dr. Franklin would say, that he will turn out a low, despised, and miserable tool.—Perhaps the penitentiary will bring him up; perhaps the gallows. But if he escape these, it will be to hang like an incubus on those of his friends who, for pity's sake, have not the heart to send him where he deserves.

Q u e r i e s .

1. John 11: 25; — ABOUT THE RESURRECTION.

Dear brethren in the Lord:

There is a text recorded in John 11: 25, which reads as follows: "I am the resurrection and the life." Upon this passage of Scripture a different view obtains among us. Some maintain that it has

reference to the last great resurrection and judgment of all nations; while some think it refers in common to all men only in this life. And those who hold the doctrine of the final destruction of the wicked, a doctrine which seems at this time to be gaining ground very fast, apply it with great force to the wicked only. I would like to know what is the general opinion of the brethren. I think it would inform many if you would be kind enough to give us an answer through the Visitor.

ANSWER.—Let us look at the occasion which gave rise to these words. Jesus said to Martha, "Thy brother shall rise again." To this Martha replied, "I know that he shall rise again in the resurrection at the last day." Jesus then said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; And whosoever liveth and believeth in me shall never die. Believest thou this? Jesus designed to raise Lazarus from the dead, and he wished to impress the mind of Martha with his ability to accomplish this result. He therefore says, "I am the resurrection and the life." And this implies that he is the great cause of the resurrection and of life. That is, it is his power that raises the soul dead in sin to life again, and his power which raises the body from the grave to life again. In the words, "he that believeth in me, though he were dead, yet shall he live," the death referred to, seems to mean the spiritual death in which the soul is represented to be while in sin. For a person literally dead, cannot believe, and yet belief is the condition upon which he shall live. Hence it cannot be a literal death. As a confirmation of the idea that a spiritual death is referred to in the close of the 25th verse, it is said in the next verse, "And

whosoever liveth and believeth in me shall never die." Now as believers do die a natural death, the death referred to must be a spiritual one. And if it is a spiritual death which is referred to in the 26th verse, it is likely it is the same kind of death which is referred to in the 25th. He is, however, the resurrection of the body as well as of the soul.

2. ON THE CARCASS.

Brethren: Please give us your opinion in the Visitor, on the 28th verse of the 24th ch. of Matthew on the carcass.

J. S.

ANSWER — The verse referred to with the preceding one reads as follows: "For as the lightning cometh out of the east, and shineth even unto the west; so also shall the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together." In Luke the language of the Savior under consideration with the context reads thus: "I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, where, Lord? And he said unto them, wheresoever the body is, thither will the eagles be gathered together." Luke 17: 34-37. Here we perceive that our Lord used the language in answer to the question, "where, Lord?" "Wheresoever the carcass is, there will the eagles be gathered together." This seems to have been an ancient proverb. Job in describing the swiftness of his days says, "they are passed away as the swift ships: as the eagle that hasteth to the prey." Job 9: 26. And the meaning of the proverb seems to be this: "God's fundamental principle in all

judgments remains the same, in so far as a corruption that has grown to maturity, draws down punishment, not merely according to perfect justice, but also by a necessity inherent in the thing itself, quite naturally, so to speak, just as the eagles are made for, and find out the carcass. That which is dead grows putrid, and what is putrid is consumed and cleared away to make pure air, by those agents who are made and appointed for this by God. The putrid state—carcass, and the dead, corrupting national condition of Israel, was at that time, the carcass around which the eagles could not but be gathered; even so will it be one day with Christendom, when Christ comes the second time. The putrefaction and corruption of the dead forms a fearfully appropriate figure for all self-dissolution on the part of sinful nations and multitudes of people prepared for the judgment."

3. 1 Cor. 3: 15.

Dear brethren: I wish an explanation of 1 Cor. 3: 15, which reads as follows: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

J. M.

ANSWER.—Let it be understood that the fire referred to, is a fire of trial and not of purification, as is evident from the 13th verse. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The design of the fire referred to here, being to try men's works, and not to purify them from impurity, neither the fire of purgatory, nor any other fire designed to purify can be referred to. The gold, silver, and precious stones, being of an incombustible nature, will not burn, and these probably represent the doings of believers which are alto-

gether right—right in their motive and also right in the manner in which they were done. While wood, hay and stubble are combustible, and these may represent the doings of believers which will not be accepted of by the Lord when their works are tried. There may be people who have been converted and who have really built on Christ, and yet some of their works will not be accepted by the Lord. A minister may sometimes preach, not from the holy motives which should ever actuate him, but from others; now such preaching will be burned, or will not be accepted of by the Lord as a truly good work. So with prayers, and with many things which believers may do, they may not be so sincere in doing them as to make them acceptable to the Lord, yet the general tenor of their lives may be good, although there may be many imperfections in them. So upon the whole, they will be recognized as Christians, though much that they will have done will not be accepted by the Lord, but it will be burned. They will be saved “as by fire.” That is, they will see their errors and imperfections, when, perhaps they come to die, and will then repent of their failings, and seek the favor of the Lord. They will hasten to become better prepared to meet the Lord, and will just have time to do so, before death overtakes them, and they will thus be saved with difficulty as people save property out of the house when the house is on fire. They shall be saved, “yet so as by fire.”

LETTER FROM THE AMERICAN BIBLE UNION.

Its coming Anniversary.—Publication of the Revision, etc.

AMERICAN BIBLE UNION ROOMS,
350 BROOME STREET.
New York, Sept. 17, 1862.

MR. EDITOR:—Permit us, through your columns, to make the following personal appeal to

every friend of pure versions who reads your paper.

DEAR FRIEND:

THE ANNIVERSARY exercises of the American Bible Union will be held on the *last Wednesday and Thursday* of October, (the 29th and 30th), in the meeting-house of the First Baptist Church, New York. The occasion is anticipated as one of the deepest interest; probably the most important in the history of the Bible Union.

The Gospels, revised by the Final Committee, printed and bound in a neat New Testament edition and ready for the widest possible circulation, will be laid before the Union.

Rev. Drs. Jeffrey of Philadelphia, Sheldon of Troy, N. Y., Shepard of Troy, Pa., Robison of Ohio, Weston, Brewer, and Armitage of New York, have been engaged as speakers for the occasion. Delegates to the meetings will be provided for as usual. We hope to see you and many others present.

We are now receiving orders for the Revised Gospels, and will send copies as soon as they are bound.

Price for One copy	\$0,20 cts. by Mail,	
	free of postage.	
“ Six copies,	1,00	} At these rates the expense by mail or express must be paid by the purchaser.
“ Thirteen copies,	2,00	
“ Twenty copies,	3,00	
“ Thirty-Five copies,	5,00	
“ Seventy-Five copies,	10,00	

The great war in our land has restricted our receipts. The generosity of our friends has been taxed to sustain the Government. Millions have been needed and freely given. But all that the Bible Union needs before the Anniversary is only \$3000. This will sustain the revisers, pay the printers, provide for the issue of the first edition of the Revised Gospels, for the deficiencies of the past year and all other unavoidable expenses. Our reliance is upon voluntary contributions. It is a long time since we made a direct appeal to you. We now do it under deeply interesting and very encouraging circumstances. If at the close of such a year as the present we had asked for \$10,000 to make up the deficiency of receipts, you would have had no occasion for surprise. But now we only need \$3000 to complete the year. We feel perfectly assured that you will cheerfully assist to make up that amount.

We ask you to spare \$10, or \$5, or \$3, or at least one dollar, to help us through! The Lord will reward you for a generous effort on behalf of His pure word. And beside your contribution, which we need *immediately*, could you not collect five or ten dollars and send to us with

an order for copies of the Gospels to be distributed in your Sunday school, church, or neighborhood? Do you not wish a copy of these words of the Lord Jesus for some relative or friend (perhaps in the army)? For each contribution of not less than one dollar before the Anniversary, we will, if requested to do so, send a copy by mail and prepay the postage. Give us the address and it will be forwarded the moment it is bound.

Yours very truly,

WM. H. WYCKOFF, *Cor. Sec.*

C. A. BUCKBEE, *Rec. Sec.*

Correspondence.

Hagerstown, Ind., Sept. 19, 1862.

Dear brethren, Editors of the Gospel Visitor.—

Please accept our humble greeting in the bonds of Gospel affinity.

We are in only moderate health. My wife has been in poor health since the 7th of August with Asthma. She is convalescent now, but do not know how soon there may be a change unfavorable. My own, and the brethren and sisters' health is pretty good, and feel thankful to the Lord, the great donor.

We hope, brethren, you and yours are well, and enjoying the consolation that the Christian religion affords.

We hope the Lord, and think He has made this arm of the church one of his passing ways. Since the 7th of August we have had 22 additions by baptism, and one by letter, and one by the reception of the hand for baptism.

Yours &c.

DAVID HARDMAN.

Personal.

On the death of brother JACOB BARE, and his daughter LAURA.

Addressed to his bereaved Consort.

By C. H. BALSBAUGH.

Lovely in life, and not in death disjoined,
The daughter first the shadowy valley passed,
But scarce the coffin-lid had o'er her closed,
Before the father bowed his head and died.
Thus almost arm in arm, they, through the floods
Of Jordan, sought bright Eden's fadeless realms.
With breaking hearts you saw their bodies sink
Into the vault prepared for all that live,
And heard the damp and cumbrous clod fall on
The bosoms once so full of love, and on
The lips which to your own were often pressed.
Silence, darkness, and the loathesome graveworm,
Henceforth shall share this undisturbed repose;
But that which beautified the life, and like
A radiant halo on the features played,
In triumph from their mortal vesture rose,
To join the white-robed multitude whose song,
In deep and thrilling strains forever swells
Along the mighty corridors of heaven.

When in the garb of widowhood you stand
Beside the lowly sepulchres that hold
The precious dust of your beloved dead,
Think of the hour when Zion's holy King,
Suspended from whose golden girdle, hang
The mystic keys of hell and of the grave,
Shall ope the lattice of the noisome tomb,
And of their ghastly grave-attire disrobe
The slumbering dead, and to your arms restore
The forms of those whose graves now drink your tears.

While your affections linger round the mounds
In which repose your cherished dead, they stand

Arrayed in spotless white before the throne,
 Charmed with the glories of the upper world.
 While at the throne of grace you bend your knees,
 And pour your grief into the ear of God,
 They mingle with the holy throng on high,
 With rapture on the unveiled Godhead gaze,
 And lave their souls in tides of unborn bliss.
 They wave the palm dipped in their Savior's blood,
 The sacred emblem of their vict'ry won.
 With cherubim they range on angel wings
 Along the crystal sea of glass, and breathe
 Celestial odors, such as angels love.
 O the resplendent lustre of their crowns!
 The holy light reflected from their brows!
 The sweet exalted symphony that flows
 In sacred numbers from their golden harps!
 The brilliant glory of the robe they wear,
 And radiant view of their prospective bliss!
 Let thoughts like these with heavenly sunshine gild
 The clouds that darkly o'er your pathway hang,
 And round the tomb of buried love entwine
 A fragrant wreath of amaranthine flowers.
 Let holy memories of the past infuse
 New vigor, life, and strength, to imitate
 The lofty virtues of the sainted dead.
 Nurse in your heart of hearts the sacred germs
 Implanted by their Christlike, saintly life.

In that Eternal Home on high no tears
 Are shed, no sorrows felt, no death is feared,
 No separations e'er take place to rend
 The holy tie that binds congenial hearts.
 The death-divided saints shall meet again,
 And re-unite the broken links, in bliss.
 Which Christ had blessed and sanctified on earth.
 Commit your home-sick, widowed soul to Him
 Who is the "Resurrection and the Life,"
 Whose vital, loving sympathy unites
 In deathless bonds, the living and the dead.

Unto thyself be true, and to thy God.
 Beneath the Cross, and at the feet of Him
 Who died thereon, like Mary, choose thy part;
 And soon the glorious hour shall dawn, when thou
 Shalt hail with joy, the far-off land of light,
 And dwell in peaceful Salem's gorgeous courts,
 With those who now lie mouldering in the tomb.
 O blessed hope! that darts its quickening rays
 Into the lonely weeper's drooping heart,
 Illumes the dark and chilling vale of death,
 And dissipates the gloom that shrouds the grave.
 A few more days of tears and toil, and thou
 Shalt meet the loved and lost to part no more.

Union Deposit, Dauphin county, Pa.

AN UNWORTHY MAN.

The brotherhood are hereby informed, that a man by the name of John Smith has been traveling among the brethren, bearing a certificate showing that he was baptized in Bedford co., Pa, in June 1860. He was formerly a Missionary in connection with the Moravians. He also professes to be a Doctor. He is about of medium size, rather awkward gait, and not very comely appearance. He speaks in public when invited,—speaks well, but his gestures rather odd; a singular twist of the face &c. He came to western Penn. in the fall of 1860, and was married to a sister, a widow in Greene co. Pa., he passing himself for a widower. In the fall of 1861, he, his wife and her minor children removed to the state of Michigan. After arriving in Michigau he remained with the family a short time, and then started on a mission to be gone 4 weeks, but remained over 4 months. When he returned he stated that he had been captured by the Indians who burned his carriage, cut his harness in pieces and took his horses from him. He remained at home 10 days and then started as he said to doctor the Indians.

Further I heard from him when at the Annual Meeting in June last. Br. David Hardman of Wayne co., Ind. told me that a man named John Smith, a Doctor was in Wayne co. Ind. last winter, bearing a certificate as above from the brethren in Bedford co. Pa. and passed himself for a widower. Brethren and sisters beware of Dr. John Smith described above or you may be deceived as others have been.

Written for the public good, by the counsel of brethren by

JOHN WISE.

Hillsboro, Pa.

OBITUARIES.

Departed this life July 20, in the Lower Cumberland church, br ABRAHAM GOODYEAR, in the 81st year of his age. Funeral services by the brethren from 2 Cor. 5: 1.

Died in the same church July 31 sister CHRISTIANA SHELLEY, wife of friend Daniel Shelly, aged 84 years, 7 months and 27 days. Funeral service by the brethren and others from 2 Tim. 4: 6—8.

MOSES MILLER.

Died in Owl creek church, Knox county, O. on

the 26th of June 1862, sister BARBARA BAKER, wife of br Andrew Baker. She leaves a husband and 8 children to mourn their loss. Sister Baker was unable to rise from her bed upward of 3 years. She bore her sufferings with patience and resignation.—The funeral services were conducted by the writer and br Christian Wise from 2 Cor. 5: 1.

A. H. LEENDY.

Died August 6, 1862 with Cholera infantum. in Attica, Seneca church, EDWARD ALLEN ROOP, son of br Jonas E. and sister Margaret A Roop, aged 7 months and 8 days. Funeral services by the writer from Luke 23: 28.

JOHN BRILLHART.

Died in Jefferson county, Iowa July 29, sister SARAH BURKETT, wife of brother Christian Burkett, aged 41 years, 1 month and 13 days.

MICHAEL GLOTFELTY.

Died in this vicinity (Columbiana, O.) September 16, at the residence of John Esterly, sen. MARY MAGDALENE MATZENBACHER, born October 3, 1778, aged 84 years less 17 days. She was never married, and lived with her surviving sister and niece to her last. Peace be to her ashes. Funeral services by Rev. W. Sigelen from 1 Cor. 3: 16, 17, and the writer from Luke 10: 42.

Died in the Buck creek church, Henry co. Ind., July the 16, 1862, sister ELIZA KIRKLING, wife of br. John Kirkling, aged 34 years 10 months and 27 days.

Also in the same place August the 19, 1862, JULIAN TIBBETS, daughter of br. Isaac and sister Sophronia Tibbets, aged 7 months and 15 days.

Also in the same place August the 20, 1862, sister SUSANNAH TULLY, aged 37 years 10 months and 19 days.

Also in the same place September the 10, 1862, GEORGE KIRKLING, infant son of br. John and sister Eliza Jane Kirkling, aged 2 months and 16 days.

The above named funerals were improved by brn. Hoover, Bowman, Hollar and others.

L. HIMES.

Departed this life on the 6th September 1862 at the residence of brother Jacob Huffin, Springfield District, Noble co. Ia., SUSANA CARRICH, aged 15 years 7 months and 2 days. Funeral services from Job 14: 14, 15, by C. Brumbaugh.

Died in Springfield district, Noble co. Ia. September 7, 1862, BLANCHE WEAVER, infant daughter of brother Joseph and sister Lucinda Weaver, aged 1 year 4 months 1 day. Funeral text Matt. 18: 1-3 by C. Brumbaugh.

Farewell, farewell my parents dear,
My voice on earth you'll no more hear;
But if you serve the Lord in deed,
In glory then again we'll meet.

I only sleep beneath the ground
Until the last loud trump will sound.
Then through God's power I shall rise
To enter into Paradise

C. BRUMBAUGH.

Home in the Skies.

When the time of our earthly sojourning is o'er
The home that once knew us will know us no more;

But why should we leave it with lingering eyes,
If Jesus has made us a home in the skies,

Home, home, sweet, sweet home;
Far sweeter than earth is this home in the skies.

Its doors are of pearl and its floors paved with
gold;
Its altar of diamonds of luster untold.
No sun rules the day and no moon crowns the
night,

For the eye of the Lamb of that home is the light.

Home, home, sweet, sweet home;
For the eye of the Lamb of that home is the light.

With their harps in their hands which are never
unstrung,

And voices untiring they sing heavenly songs.
Like the sound of great waters their anthems
arise

To him who prepared them a home in the skies.

Home, home, sweet, sweet, home;
O there's no home on earth like this home in
the skies.

The friends that we loved of this earthly the
light

On the wings of bright angels have taken their
flight.

They have gone to the heavenly, the home of
the blest,

In the arms of their Savior forever to rest.

Home, home, sweet, sweet home;
O there's no home on earth like the home in the
skies.

Died in Cumberland co. Pa. of Diphtheria,
May 14, 1862, MARY BRINDLE, aged 13 years
1 month and 24 days, daughter of brother George
and Anna Brindle. The above lines were com-
posed and written by the deceased a few weeks
before her death. She was loved by all who
knew her and bore her illness with much pa-
tience. May she rest in glory. Her funeral
sermon was preached by the Brethren from Rev.
14: 13.

Also in Cumberland co. Pa. brother JOHN
COOVER, died May the 13th 1862, after a short
illness and was buried May 15th, aged 75 years
3 months and 22 days. The deceased was a
former resident of Mechanicsburg, Pa. His
funeral sermon was preached by the Brethren.

FANNY MAUST.

Died in Clarion district, Pa. PRISCILLA
THOMPSON, daughter of brother Jeffries and
sister Elizabeth Thompson, in the 14th year of
her age. Funeral by the Brethren Job 14: 1, 2.

Also same district August 21st CELESTE
GOODMAN, daughter of brother J. H. and sis-
ter Sophia Goodman, in the 9th year of her age.
Both died of Diphtheria. Funeral by br. George
Wood Rev. 14: 13.

Departed this life August the 11th 1862, in
Stohelick church, Clermont co. O. sister NANCY
REED, aged 47 years 6 months and 24 days,
leaving a sorrowing husband and four children
to mourn her loss but not without hope. We
hope she is gone to rest from all her labors and
her works will follow her. Funeral services by
Nathan Haywood and the writer from Rev. 14:
13.

Died in the same church and county, Sep-
tember the 8th 1862, CHARLES E. CUSTER,
infant son of brother Joseph and sister Sarah J.
Custer, aged 6 months and 11 days. Funeral
sermon by the writer from Amos 4: 12.

Dearest Charley thou hast left us,
Here thy loss we deeply feel;

But 'tis God that hath bereft us;
He can all our sorrows heal.

Lovely babe how brief thy stay,
Short and hasty was thy day;
For he has joined angelic bands,
And with the angels sings.

ANDREW MOLER.

Died in Chipaway church, Wayne co. O. Au-
gust 1st 1861, sister BEECHLEY, wife of Mich-
ael Beechley, aged 30 years 7 months and 11
days. Her suffering continued about 4 months
with a Scrofula disease. She was much en-
gaged in prayer during her sickness, and de-
parted in full faith of meeting with her God in
heaven. She left a sorrowful husband and two
children to mourn their loss. Funeral services
by George Witwer and John Shoemaker from
Rev. 14: 13, to a large concourse of people.

Loving brother, your wife is gone
No more to meet you here;
We hope she has a better home,
Prepare to meet her there.

J. KURTZ.

Died in Clear creek church, Huntingdon co.
Ind. September 22, 1862, sister SUSANNAH
SHOEMAKER, widow of John Shoemaker,
aged 66 years 1 month 18 days. She bore her
affliction with Christian patience.

IRA CALVERT.

Was killed in battle at South Mountain, Md.
September 16th 1862. JAMES BAIRD, son of
brother Adam and Elizabeth Baird of Millin
co. Pa., aged 24 years. He entered the 45th Pa.
Regt. in October last. His departure will be
deeply felt by his parents and vicinity as he
was esteemed by all who knew him.

D. A. M.

Died near Hartville, Stark co. O. October 3,
DANIEL MARKLEY, infant son of brother
Peter and sister Rachel Markley, aged 4 years
10 months and 16 days. Funeral services by
elder Joseph Mishler and Henry Brovant from
John 5: 24, 25.

Died in Saint Joseph co. Ind. September 21st,
brother FREDERIC KRING, formerly of Stark
co. Ohio, aged about 76 years. Funeral text 2
Cor. 5: 1, by Christian Wenger.

Died in Somerset co. Pa. October 2d NANCY
KEIM, daughter of brother John and sister
— Keim, aged 4 years 1 month and 16 days.
Funeral text Rom. 6: 23, by brother John Cross
of Ohio.

Killed on the battle field at Iuka, Miss. Sep-
tember 19th, WILLIAM HINER, aged 34 years
and 3 months. He had resided in Indiana, and
enlisted last Christmas in the 48th Indiana
Regiment for the war, but was not permitted to
see the end of it. He leaves a wife and five
little children, and was the son of our worthy
Postmaster, John Hiner, here in Columbiana, O.

Died September 24th near Panora, Iowa, in
the Indian creek church, MARY M. A. WAL-
TERS, youngest child of sister Catharine and
brother Jacob Walters, aged 2 years 2 months
and 16 days. Funeral services by brethren J.
D. Haughtelin and J. W. Diehl from Luke 18:
16, "suffer little children to come unto me and
forbid them not, for of such is the kingdom of
God."

A. H. HAUGHTELIN.

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J. QUINTER, SUP'T.

July 22, 1862.

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Eds of Gospel Visitor

New Prospectus

Of the

Gospel - Visitor,

For the year 1863, Vol. XIII.

THE GOSPEL VISITOR is a Monthly Periodical, edited and published by HENRY KURTZ and JAMES QUINTER, in Columbiana, Ohio. It is a Christian Magazine devoted to the furtherance of the cause of Christianity.

The full development in the divine life, in the individual and in the church; to urge the claims of the Bible as containing the only reliable system of morality and to encourage its study; to regard with attention the interests of the young and of home and the family circle; and to promote the improvement, especially the spiritual welfare of all our readers, will be our object. And in laboring to accomplish this object, we shall try and labor in the spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

The Twelfth Volume is drawing to a close, and we send out this Prospectus for the purpose of enlarging our list of subscribers for Volume Thirteenth, which will commence in January next.

Each number of the Gospel Visitor will contain 32 pages double columns, neatly printed on good paper, put up in printed covers, and mailed to subscribers regularly about the first of each month at the following

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Single Copy, in advance, one year,	\$1,00
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And at the same rate for any number over those mentioned.

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To encourage some exertion to obtain new subscribers we offer the following premiums: To any one sending us two new subscribers for the Visitor and Two Dollars, we will send Alexander Mack's Writings in pamphlet form.

To any one sending us three new subscribers for the Visitor and Three Dollars, we will send a full set of the last Volume. (1861,) and A Mack's Writings, and so on in the same proportion.

In issuing this Prospectus, we ask the co-operation of our brethren and sisters and friends to give it circulation, and procure subscribers for the next Volume. In making this appeal to the friends of the Visitor, we thankfully acknowledge their past favors, and fondly hope they will still favor us with their efforts to extend our circulation. We hope all our old subscribers will continue, and that many new ones will be added. Please respond to our request at once, as it is desirable we should hear from all our subscribers before the first of December, that we may know the size of the Edition that will be needed.

HENRY KURTZ,
JAMES QUINTER,
COLUMBIANA, Columbiana co. O.,
September, 1862.

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A MONTHLY PUBLICATION

BY HENRY KURTZ & JAMES QUINTER.

VOL. XII. December 1862. NO. 12.

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J. QUINTER, SUP'T.

July 22, 1862.

THE GOSPEL - VISITOR.

VOL. XII. December 1862. NO. 12.

P o e t r y .

I AM DEBTOR.

WHEN this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in glory,
Looking o'er Life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I hear the wicked call
On the rocks and hills to fall;
When I see them start and shrink
On the fiery deluge brink,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne
Dressed in beauty not my own;
When I see thee as 'thou art,
Love thee with unsinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When the praise of heaven I hear,
Loud as thunders to the ear,
Loud as many waters' noise,
Sweet as harp's melodious voice,
Then, Lord, shall I fully know—
Not till then, how much I owe.

Even on earth, as through a glass
Darkly, let thy glory pass,
Make forgiveness feel so sweet,
Make thy Spirit's help so meet,
Even on earth, Lord, make me know
Something of how much I owe.

Chosen not for good in me,
Wakened up from wrath to flee,
Hidden in the Savior's side,
By the Spirit sanctified,
Teach me, Lord, on earth to show,
By my love, how much I owe.

Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But, when fear is at the sight,
Jesus comes, and all is light;
Blessed Jesus! bid me show
Doubting saints how much I owe.

When in flowery paths I tread,
Oft by sin I'm captive led;
Oft I fall—but still arise—
The Spirit comes—the tempter flies;

Blessed Spirit! bid me show
Weary sinners all I owe.

Oft the nights of sorrow reign—
Weeping, sickness, sighing, pain!
But at night thine anger burns—
Morning comes and joy returns!
God of comforts! bid me show
To thy poor, how much I owe.

—R. M. McCheyne.

MY GOD! I KNOW THAT I MUST DIE.

My God! I know that I must die—

My mortal life is passing hence!
On earth I neither hope nor try
To find a lasting residence.

Then teach me by thy heavenly grace,
With joy and peace my death to face.

My God! I know not *when* I die,
What is the moment or the hour—
How soon the clay may broken lie,
How quickly pass away the flower.

Then may thy child prepared be
Through Time to meet Eternity.

My God! I know not *how* I die,
For death has many ways to come—
In dark, mysterious agony;

Or gently as a sleep to some.
Just as thou wilt, if but it be
For ever, blessed Lord, with thee!

My God! I know not *where* I die,
Where is my grave, beneath what strand;
Yet from its gloom I do rely

To be delivered by thy hand.
Content, I take what spot is mine,
Since all the earth, my Lord, is thine!

My gracious God! when I must die,
Oh! bear my happy soul above,
With Christ, my Lord, eternally

To share thy glory and thy love!
Then comes it right and well to me,
When, where, and how my death shall be.

From the German of B. Schmolk.

THE LION IN THE WAY.

"The slothful man saith, there is a
lion in the way; a lion is in the
streets." Pr. 26: 13.

Difficulties are to be overcome if
we would accomplish any import-

ant work, and we cannot expect to pursue our journey through life far without encountering some. Sin has rendered man morally slothful. He has a great work to do in this life or great trouble to endure in the next. But strange as it may seem, it is nevertheless true, that however important this work is, and however much depends upon it, men hesitate in engaging in the service of God. The great duties incumbent upon men, growing out of the relations they stand in to one another and to God, are so plain, that false as they are to themselves, they still acknowledge to the questionings of their own conscience, and oftentimes to others too, that the laws of heaven should be obeyed, and their future interests attended to. Then why are not those laws obeyed and those interests attended to? *There is a lion in the way, a lion is in the streets.* That is, a fear of difficulties or dangers deters them from going forward in the performance of duty. This seems to be the meaning of the language of Solomon. The slothful man, having no disposition or inclination to work, shuns the way, or streets, or any place where there is labor to be performed. And as he does not like to acknowledge frankly the real cause of his avoiding work, which is his slothfulness, he seeks a false or imaginary one, and says, *there is a lion in the way, a lion is in the streets.*

These lions in the way and in the streets are great hinderances to duty. They are pretended or imaginary difficulties. There are surely many real difficulties in life to be surmounted, but the many failures to enter upon the course of duty,

and to the prosecution of the great and various works of a holy life, are not caused by real, but by imaginary difficulties. It is with the *lions in the way*, or the pretended or imaginary obstacles to the prosecution of a Christian life, like it is with those terrible objects which often greatly frighten youth. They perceive something in their way, and their terrified imaginations conceive some hideous object or some dangerous beast. But if those frightful objects are examined closely, they lose all that was terrible and dangerous in them. So it is frequently with those who have hesitated long before they entered upon a Christian life. They saw a great many lions in the way. But when a resolution was formed to serve God and do right, those *lions in the way* disappeared or were harmless.

Bunyan's pilgrims to the Celestial city encountered *lions in the way*. Mistrust and Timorous were turned back by the sight of two lions although they were asleep. And when Christian himself saw them he was afraid until the Porter informed him that they were chained. And so it is with many of those lions we see in the way and in the streets, and which keep us from duty, they are either chained or asleep and could do us no harm. Indeed many of those lions like the lions of Solomon's slothful man, only exist in the fancy, and are by no means as dangerous as they are thought to be. And if the moral vision is restored to perfect soundness by an application of the eye salve of the Gospel, the anointing of the Holy Spirit, and we no longer see "men as trees walking," but see them in their proper dimensions, we shall not see

so many lions in the way to deter us from prosecuting our heavenly journey, but shall see "horses and chariots of fire" in our way to protect and help us.

These lions in the way or fanciful difficulties, interfere much with the successful prosecution of many of the lawful pursuits of life. The student is deterred thereby from entering upon some new field of study, or from making a successful attempt to solve some difficult problem. He has heard some of his slothful fellow-students complain of difficulties or mysteries, and his fancy pictures *lions in the way* and he goes back, or is discouraged from making any attempt to proceed. In the prosecution of the ordinary business of life, we meet with these *lions in the way*. How often do we fail to accomplish some important enterprise from fanciful difficulties that we think we see in our way.

But it is in relation to our spiritual interests, that these *lions in the way* do the most harm. The great enemy ever busy in multiplying and magnifying difficulties, uses the *lions in the way* in deterring men from entering upon the duties of a Christian life. Persecution, hardships, losses, and crosses are made to assume all the formidableness of *lions in the way*, and many who know that they are neglecting their duty, and thereby endangering their souls, are prevented from entering upon a life of holiness, fearing that in a conflict with such difficulties they cannot succeed.

And how is it often with Christians, those who have overcome the difficulties to be met with at the beginning of a life of holiness? Little difficulties, some little self-

denial, some slight suffering, some little reproach for Christ's sake, some small sacrifice will be wrought up by the fancy of a timid mind, and will be made to appear like *lions in the way*. And at these they will become affrighted, and fail to perform their duty, thereby destroying their peace, and dishonoring their profession.

Let it however, be remembered that many of the difficulties which we meet, and which appear so formidable, even like *lions in the way*, are only imaginary, and when approached with a holy determination to overcome them, they will disappear. But whether real or imaginary, if they are in our way to heaven, they must be overcome, or we shall be overcome, and come short of heaven. To a true christian faith however, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

J. Q.

CHRIST'S ANSWER TO THE PHARISEES.

We are told that there was brought to Christ "one possessed with a devil, blind and dumb; and he rebuked the devil, insomuch that the blind and dumb both spake and saw." And while the people, astonished, were asking, "Is not this the son of David?" the Pharisees said, "This fellow doth not cast out devils but by Beelzebub, the prince of the devils." The fact of the miracle could not be disputed. It was

done in the sight of all the people; and its nature was such that a mightier work, or one more plainly done by the power of God, could not well be imagined. Its effect on those who saw it was overwhelming. They began to be sure that this must be the Son of David: they thought of those words of ancient prophecy for whose fulfillment they had long been waiting—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, and the tongue of the dumb shall sing."

The Pharisees were alarmed. There was danger that the whole people would go after him. Something must be done to break the force of this overwhelming argument. They could not deny the fact, but they might—as men have often done to those in whose works of benevolence they had no sympathy—they might charge him with bad motives; they might accuse him of evil designs, of being impelled by the forces of evil; and so persuade the people to look with contempt on his mightiest deeds of love. And therefore they dared to say, in the bitterness of their hatred, that Jesus was in league with devils, and had received from the prince of the devils the supernatural power by which his miracles were done.

To this charge—which nothing but malice could have originated, and which even those who made it could not have believed—Jesus calmly replies, showing first its absurdity, and then its bearing upon his accusers themselves. He says, "Every kingdom divided against itself

shall not stand; and if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"

From the obvious truth that no community, institution, or power which is acting against its own interests—deliberately opposing, fighting against itself—can be permanent, he shows the absurdity of the supposition that Satan would give to any man the power to act against him: evil does not fight against itself. If it were true, as they charged, that Satan was casting out Satan, the empire of wickedness must soon be destroyed by this internal strife. It belongs to the nature of power—of any kind—always to seek its own extension, never to limit itself, or to cast itself out from any place where it has begun to rule.

And we also find in these words of Christ not merely an exposure of the absurd charge that was made against him, but also the very important and practical truth—a truth illustrated by all history and experience—that the power by which evil is reformed never originates in the midst of evil? Satan is *never* divided against himself. Satan never casts out Satan. Some outside pressure, some other force, must be brought to bear upon evil before it can be overthrown. Evils, wrongs, iniquities, do not cure themselves. There is not an instance in all history of a community or nation given to the belief in any falsehood, or to the practice of any vice or injustice, reforming itself by its own impulses alone, and without the intervention of some appeals and motives coming from beyond its own limits. Not only does Satan never cast himself out from the bodies of the men into whom he has entered, but no evil of

its own accord gives up its dominion, or reforms itself by being let alone. And the Word of God tells us that this is true of human nature, alike in individuals and in masses—that no human heart turns from its iniquities, or wakes from its death in sin, without the living impulses and the quickening breath of the Spirit of God; and therefore, whenever and wherever evil is being subdued and cast out, we know that the power by which it is done is a force that originates, not from evil, but from God.

Christ gives another answer to this charge. He turns it against his accusers. For their own children, by means of exorcisms and religious rites, pretended—truly or falsely—to cast out evil spirits, and restore to soundness those who had been enslaved by them: and the Pharisees themselves acknowledged these as genuine cures. Let them then apply the same philosophy and the same judgment to these cases. “If I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges.”

Having thus shown that the charge against him, of being in league with Satan to cast out Satan, is absurd, and therefore that his power must be of God, the conclusion follows inevitably: “If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.” The people were right in the deep impression which this miracle had made upon them—that this was the Son of David. It could not be otherwise. He who could accomplish a deed so mighty for the deliverance of a suffering man, must be the long expected Messiah. This single vic-

tory over the kingdom of evil was an unanswerable proof that the kingdom of God had come—that kingdom which prophets had foretold, which the world in sadness and weariness was waiting for—that kingdom which was destined to cast down every wrong, to break in pieces the kingdom of Satan, and make truth and right at length universal and triumphant among men—that kingdom had actually come; and those works of healing which Jesus did were not only the signs and the proofs of its advent, they were the beginnings of its empire—the first-fruits of its mighty and triumphant love. It must be so, for how could evil be subdued except by a force mightier than its own? “How can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.” Evil is really enthroned in the world, holding men and all things beneath its iron sway; and it cannot be cast down, nor can this world be recovered for God, for righteousness, for peace, except by a power that is mighty enough to bind the forces of evil. When such a power has come and is working in the earth, then the world’s redemption is begun.

This is the nature, the purpose, the work, of that which is known in Scripture as “the kingdom of God”—or by its other names, the kingdom of heaven, the reign of Messiah, the dispensation of the Gospel. The casting out of the evil spirit—the restoring of this man, blind and dumb, whose sight and speech demons had enslaved and destroyed—is a specimen of the work which the kingdom of God has come

to accomplish—the deliverance of the poor and the wretched; the deliverance of humanity, in all its races and lands, from the evils, temporal and spiritual, under which it is actually suffering; and the raising of mankind—individuals, communities, nations—up from every thing that degrades and oppresses them; and the establishing, here in this world, a universal brotherhood of joy and righteousness, from which every evil spirit—everything that works injustice, or misery, or pain—shall be cast out by the power of God.

Independent.

THE VOICE OF THE PROPHETS.

BY RICHARD ROBERTSON, ESQ., LONDON, ENGLAND.

(Concluded from page 337.)

Immediately after John the Baptist had publicly manifested “the Lamb of God that taketh away sin,”—using, at the same time, the ordinary type, ceremoniously employed by the Jews to denote purification, and thereby pointing to the moral condition of actual believers in his testimony,—then came forth Jesus “in the power of the Spirit into Galilee,” preaching the gospel of the kingdom, (Matt. 4: 23, and 9: 35; Mark 1: 14.) and showing openly his divine authority, by healing all manner of sickness and disease among the people; at which they all wondered, and began to inquire,—“What new doctrine is this?”—an evidence that it had no resemblance to the doctrines preached by the Jewish priesthood, which were according to man’s wisdom,” but it forcibly enunciated the wisdom imparted by the Holy Spirit. 1 Cor. 12: 8. And when his disciples asked him why he spoke to the multitude in parables, he replied, because it is

given unto you to know *the mysteries of the kingdom of heaven*, but unto them (carnal men) it is not given;” (Matt. 13: 11.) whose minds the God of this world hath blinded, and hence the “glad tidings,” or “gospel,” is hid from them. 2 Cor. 4: 3, 4. “I thank thee, almighty Father, because thou hast hid these things from the wise and prudent,” (Matt. 11: 25) *carnally minded*. “But,” says the apostle Paul, “God has revealed them unto us *by his Holy Spirit*, that we might know the things that are freely given to us by God.” 1 Cor. 2: 10–12. Blessed be his holy name!

“My doctrine,” said Christ, “*is not mine*, but His that *sent me*.” (John 7: 16.) thus showing that it originated in the bosom of the almighty Father, who sent his well-beloved Son to preach it to fallen man, as he thus explains, “I have not spoken of myself, but the Father which *sent me*. He gave me commandment what I should say, and what I should speak.” John 12: 49. “The word which ye hear is not mine, but the Father’s which *sent me*,” (John 14: 24.) and hence “God was in Christ reconciling the world unto himself.” 2 Cor. 5: 19. Nor did Christ fail in strict obedience to the will of God, as in the last hours of his human nature he declared,—I have finished the work which thou gavest me to do.” John 17: 4. “It is finished!” John 19: 30. Gracious announcement. Truly it was “His meat (food) to do the will of Him that *sent him*, and to finish his work.” John 4: 34, & 6: 38. Moreover, he condescended (on the *typical seventh day*, after the intimation given) to grant a transient “vision” of the future glory of the kingdom, in order to describe its true char-

acter, and that none might henceforth give heed to the preaching of "many strange doctrines" concerning that kingdom, which tend, eventually, to "shut it up against men," thus turning away their ears from *the truth unto fables.*"

The prophets invariably represented that the kingdom of God would be of endless duration *on the earth.* "Of the increase of his government there shall be no end." Is. 9: 7. "It shall never be destroyed." Daniel 2: 44. "Thy kingdom is an everlasting kingdom." Ps. 145: 13. "It shall not pass away nor be destroyed." Daniel 7: 14. "The Lord shall reign over them in Mount Zion from henceforth even forever." Micah 4: 7. And that the "King shall reign, and prosper, and execute judgment and justice *on the earth.*" Jer. 23: 5. "One King shall be king to them all," (Ezek. 37: 22.) even Jehovah. "He shall be king over *all the earth.*" Zech. 14: 50. "He shall rule the people righteously, and govern the nations *upon earth.*" Ps. 67: 4 and 98: 9. Moreover, God himself has declared, "I will make *the place of my feet glorious,*" (Is. 60: 13; Ezek. 13: 6, 7.) which alludes, unquestionably, to *the earth*, inasmuch as it is "his footstool," (Is. 66: 1; Matt. 5: 35.) or "place of his feet." And, therefore, in that glorious era, the earth will be arrayed in all its pristine beauty,—yea, "it shall become like Eden, the garden of the Lord;" for "the curse shall be removed," (Is. 51: 3; Ezek. 36: 35, and Rev. 22: 3.) and then the earth shall "rejoice even with joy and singing; the glory of Lebanon (fragrant as incense), and the excellency of Carmel and Sharon (abundant in fruits and flowers), shall be given

unto it." Is. 55: 2. "Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest." Is. 29: 17. "Then shall the earth yield her increase," (Ps. 67: 6.) for the Lord "will multiply the fruit of the tree, and the increase of the field;" (Ezek. 36: 30) "neither shall there be any more pain, nor death, nor sorrow, for God will wipe away all tears from their eyes," (Is. 35: 10, and 51: 11; Rev. 21: 4.) and "this mortal shall put on immortality," (1 Cor. 15: 53.)—its "wedding garment," purchased by Christ,—as the necessary clothing for his redeemed to enter an "*incorruptible inheritance.*" Rom. 6: 23; Heb. 9: 15; 1 Pet. 1: 4.

Oh, the unsearchable riches of Christ! "He will (indeed) come down like rain upon the mown grass," (Ps. 72: 6.) (even "as the latter and former rain upon the earth;" (Hosea 6: 3.) and then "the times of refreshing," and "times of restitution of all things," will be fully manifest, for he will "make all things new." (Rev. 21: 1—5; 2 Peter 3: 13.) Such is a brief sketch of "the glad tidings" which "the Messenger of the Covenant" was sent to proclaim to fallen man, revealing the primeval loveliness that shall renew the face of the earth, now "devoured by the curse," (Is. 24: 6.) when "the Sun of righteousness shall arise with healing in his wings." Mal. 4: 2. Alas! but "Who may abide the day of his coming? Who shall stand when he appeareth?" Malachi 3: 2. He has long warned all Christendom that they will be sleeping in the "day of darkness and gloominess," (Matt. 25: 5; Zeph. 1: 15.) and that when awakened from their slumbers by the midnight cry, "Behold, the

bridegroom cometh," the *foolish* among them will be found unprepared to "stand with confidence before him," (Ps. 5: 5, and 1 John 2: 28.) being utterly destitute of that holy unction,—“the light of life,” (John 8: 12, and 3: 3.)—without which all religion can avail us nothing; and against such the door of mercy will then be closed, and they begin to lament their folly in “weeping, wailing, and gnashing of teeth,” or mental and corporeal anguish.

Christendom has now, doubtless, entered upon its last or Laodicean condition, — formality and lukewarmness being its chief characteristics, leaving but few whose zeal for a knowledge of the essential “doctrine of Christ” partakes of the only remediable application, namely, that heavenly eyesalve, or “unction of the Holy Spirit,” to “enlighten the eyes of their understanding.” How true its present portraiture,—“They draw nigh unto me with their mouth, and honor me with their lips, but their heart is far from me; in vain do they worship me, teaching for doctrines the commandments of men,” (Matt. 15: 8, 9; Ezek. 33: 31.) whose carnal minds “wrest the Scriptures,” by means of spiritualizing interpretation, and so “pervert the gospel of Christ.” Gal. 1: 7.

The “doctrine” or “gospel of Christ,” concerning his kingdom, was the cardinal doctrine of the primitive Christian church; and its faithful members often derived much comfort under affliction from the divine assurance that a lasting consolation awaited those who patiently overcame their trials at the glorious appearing and kingdom of Christ. 1 Thess. 4: 16, 17, 18, and 5: 11.

This, however, is not now the attitude of the Christian church; few of its members are “looking for that blessed hope, and the *glorious appearing* of the great God and our Savior, Jesus Christ.” Titus 2: 13. Very few, indeed, are “looking for him to appear the *second time*, without sin, unto salvation;” (Heb. 9: 28; 2 Tim. 4: 8.) nor are they waiting for his coming” (1 Cor. 1: 7.) like unto “men waiting for their Lord,” (Luke 12: 36.) or praying to “be preserved blameless unto the coming of our Lord Jesus Christ.” 1 Thess. 5: 23. It is true that, since the commencement of the present century, some isolated few, of various denominations, have nourished in themselves that “blessed hope” and expectation, and have assembled together in the “*one faith* ;” but these are the exceptions to the general rule; and, alas, it is to be feared, from the scope of their expressed opinions, that too many of them are also not wholly free from the abominations that fill the golden cup of “the Mother of Harlots.” As, however, a detailed statement of the “gross darkness” which now prevails over Christendom, in regard to a knowledge from the Scriptures of “the gospel,” or “glad tidings of the kingdom of God,” would form a subject more fitted for a *volume*, than an *article*, I proceed, briefly, to notice some of the subtle contrivances of men, who “pervert the gospel” in supporting their traditional opinions.

Many religious persons observe, with deep solicitude, the mote in the eye of the Jew, not discerning the beam in their own eye, and therefore, in their blind zeal, would fain induce all “Israel after the flesh” to

make a pilgrimage to the Holy Land, in anticipation of the accomplishment of those prophecies that declare,—“God will bring again Israel to his habitation;” (Jer. 50: 9.) that “He will gather them from the countries, and bring them to their own land;” (Ezekiel 34: 13.) or “gather them from among the heathen, and bring them into their own land;” (Ezek. 37: 21.) not understanding that Jerusalem, proper, is to continue under Gentile dominion until “the *times of the Gentiles*,” or “*endings of the three dispensations before mentioned*, are fulfilled,” and that it is not “Israel after the flesh,” but “the Israel of God,” who are the people whom he “will gather from all the nations, and from all the places whither he had driven them,” and “will cause to come up out of *their graves* and bring them into the land of Israel,” (Ezek. 37: 12.) when he shall have “pardoned their sins;” (Jer. 33: 11, and 50: 20; Hosea 13: 14.) for “then they shall come from the East, and the West, the North, and the South, and shall sit down in the kingdom of God.” Luke 13: 29; Is. 51: 11.

There are, also, many others who maintain that the “coming of the Son of Man” (Matt. 16: 28; 1 Cor. 1: 7, and 15: 23; Luke 12: 40.) signifies his *spiritual* coming at the decease of all believers; whilst there are others who hold that all Scripture referring to his “second coming” signifies his *spiritual* reign in the hearts of his people; and in confirmation of their opinion adopt the following, and other similar texts of Scripture: “The kingdom of God is come unto you.” Matt. 12: 28. “The kingdom of God is *within* you.” Luke 17: 21. “The

kingdom of God is righteousness, peace, and joy in the Holy Ghost.” Rom 14: 17. All of which are merely demonstrative of the indwelling of the Holy Spirit, whereby true believers *know* that they “have eternal life;” (John 3: 36, and 1 John 5: 11, 12, 13.) that they are thereby “born of God,” and therefore “the children of the kingdom;” and, although “it does not yet appear what they shall be, yet they *know* that, when Christ doth appear, they shall be like him,” (1 John 3: 2.) or “risen with his likeness,” (1 Cor. 15: 53; Ps. 17: 15.) —“this mortal having put on immortality.”

Again, there is a third class of religionists, who, being filled with vain inventions, maintain that the term “gospel” means the whole volume of the Scriptures; whilst, on the other hand, others hold that it is taken for a historical narration of the life, miracles, &c., of Christ, according to the inspired writings of Matthew, Mark, Luke, and John, and that, under missionary instruction, together with other similar means, all nations will eventually become evangelized, and thus be fulfilled “the millennium,” or “coming of the Son of Man;” notwithstanding it is written, “the *gospel* was preached unto Abraham,” (Gal. 3: 8; Heb. 4: 2.) and that “*this same Jesus*, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven.” Acts 1: 11. Upon the several opinions here enumerated, inclusive of the common dogma, originating with the Mass Priest, that, at man’s decease, his *immortal* soul *then* receives the reward of his deeds, either in heavenly beatitude

or demon torment; which tends to nullify the plain declarations of Scripture to the contrary (see Rev. 22: 12; Is. 40: 10; Rom. 2: 5, 6; 2 Tim. 4: 8; 2 Thess. 1: 9, 10), are founded the various creeds of Christendom, which opinions do, nevertheless, obscure the word of God, and are nothing short of positive inculcations perverting "the gospel of Christ," and virtually concealing the merits of his doctrine under the rubbish of "Jewish fables, and commandments of men that turn from the truth", (Titus 1: 14)—men, alas! who glory in spiritualizing interpretation of the Scriptures, and thereby deprive the sacred text of its great power and beauty, whilst they themselves bask in voluptuousness, by vending their wares of false doctrines at exorbitant prices. But Jehovah—blessed be his name!—has not left his precious word without many witnesses for *the truth*, who have not bowed the knee to Baal, nor will they ever fail to protest against the dangerous heresies that have crept into the hearts of wandering Christians, it being the will of God "that all men should be saved, and come to the knowledge of the truth." 1 Tim. 2: 4.

May the present many warning events and solemn scenes of life awaken up pilgrim Christians to prepare, by devout and diligent watchfulness, for the impending still greater events immediately preceding the "coming of the Son of Man," so that, when the archangel's summons shall break upon the slumbering nations,—*"Behold, the Bridegroom cometh!"* they may then exultingly exclaim,—

Lo, this is our God,
We have waited for him,

And he will save us.

This is the Lord!

We have waited for him,

We will rejoice and be glad in his salvation."

ISAIAH 25: 9.

And, when hereafter gliding along the flowery banks of the "pure river of water of life," or gazing on the jasper walls of the City of New Jerusalem, they recall to mind the varied scenes of this mortal life, its joys and sorrows, its calms and storms, its hopes and fears, its trials, temptations, bereavements, and many wanderings; and, finding themselves safely sheltered in "the pleasant land," free from every toil and danger, amidst the host of "redeemed from among men," bearing the symbols of perfect purity and peace,—Oh how melodious will their glad voices sing the "new song" of redemption in praising Him who "finished his work" of revealing to fallen man the divine plan of salvation, and had "done all things well."

It is, indeed, high time that every "good soldier of Christ" had "put on the armor of light," to "fight the good fight of faith," and contend earnestly for the "one faith," seeing that his Master's throne and kingdom is assaulted by such subtlety and demon power, so that were it not for almighty aid in shortening the days of fierce conflict, "no flesh would be saved." Then,—

"Soldiers of Christ, watchful march on,

Wrestle, and fight, and pray;

Thrust all the powers of darkness down,

And win the well-fought day.

March on, with heavenly armor clad,

Against the legion foe;

His fall will soon your hearts make glad;

Conquerors, onward go!

Then, having all thy work *well done*,

And every conflict passed,

Thou shalt behold the victory won,

And wear the crown at last.

OUR TIMES OMINOUS.

THAT we are living in a momentous period of the world's history is generally conceded by the most reflecting and sound-minded men of our age; but all are not agreed in respect to the nature of the impending crisis.

Few, comparatively, accord with our views of the character of coming events; yet there is an ominous foreshadowing of swiftly approaching changes in the political, social, and moral condition of our race, which shall cast into the shade the revolutions of any former period.

This idea is wrought into the sermons of the clergy of all schools; is embodied in the speeches of our senators at home, and of statesmen abroad; is the theme of social and political reformers; and gives inspiration to the fancy of the poet.

"*There's a better time coming,*" is the language of all these classes, though there is but little unanimity in respect to the manner in which the "better time" is to be brought about.

All are expecting important changes in the frame-work of society, which shall result in the bringing in of the "millennial" era, corresponding in its character to the particular department of reform which engages the attention of each.

The politician and statesman expect a political millennium. The Christian and philanthropist a moral and religious millennium. The Socialist, a millennium of social reforms; and so on to the end of the chapter. Now, we regard these facts as indicating a crisis of some kind; and though all these are mistaken as to the manner of the occurrence, yet the crisis itself will come, and

that speedily. A change must and will transpire very soon, which shall demonstrate that "coming events have cast their shadows before."

Illustrative of this general expectation, we quote the following lines from an article entitled, "CHRISTIAN SOCIALISM," not because we adopt the sentiments expressed, but because they illustrate the positions specified:—

THE DAY OF THE LORD.

The day of the Lord is at hand, at hand;
Its storms roll over the sky,
A nation sleeps starving on heaps of gold—
All dreamers toss and sigh.

When pain is worst, the child is born,
And the night is darkest before the dawn
Of the day of the Lord at hand.

Gather you, gather you, angels of God,—
Chivalry, Justice, and Truth,—
Come, for the earth has grown coward and old,
Come down and receive us, her youth.
Freedom, Self-sacrifice, Mercy, and Love,
Haste to the battle-field,—stoop from above
To the day of the Lord at hand.

Gather you, gather you, hounds of hell;
Famine, and Plague, and War,
Idleness, Bigotry, Cant, and Misrule,—
Gather and fall in the snare;
Hirelings and Mammonites, Pedants, and
Knaves,

Crawl to the battle-field, sneak to your graves,
In the day of the Lord at hand!"

Thus our poets sing of the "Day of the Lord," but we apprehend their conceptions will be found to fall very far short of the reality; for the Lord's day will not come without the Lord himself, and no conceptions of that day, which overlook the fact of the Lord's presence, can approach the sublimity and grandeur of that momentous period. Another writer gives utterance to a more truthful and equally graphic and poetical expression of cherished hopes to be realized, accompanied by appropriate admonition:—

"Now, now, portentous omens thickening
Proclaim the long-expected morn,

When Gabriel's trump the sleepers quickening,
 Nations shall in a day be born.
 And will you worship earthly treasure,
 While thrones and kingdoms melt away,
 And princes flee in dread dismay?
 Will you be slaves to sinful pleasure?
 Arouse! arouse! ye saints,
 Your arms and hearts prepare!
 Press on! press on! all hearts resolved
 A conqueror's crown to share."

This is the language of such as look for the Lord Jesus Christ to come in person; and we ask, is it strange that the disciples of Christ, who have observed the course of human progress, and have seen the utter futility of all man's efforts to perfect *humanity*, either in its political, social, or religious aspects, should turn away from the fine-spun theories of such as expect to do God's work themselves, and look for the return of their Lord to bring about that which *He* has promised to do himself, and not what he has promised *his church* shall do? Not to intimate that earth's present inhabitants shall be thus perfected, but there will be a state of perfection for "those who shall be accounted worthy to attain that age and the resurrection from the dead," so that the earth will present a scene of glory and delight surpassing the fondest expectations of politicians, poets, or reformers.

Do they talk and sing of a righteous government? "A king shall reign in righteousness." "The Lord will raise unto David a *righteous* branch."

Is their theme the moral perfection of society? "Thy people shall be all righteous." "The saints of the Most High shall take the kingdom."

Do they anticipate such scientific improvements as shall make the sterile parts of the earth fruitful?

God says: "The wilderness shall be like Eden, and the desert like the garden of the Lord." All human conceptions of the final and glorious destiny of the earth are like the shadows which precede an approaching object, but totally inadequate to possess the mind with the character of the object itself. However, God in his mercy has unfolded, by the spirit of prophecy, his glorious purpose, by which we approximate nearer to the reality as it shall soon be developed.

The grand idea of the age is the perfection of terrestrial things. All the moral, political, social, scientific, and religious movements of the times are directed to that end; but, reasoning from analogy, there is no prospect of accomplishing the end by human agencies. *All, ALL* are inadequate to so momentous a transformation as is anticipated, if we are to judge from the past and present; the tendency of things being still *downward*.

There are various and novel inventions in science, and abundant and ingenious devices for effecting reforms, yet the agents engaged in the work are not *new*; men, only *men*, are employed, and to these God has never promised either general or universal success in reforming mankind, and perfecting society. And it is passing strange that a church which the inspired Paul predicts will "have a form of godliness, but deny its power" (2 Tim. 3: 5), should be expected to accomplish, "in the last days," more than was accomplished by the apostles of Christ, with all their miracles and moral power.

A distinguished divine has recently delivered a discourse in London,

for the purpose of showing why that great metropolis has not been converted to God. What reasons he assigned we do not know, but it would be equally appropriate to show why Jerusalem, Rome, Ephesus, Corinth, and Athens, were not converted. The opinion that if the church did her duty in this age of the world, all would be converted, is altogether unfounded in Scripture, as no greater success is pledged to those living in the last days, than was attained in the apostolic days; and it is little less than an impeachment of the faithfulness of Christ and his apostles, who never succeeded in converting the mass of the people in any of their various fields of labor.

It is doubtless true, that were the church of "*the last days*" more devoted, more would be done; but God has foretold the degeneracy of the church, and declared that they would "have a form of godliness, but deny the power," and that they would "not endure sound doctrine;" which should lead us to expect less from its labors than from the labors of the apostolic church.

The language of Christ on this very point is sufficient to show that the success of Christ's servants should not be greater than that which attended his own labors. "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have *kept my saying*, they will keep yours also." John 15: 20. As, therefore, Christ never converted the entire people where he labored, no disciple of his may ever expect to so far excel his Master as to convert *all*.

We are well aware that our views of the future are very unpopular, and that the bare mention of the Advent of Christ as a probable event in this age of the world calls forth very little but odium, even from multitudes of our professed brethren in Christ. But we have learned that majorities are not always right; yea, more, that they are *seldom* right!

We should never think of submitting to *vote* the question of the nature of the great impending crisis, unless we adopted the opinion of a distinguished reformer, that "*God constituted a majority*," no matter who may be on the opposite side. With this understanding of the matter, we should not hesitate, for we believe the word of God shows conclusively that the great event to be expected in this age is the coming of the Lord. But there are many who do not recognize God as casting his ballot on this momentous subject, but, leaving him out of view, settle the truth of this question by determining whether it is *generally believed*. Having found it to be generally rejected, they make no scruples in rejecting it also.

Such persons are guilty of great folly, for they naturally shut out God from the privilege of being heard.

If majorities are to decide whether Christ is coming personally in this generation, and God is to be left out, then, instead of consulting the oracles of God, we should take a census, and find out what belief predominates among the masses, and the question would be settled.

Absurd and ridiculous as such a position seems when looked at, yet there are multitudes who settle the

great question respecting the coming of Christ by just such a process. What is the *general opinion*? is the question proposed; and once answered, the minds of multitudes rest quietly, well-satisfied that it is even so. How long will men neglect to investigate for themselves, and trust to this absurd anti-Christian mode of settling what is truth on so momentous a question as that of the coming of Christ, and its associated events?

Voice of the Prophets.

For the Gospel Visitor.

SELECTIONS.

OBEDIENCE OF CHILDREN.—It is unspeakable what a blessing it is to a child, what a saving of unhappiness and wickedness in after life, to be early taught absolute obedience; there must be no hesitation or asking why, but what a mother says must be done. The young twig bends easily, but remember, that in after years it grows hard, and will break before you can bend it. A little steadiness at first will save you many years of sorrow. While you insist upon obedience, however, you must take care that you do not provoke a child, and tempt it to disobedience by unreasonable and foolish commands. "Provoke not your children to wrath," and when it is necessary to punish them, see that it never be done violently and in a passion, but as a duty. *Hints to mothers.*

LIFE.—What is life? The vision of a day—the pleasure of an hour; then gone, and gone forever! No, not gone forever, for man will live in rapture or in woe, as the result of a few years of life—a few days spent in time. How fearful is the thought!

What eternal interests hang upon life's fleeting moments! Joys eternal, or pangs interminable, and all depending on the course we take—the way we live.

BE not too slow in the breaking of a sinful custom; a quick, courageous resolution is better than a gradual deliberation; in such a combat, he is the bravest soldier that lays about him without fear or wit. Wit pleads, fear disheartens; he that would kill Hydra, had better strike off one neck than five heads; fell the tree and the branches are soon cut off.

'Tis less painful to suffer than to sin; for one may suffer without sin, but one cannot sin without suffering.

A HOLY life is a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

If the Spirit, and example, and precepts of Jesus Christ have not taught us to love our fellow creatures, we have no title whatever to the name and hope of Christians. Reader, do you close up each day so as to be ready for death, if perhaps you should wake up in eternity? Remember the reckoning.

S. W. B.

THE THREE WEEPERS.

SORROW weeps!

And drowns its bitterness in tears;
My child of sorrow,
Weep out the fullness of thy passionate grief,

And drown in tears
The bitterness of lonely years.
God gives the rain and sunshine mild,
And both are best, my child!

Joy weeps !

And overflows its banks with tears ;
My child of joy,
Weep out the gladness of thy pent-up
heart,
And let thy glistening eyes
Run over in their ecstasies ;
Life needeth joy ; but from on high
Descends what cannot die !

Love weeps !

And feeds its silent life with tears ;
My child of love,
Pour out the riches of thy yearning
heart,
And, like the air of even,
Give and take back the dew of heaven ;
And let that longing heart of thine
Feed upon love divine !

—HORATIUS BONAR, D. D.

Prayer-Meetings and Brotherly Love

"I believe in the communion of saints," should not merely be a barren article in our creed, but a blessed experience manifesting itself in our lives.

And prayer-meetings do very much to turn this into joyful reality. When little companies of Christians come together every week to lay open their hearts to God and to one another, they take one of the best means for promoting and strengthening their mutual regard. Indifference is impossible in such an atmosphere. If you are a Christian yourself, you cannot fail to love the brother who has often knelt with you at the same throne, offered the same petitions, advised with you in your difficulties, endeavored to share with you the burden of your cares, "rejoiced with you when you rejoiced, and wept with you when you wept." You count such an one as a brother especially beloved ; and hallowed friendships have often been formed in such scenes, and hallowed

enjoyments experienced, that have led men to exclaim, with good Philip Henry at the close of a well-spent Sabbath,—“Surely if this be not heaven, it must be the way to it.” Even an apostle was not insensible to the exhilarating and reviving power of meetings with his brethren in Christ. How often was he refreshed by them on his journeys ? Let the immortal picture, traced by Luke, of his parting with the elders on the sea-shore at Miletus, tell. When a company of Christians came out to welcome him on his way to Rome, so far as to Appii Forum and the Three Taverns, and there was union in prayer and interchange of benedictions, the sight and the exercise drove away the cloud of despondency that had previously been resting on his great spirit, and setting his face steadfastly towards Rome, where so many dangers awaited him, “he thanked God and took courage.”

I am aware that there are some, perhaps a considerable number, among us, to whom attendance on such meetings is not practicable ; but I am equally aware that there is a far greater number to whom it is practicable, if desired and sought. And in every instance in which this attendance is withheld, the individual should endeavor to make himself sure whether the desire is genuine, and whether, with better arrangement, he could not make himself a partaker in this part of Christian edification and enjoyment. If you can find time for fashionable entertainments and protracted evening parties, which are so often distinguished by nothing so much as their vapid frivolity and waste of golden hours, you have

much reason to suspect that want of heart is the true secret of your habitual absence from the meetings of those who "speak often one to another." The Puritans, in the dark days of the Conventicle and Five Mile Acts, held such meetings at the hazard of their liberty and the spoiling of their goods, and kept alive their spiritual life by this "bread eaten in sweat," until the year of blessed enlargement dawned. The Covenanters of Scotland, cowering in caves and moss-hags, startled the curlew and the plover by their midnight psalms, and kept their hearts brave for endurance and for death. And in later times, as the late Dr. M'Crie has testified, "our fathers grudged not to abridge their hours of labor and their hours of rest,—they scrupled not to travel with the light of the moon and the stars, and to spend hours in a smoky hovel, that they might enjoy the foretaste of heaven upon earth." And we ourselves can tell of a prayer-meeting which has existed in a pastoral district in the south-west of Scotland, in unbroken continuance since before the Revolution of 1688, the hoary sires and the stalwart sons and modest daughters of four neighboring farm houses, meeting fortnightly in each others dwellings in the months of winter and spring, and assembling weekly in summer and autumn, beneath the shadow of a few aged hawthorn-trees, whose sweet scent mingled with the odors of the prayers of the saints, and the two ascended together to heaven. Depend upon it, prayer-meetings in a church are just like so many magnets let down into a mass of various metals, which will be sure to operate with an at-

tractive force on all the particles of steel by which they are surrounded.

Selected.

ENTER INTO THY CLOSET.

"Enter into thy closet." In the great cathedral at Rome are ranged a number of confessionals, closets of carved wood for penitents of every language. You see inscribed with gilt letters over one, *Pro Italica Lingua*; over another, *Pro Flandrica Lingua*; on a third, *Pro Polonica Lingua*; on a fourth, *Pro Illyrica Lingua*; on a fifth, *Pro Hispanica Lingua*; on a sixth, *Pro Anglica Lingua*. In each instance, the father confessor is waiting in secret to hear the secrets of penitence. A modern writer, having thus described this arrangement, tells us that one who witnessed it "was impressed with the *infinite convenience*—if we may use so poor a phrase—of the Catholic religion to its devout believers."

But "infinite convenience, if we may use so poor a phrase," belongs rather to the religion of that suppliant who, when his heart is breaking, has no need to wait until he can kneel on some consecrated pavement, no need to wait until he can prepare language, no need to wait until he can reach a distant priest, whose soul may be more ignorant, stained, and troubled than his own; but who, in every hour of every night and day, in every spot on sea or land, may find a closet in which the infinite Father is listening for whatever the overburdened heart may murmur, speak in what native tongue it may—a Father who not only hears the spoken prayer, but sees the prayer that is too deep for speech.

By the word 'closet,' the Savior is understood to convey an allusion to the room in the ancient Jewish dwelling, which was set apart for the office of lonely prayer. Yet, as "stone walls do not a prison make, nor iron bars a cell" for the soul, neither are they, nor any material boundaries answering to them, essential to make the soul's closet of devotion. Even the Jew who lived in the dullest age of ceremony felt this. "The angel said unto me," writes Esdras, "Go into a field of flowers, where no house is builded, and pray unto the Highest continually." (Esdras 9: 25.) Abraham found a closet, when, arched in the wavering twilight of the grove, "he called upon the name of the Lord." Isaac found a closet in the silence of the fading fields at eventide. Jacob found a closet in the solemn darkness of the night. David found a closet not only in "the chamber over the gate," but in the chambers of the forest and the rifted rock. Jesus found a closet, when, high up in the tranquil mountain air, the morning star found him where the evening star left him, "alone; yet not alone." A closet for the spirit is whatever helps to *close* the spirit in from all distraction, and thus make it feel alone with God.

But the phrase "*thy closet*," conveys an additional meaning. It means more than mental seclusion in some unexpected place and time. You may have fugitive, uncertain snatches of opportunity for secret prayer, even in the "dusky lane or wrangling mart." When most in the world, you may have occasional power to sequester the spirit, to forget the mere surroundings of existence, and even amidst the crowd

of crossing voices to find "secret silence of the mind;" you may often, as if by accident, even when in "the press" of London streets, thrill with a sense of the Savior's nearness, may "touch the hem of His garment;" and then, for the moment, the soul will be in a "closet;" but, disciple, it is not "*thy closet*." "*Thy closet*" is the soul's own fixed, familiar place of resort for communion with God. It may be hill or hollow; chamber, or secret wood-path, or the walk over the sheet of sea-side sand; no matter, but it must be *thine own*. The Savior assumes that each disciple has some such habitual retreat, the shrine of his most blessed recollections, the place where the soul feels most at home, enjoys its Sabbaths, its hours of vision, and its walks with God. This is what he means by '*thy closet*.'

'*Enter into thy closet*,' is the invitation to which you must now give heed. By foresight, by contrivance, by the power of resolute, severe punctuality, 'enter into thy closet.' Enter it every day. If such an arrangement can be made, enter it, sometimes, as Doddridge often entered the old vestry at Northampton, and as many a Puritan ancestor entered his own 'holy of holies' to spend long hours of devout seclusion there. In many words, in many ways, the Savior is still urging his ancient invitation, 'Enter into thy closet.' In moments of intense life, moments when you realize the soul more than the body, moments when you seem suddenly and magnetically conscious of the presence of 'Him who is invisible,' and when, quite unaccountably, you long to pray; what is this strange religious susceptibility, and what are these de-

sires after God, but his desires after you moving in your heart,—the clear touches of his living Spirit, the whispers of his ‘still small voice,’ saying, ‘Enter into thy closet!’ When sad with indistinct premonitions of calamity, when struck down by some blow which benumbs your natural promptitude of thought, you instinctively turn to the Almighty for help, and the All-wise for guidance,—when, after the elements of true piety, which are the elements of true prayer, have been hardened in a worldly atmosphere, they are brought into fusion again by the fire of adversity, and all your glowing soul, ‘melted within you because of trouble,’ flows forth to God; what is this but the voice of Christ through affliction, saying, ‘Enter into thy closet?’ ‘Come, enter thou into my chamber, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.’ By his word, by his Spirit, by his afflicting strokes, by his ministers, and now, by this silent page, he says, “Enter into thy closet.”—

For the Gospel Visitor.

ATHEISM.

All nature speaks forth the existence of a God. The existence of God is stamped in the most legible characters on the whole economy of nature—it is written on the face of day, in characters of radiant light, by every sunbeam which comes down to earth and is reflected by every orb which glitters in the canopy of night. Had inspiration never revealed this truth to man, had the lips of the prophets never been touched with holy fire, still we had not been without evidence of the

existence, the power, the goodness, and the providence of God, strong as proof of holy writ. Let the gloomy atheist open his eyes that he may see, and unstop his ears that he may hear, and let him go forth and stand beneath the cerulean arch of heaven, surrounded by all the wonders of creation, and his proud philosophy will be rebuked—“I AM,” is inscribed on the scroll of nature spread before and around him there is an admonition come up from the solitude or the forest—there is a language in the rustling leaf—there is a hand writing on the rocks; there is an expression in the silence of inanimate creation, to confute his false reasoning and reprove his errors; and there is stamped on every object above and around some attribute of the Creator, to inspire his admiration and command his reverence.

And not only is the existence of God revealed in his works, but he is made manifest as “the high and lofty One that inhabiteth eternity.” He who creates all things himself must be uncreated, existing in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word which creates, supports and governs all things.

S. W. B.

ETERNITY.—There is a feeling of deep and overwhelming solemnity overspreading the soul, when for a moment it pauses amid the transient and illusory pleasures of life to contemplate Eternity. Even the hardened infidel, who sees no existence hereafter, must shudder and feel momentary tremor pass

over his soul, when he looks forward to thee, his long sleep, the sleep of Eternity! And who can contemplate it as it really will be? Who can comprehend the idea, that when millions of ages shall have rolled away, Eternity will but be begun? Here, at farthest, we can hope for but one short century of life, ere the chill of death shall lay our whited heads in the grave, where century after century shall pass, age roll after age, and Eternity yet before us. What a thought! No bound, no limit to our existence there—No grave yawning to receive us—but, as on every side we look down the long vista of years, and brush away the countless millions of ages near us, we see even beyond these, a never-ending Eternity.

S. W. B.

The Family Circle.

DISCIPLINE IN CHILDHOOD.

YOUNG people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them; and consequently will in general, sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering

privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am fully persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

CHEERFUL TEACHERS.

How much does usefulness in the world depend upon a pleasing demeanor and an agreeable manner? We have often seen efforts to do good prove fruitless, just because of the harsh or rude way in which they were done.

When Lord Peterborough stayed for a time with Fenelon, he was so delighted with his piety and amiability, that he exclaimed at parting, "If I remain here any longer I shall become a Christian in spite of myself!" Could such an idea as that have been formed by a visitor in your home, dear reader?

As a teacher of the young, it is of the greatest importance to cultivate a cheerful and friendly spirit. Children are very susceptible and observant, and they are easily repelled by a hasty look or an unkind word. In the brief memoir of a poor old woman, the writer observes, I always felt how beautiful the Christian character appeared in Jeanie, and that even the irreligious must have admired it. She was spoken of among the children as the "old woman who loved God." I never knew them bestow the same appellation upon another. She had a very happy way of winning the artless affections of children, and never missed an opportunity of dropping an earnest word to them about that blessed truth which all must become little children to learn, telling them that they would either be 'prepared for longer days, or fit for early

death.' Her cheerfulness and kindness of heart showed itself in peculiar kindness of manner."—*Sunday Teacher's Treasury*.

THE MOTHER'S WORK.

THE mother's work is never done, unless God takes it from her by a special providence, until her children are old enough to stand and to act for themselves on the stage of mature life. From the birth of her oldest to the maturity of the youngest, she must work, work, work, watch, watch, watch, by day and by night, week in and week out, for months and years, following each other in long succession. We speak not of maternal work; of the labor of the hands to supply the wants of the physical nature; the answering of, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Money can accomplish all this, if we have it, and if not, we will not sigh, nor fret, nor covet; for the heart-work, the solicitude of a good mother for a virtuous and honorable character in her children, walks forth with a bolder, steadier step by the side of frugality and daily labor, than it is apt to do if separated from them.

It is a well known fact, that almost all the true greatness, the noble virtues, the heroism which the world has seen, have arisen from the lap of obscurity, poverty, and toil. But the work to which we now refer is that which every mother, whether rich or poor, whatever the advantages or disadvantages of her circumstances may be, is required by the most sacred and rigid obligations to achieve—the assiduous cultivation of the inner nature of that which makes the true man or woman, that which shall live for ever and ever. For this she must be always at her post, with never so much as a recess from her

maternal care and solicitude, toiling on breaking up the ground, sowing the seed, training the tender plant, enriching the soil, watering, nourishing, stimulating every good and pleasant growth, until the flowers begin to bloom, and the fruit to ripen. Then comes a hey-day of enjoyment, of rest and comfort to the mother, in the golden Autumn of her life, when, surrounded by a group of affectionate, dutiful, virtuous, and noble sons and daughters; she sits among them in beautiful repose, her face radiant in the glow of her own heart's ever-burning love, and the smile of heaven as a halo of light about her head—a spectacle to be admired and envied of all. But this season of comfort, this "Indian Summer" of maternal life, never, *never*, comes to those who evade their responsibilities, forsake their trust, and leave their work for others to do, for the sake of personal ease, sensuous indulgence, or selfish gratification. The very thing they seek, they lose by a lamentable and hopeless mistake, verifying the words of our Lord, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."

Youth's Department.

LITTLE FOXES.

A happy holiday party had assembled one Summer afternoon at Nettie Bailey's house, and of all the places you can imagine, the Bailey farm was the most attractive for holding children's levees. Comfortable, wide, open apartments, furnished in the good old-fashioned style, and the whole family, from dear old grandma to the least, quite free from nervous complaints. A beautiful lawn encircled the house, stately trees threw out their cool shadows, and one they called the ladder tree, which a child six

years old could easily climb. But the grand old barn, minus modern improvements, was, after all, the most irresistible part of the establishment, as had just been decided by a unanimous vote of the party in response to the question, what shall we do first? "The barn, the barn!" said they with one voice.

Grandma had been kissed by the whole cluster of rosebud lips, and she was looking on complacently from her arm chair. As they were about starting from the room, she said, "Pleasant and happy as robins, all of you. Now don't let the little foxes catch any of you, darlings."

A general sensation ensued, and exclamations followed thick and fast. Two or three of the smaller ones ran up to grandma's chair for protection.

"I ain't afraid," said Nettie; "grandma's got on her quizzical face; she don't mean real foxes."

"Please tell us," urged the children, crowding up to listen.

"Can you wait long enough for grandma to preach a little sermon?"

"O yes, indeed," chimed in all the voices; grandma's talk was considered an extra treat with the young folks.

"Well, then, my subject this afternoon is Little Foxes, and my text you may find in the Book of books, and what book is that, children?"

"The Bible."

"Yes, indeed, it is: and in the Song of Solomon it says, second chapter and fifteenth verse, 'Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes.' You all know that foxes are very cunning little creatures; they steal into the most tempting gardens, and spoil everything that comes in their way; it is just so with heart foxes, creeping into the loveliest characters to mar and spoil them. They even come sometimes into a beau-

tiful garden like this (grandma gave a look which they all understood), and play their naughty, ugly tricks.

"Now it is a great thing to know these little foxes when you see them, for they often wear masks to bide their true faces. I'll call over a few of their names. Prettiness is a real fox, and so is wilfulness, and jealousy, and selfishness, and fault-finding, and tattling. Oh, how they nip the buds and flowers; they sometimes come to parties without an invitation, the saucy intruders—and that is the reason I told you to look out for them this afternoon. Grandma has preached her sermon, and now you may run."

After this timely warning, the foxes were unusually wary; and for a good while there was hardly a loophole for them to creep through. Swinging, jumping in the hay, keeping house in the cribs, took the starch out of muslin frocks and the curl out of more than one head; but the more Clara Rich shook her's about, the tighter clung to it the brown ringlets. Clara was the acknowledged beauty of all the parties, and she had a good disposition to match.

While they were in the height of enjoyment George Baily came up from the cornfield. He stopped to wash his hands in the brook and was ready to offer his services at swinging the girls. Mary Ray and Clara were standing together, and George asked Mary to take the first swing. She jumped in, leaving Clara piqued at his imagined partiality. She drew back, refusing to take the next turn on the plea of not feeling well. Poor Clara! she was bitten on the most sensitive part of her nature—self-esteem—by that miserable little fox, jealousy, and it smarted cruelly. Neither coaxing nor pity did it any good, and she might have suffered a long time had not grandma's warning

suddenly come into her mind. She gave a steady look at her tormenter, which sent him sneaking off, and a hearty laugh made the cure complete. Clara took her place in the swing, and a pinch on her rosy cheek, with good grace, and ran up to a group of girls who were discussing rather warmly whether to play school or forfeits; each party had a stiff will in the matter.

"Shoo! shoo! shoo! I spy a little fox," cried Clara, running around them. This opened their eyes, and the old barn rang again.

George laughed too; he had heard before of grandma's little foxes, and guessed what the joke was.

There was'nt much chance for any of the fox tribe again that afternoon, and it is pretty likely the girls will never forget grandma's sermon. The dear old lady did not question them about it when they came in to supper; she felt quite sure, by their happy faces, that there were no foxes about them.

When the old town-clock struck eight, and they all came up for a good-night kiss from grandma, one of the little rogues whispered under the cap border that the little foxes came but did'nt stay long.

Grandma laughed, and said she was now satisfied.

Q u e r i e s .

1. ON MATT. 23: 8—10.

DEAR Editors of the Visitor:

Will you have the kindness to give a full and correct explanation of Matt. 23: 8—10. Is it consistent with the teachings of Christ to apply the term "Mr." to a fellow man, or ought Christians to avoid it altogether? Please give your views and oblige,

Yours tru'y, HENRY HOLM.

Answer.—The term Mr. is equivalent to Master, and implies this. The passage referred to reads thus: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, even Christ." The Savior had, in the verses preceeding those above quoted, been speaking of the desire of the Scribes and Pharisees for honor, and says they "Love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." It is the spirit of the Scribes and Pharisees which is here mainly referred to, and which was to have no place among the disciples of Christ. His disciples must not desire the name of Rabbi or Master from other people. They must not assume the authority and dominion expressed by those names. "No one is at liberty to take the place of Christ in the church, and to let himself be called so and so in this sense. . . We know of no teacher in the church besides and beyond him, and no philosopher in the school to whom we could entrust ourselves." We do not presume that Christ forbid children to call their fathers Father, or scholars and apprentices to call their teachers Master.

2. CONCERNING HOLDING OFFICES.

Dear brethren: having the most of my life been deprived of any immediate connection with your church, and especially since I have become a member of the same, I am at a great loss to know some of its rules and regulations. If you will therefore answer the following question, you will confer a great favor upon me, and perhaps on others similarly situated. It is simply this: Does the church forbid in all and every case

the holding of office under the civil law, either school, township or county, provided always that it is done in the fear of God, and the duty performed in a conscientious manner?

E. G.

Answer.—As the brethren hold the doctrine of non-resistance, and as they hold it to be wrong to take an oath, they think it would be wrong for them to hold any office which would require of the incumbent to administer an oath, or to use physical force in executing the laws. But they do not prohibit their members from holding any useful office which does not require an abandonment of their principles.

3. ON HEB. 3: 3—7.

Dear Editors of the Gospel Visitor:
Please give an explanation of Heb. 3: 3—7?
P. E.

Answer.—The passage reads thus: "For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." As it was the attachment to the Mosaic law which hindered many of the Jews from embracing Christianity, it is with great propriety that the apostle labors to prove the superiority of Christ over Moses. For, if he proves this to their satisfaction, they will receive Christ and his doctrine. And to prove that Christ was greater than Moses, was the design of the apostle in the above verses.

Correspondence.

From a Correspondent.

Dayten, O., November 17, 1862.

Messrs. Kurtz and Quinter.

You are doubtless aware that * * * at the last Annual Conference meeting of the German Baptist church held near Brookville of this county said, and emphatically declared, "that the word *deacon* could not be found between the lids of the New Testament," but I can safely say, that the word in question (*deacon*) occurs no less than five times in the English New Testament, namely

- 1) in Paul's Ep. to the Philippians ch. 1. v. 1.
- 2) in his 1st Ep. to Timothy ch. 3: 8.
- 3) " " " " 10.
- 4) " " " " 12.
- 5) " " " " 13.

Perhaps these two epistles are not in the New Testament of that brother. If you think that this will do your church any good you may use it for that purpose. I am one of one of your preacher's sons, but do not belong to your church, nor do I wish to gain notoriety by subscribing my name to this.

Most respectfully yours

TRUTH.

NOTE. In the Minutes of Y. M. 1850 we find, that in the Greek New Testament the word *diakonos* (English, *deacon*) occurs no less than thirty times in the New Testament, and is rendered in the common english version beside those above mentioned, where the word *deacon* is expressly given, twenty times

MINISTER,

as in Matt. 20: 26. Mark 10: 43. Rom. 13: 4 (twice). 15: 8. 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4. 11: 15 (twice). verse 23. Gal. 2: 17. Eph. 3: 7. 6: 21. Col. 1: 7, 23, 25

(thrice). Col. 4: 7. 1 Thess. 3: 2.
1 Tim. 4: 6.

And seven-times

SERVANTS.

as in Matt. 22: 13. 23: 11. Mark
9: 35. John 2: 5, 9. 12: 26, and
Rom. 16: 1. Still we are obliged
to TRUTH for his communication.
EDS.

Accident, Md., September 16, 1862.

Dear brother Henry Kurtz: Having
had a desire for some time to write to
you, the present affords me the privilege
to do so. After sending greeting to
you and yours, I would inform you that
we are at present enjoying reasonable
health, for which we thank our heav-
enly Father from whom all blessings do
flow in time and in eternity, and we
sincerely hope these lines will find you
and family enjoying the same blessing.
Dear brother, these are gloomy times
into which we have come. iniquity
seems to abound, and on account of the
same the love of many seems to wax
cold. May the Lord help us to endure
to the end that we may be saved is my
prayer. But notwithstanding the gloomy
times with which we at present are sur-
rounded, the Lord has blessed his work
in our arm of the church, viz, Bear-
creek church, since July last thirteen
have been added to our number through
baptism, and still more seem to be en-
quiring the way of salvation. May the
ceaseless prayers of the entire brother-
hood from time to time be sent to the
throne of grace in behalf of sinners that
are living as it were without God in the
world, and regardless of the salvation
of their souls, that yet many might be
snatched as brands from the eternal
burning.

Yours in the bonds of love.

JEREMIAH BEECHLY.

‘If thou faint in the day of adver-
sity, thy strength is small.’ Pr. 24: 10.

SAFE HOME.

The senior Editor desires to in-
form the dear brethren and sisters,
and friends and relatives he had the
pleasure of seeing during his late
trip to the West, and especially
those with whom he enjoyed a more
protracted intercourse and their
most kind hospitality and friend-
ship, that through the tender mercy
of God and under the shadow of his
protecting wings, though unworthy
and undeserving of the least of God's
favours, he was preserved during the
whole of his journey from all harm
and in unusual good health,—was
permitted to enjoy favours and bles-
sings bestowed by the good hand
of the Lord, both temporal and
spiritual, on others,—to sympathize
with the few afflicted ones he met
with by the way, and to labor a
little, oh how little! through the
gracious assistance of his heavenly
Friend and faithful brethren to the
building and purifying of the
Church, and the salvation of never-
dying souls,—and finally to reach
his home in safety on the 18th of
November, and to find all his be-
loved ones at home in wellbeing.
God be praised for all his mercies!
(If time will permit, an extract of
his journal shall be given in one of
the next Nos. Till then he bids to
all a most sincere farewell.)

OUR FINAL ACCOUNT

concerning Kansas Relief money re-
ceived and sent at and from this (Gos-
pel Visitor) office was given in the Ger-
man Visitor a year ago as far as we
were able then, and we postponed its
appearance in this (our English publi-
cation) until we should be able to liqui-
date the whole. We were in hopes that
this could be done at the last yearly
meeting, and we expressed our wish to

the standing committee to the effect, that we might be relieved from the care of the surplus of funds, not needed any more in Kansas. We failed to obtain our wish, in as much we were told, that we should hold that surplus, coming altogether from our churches, until further orders, and to this we had to submit.

Under these circumstances we can only give a brief statement of our account of the Relief money received and remitted to Kansas in 1860—1861 by us:

Receipts as published in the Gospel-Visitor (Two thousand two hundred and eighty nine Dollars, Thirty three Cents)

2289,33

Deduct Two thousand Dollars 2000,00

Remittances as per receipts—

No 1—16. Bal. 289,33

Which leaves in our hands Two hundred Eighty nine Dollars, Thirty three Cents, for which sum we hold ourselves responsible, subject however to a deduction of our traveling expenses, having spent in behalf of Kansas about \$106,95 in three journeys, one to Pennsylvania, the second to the Miami churches, and the third to Kansas, which resulted in contributions perhaps not less than Twenty five hundred Dollars to the relief of the distressed in Kansas then prevailing, or to similar charitable or mission purposes, as stated in our "last Appeal" in the June No. 1861.

THE CLOSE OF VOLUME XII.

We close with this number another volume of the Gospel Visitor, and another year of our editorial labors. As year passes after year, and as one volume succeeds another, the thought that all our labors on earth are drawing to a close, occurs to the mind with serious apprehensions that our labors are not always, if ever, such in every respect that they should be. It would surely be a pleasing thought to dwell upon, in thinking that all our arduous, perplexing, and various labors on earth are drawing to a close,

and will soon end, if we could feel assured that our work is as "gold, silver and precious stones"—materials which can not be burned by the fire that is "to try every man's work of what sort it is." But alas! we are such imperfect creatures that all our works will likewise be imperfect. We sometimes think that we only learn the importance of living, and how we ought to live, about the time we are done living. But it would be well for us all, as we have but once to live, to learn the value of life, and the object of life as early in life as possible.

Although we are painfully conscious that our labors bestowed upon the Gospel Visitor during the past year have not been as judicious and successful in all respects as we could have wished, yet they have given us much concern, and occupied much of our attention. Aware, in some degree, at least, of the responsibilities connected with our position as conductors of a Christian periodical, we feel an anxious concern that our work may be useful in promoting the highest interests of our readers. We sincerely trust that many of our readers have properly appreciated the difficulties of our position, and have looked at our labors in the light of Christian candor and charity. And if they now and then find a sentiment or even an article, that is objectional, we hope they will find enough that is in harmony with their views and feelings to compensate them for the time devoted to the reading, and the small amount necessary to procure the work. We have tried to improve our work from year to year, and the expressions of some our brethren, whose

judgment we cannot but respect, encourage us to think that our efforts in this respect have not been altogether unsuccessful.

We hope we shall not have to part with any of our present readers. We solicit a continuation of their friendship and patronage. And while we promise to exert ourselves more than ever to promote their edification and improvement, we ask of them the favor of assisting to increase our circulation. We feel thankful to our friends who have hitherto given us their patronage, encouragement, and assistance. And especially do we feel thankful to our heavenly Father for his assistance and blessings vouchsafed to us in our labor. And by a proper regard to the correctness of our purpose, and the rectitude of our course in accomplishing that purpose, we hope we shall still enjoy the divine favor, and with it success in our work.

EDITORS.

P. S. Those knowing themselves indebted to us for books or arrears of the Visitor will confer a special favor to us, by remitting to us as soon as convenient. As the prices of paper, ink &c. as well as the prices of every thing else are rising, we shall need perhaps all our dues to meet the current expenses for carrying on our work at the reduced club prices, and the reduced number of our subscribers by reason of the present calamitous war, one fourth of them having been cut or drawn off from our list thereby. This should be an inducement to our friends and agents to stronger exertion in our behalf in sections where we have been spared from the near ap-

preach of the calamities of war, and where the Lord has blessed us with abundance of every thing.

Poetry.

THE FOLDED LAMB.

ON THE DEATH OF
SARAH MARGARET EBERSOLE.

By C. H. Balsbaugh.

Our loved and lost was formed in beauty's mould,
Her soft blue eye with heavenly radiance shone,
And woke a thrill of gladness in the heart,
Surfeiting the soul with blissful sweetness.
An angel in disguise, the scattered joy
Along her path like fragrant flowers of spring.
She was her father's pride, her mother's joy,
And all who felt her mystic power, and saw
The winning graces of her lovely life,
Their fond affections twined around her heart.
Her voice was like some heavenly harp that yields
Sweet music to the soft and plaintive breeze;
And on her honeyed lips, and in her eye,
A sweet, alluring smile was ever seen,
Like dew-drops sparkling in the morning sun.

But God sent forth a Messenger, to pluck
The opening bud, before the world had stained
Its innocence and purity with sin,
A sudden blight fell on that household germ
And of those radiant eyes the light struck out.
No pain nor premonition told that death
Had cast his chilling shadow o'er her heart,
While yet her heart with childish joy replete,
A shadow o'er her stole, she dropped her toys,
And sought her couch from which she rose no
more.

When on the borders of the Spirit realm
She lay, she gently raised her little hands,
Her eyes filled up with floods of heavenly light
And sweetly-soft she breathed in angel-tones,
"O Jesus, Jesus, take thy little lamb!"

In silent agony the father gazed
Upon the cherished darling of his heart,
As on her features death his seal impressed.
The mother, trembling, o'er her favorite hung,
Bedewed her temples with affection's tears,
As though from death to shield her little dove.
Brothers five and sisters three, weeping stood,
And round that couch a circle formed.
Of tender sympathies and loving hearts;
But Death, the Mighty One, his icy wand
Laid gently on the sinless child, and while
That stricken band, with listening ears bowed
down

To catch the words that trembled on her lips,

The unseen angels bore her ransomed soul
 With songs of triumph to her home on high.
 No more her smile will sun her father's heart.
 No more her mother's breast a pillow be,
 On which again to rest her lovely head.

But while ye stand around her grave, or bathe
 With tears the robes that decked her graceful
 form,

She stands, arrayed in white, before the Throne,
 A radiant Angel with its harp and crown.

The sweet, untarnished flower, that filled your
 home

With balmy fragrance snatched from Angel-
 bowers,

Is placed beyond the blighting power of sin,
 To bloom in living freshness evermore,
 Beside the Crystal Fount of Endless Life.

Union Deposit, Dauphin co. Pa.

On the Death of a little Child.

BY A SISTER.

The stroke feels hard come when it may,
 That takes a little babe away;
 The parent grief, what tongue can tell,
 When they lose one they love so well?

Yes he is gone,—and gone for good;
 A good exchange when understood;
 No more enduring pain or grief—
 And is not that a good relief?

Who can express his great delight?
 For is not heaven a glorious sight?
 Beneath our heavenly Father's care
 Are very many infants there.

We walk by faith, and not by sight,
 Our Father doeth all things right;
 The Parent's doings of his hand
 We shall hereafter understand.

E. A. E.

OBITUARIES.

Died some time in July in the Mohegon church, Ashland county, O., of inflammatory rheumatism, ELIZABETH SNOWBERGER, daughter of br John and sister Sarah Snowberger, aged 16 years, 2 months and 15 days.

Died in the same church, Wayne county, O., July 19, 1862, of Typhoid fever, JACOB SWINEHART, son of br Ephraim and sister Barbara Swinehart, aged 20 years, 5 months and 18 days.

Died in the same church, Wayne county, O., July 3, 1862, of Croup, ALICE AMELIA MARTIN, daughter of br Christian and sister Nancy Martin, aged 4 years, 5 months and 6 days.

Died in the same church, Wayne county, O., July 29, 1862, of inflammation of the stomach,

MARGARETH TROXEL, daughter of Martin Troxel, aged 30 years, 11 months and 14 days.

Died in the same church, Wayne county, O., Sept. 5, 1862, CATHARINE NEWCOMER, wife of br Jacob Newcomer, aged 74 years, 9 months and 13 days.

Died in the same church, Wayne county, O., September 22, 1862 of Diphtheria, HARVEY WORST, son of br. George and sister Margaret Worst, aged 9 years, 4 month and 10 days.

Died in the same church, Wayne county, O., October 18, 1862 of Diphtheria, EMMA FLORENCE KEEFER, daughter of br William and sister Sarah Keefer, aged 1 year and 20 days.

Funeral services were all attended by the writer and others. JACOB GARVER.

Died on Dry Creek, Linn county, Iowa, August 14, CHRISTIAN WATTERS, infant son of br Daniel and sister Mary Watters, of whooping cough, aged 2 months and 14 days.

Died also in the same place October 27. ANNA WILSON, daughter of John and Matilda Wilson, aged 1 year, 5 months and 27 days. The child caught fire in the momentary absence of the mother in her clothes, and was burnt so badly, as to produce death in about 14 hours. Both the above children were grand-children of Elder Jacob O. Watters.

Died near South English, Keokuk county, Iowa, November 4, 1861, BENJAMIN K. BROWER, infant son of Elder David and sister Salome Brower, aged 1 year, 2 months and 5 days. Funeral service by the brethren from Rom 6: 23.

Died August 14, A. D. 1862 in Clovercreek church, Blair county, Pa., JOHN BRUMBAUGH sen., aged 2 days less than 70 years. His disease was cancer on the tongue; and consequently his sufferings were intense; but he bore them with calmness and resignation.

D. M. H.

Died February 29, 1862, in the Quimahoning district, Somerset county, Pa., of diphtheria HARRIET SHAFER, daughter of brother Daniel and sister Mariah Shafer, aged 2 years, 8 months and 21 days. Funeral service from Matt. 24: 44 by Eld. Tobias Blouch and C. I. Bean.

Died in Noble county, Ind. in the evening of the 29th of August 1862, WILSON EBY, aged 4 weeks.—Also early in the morning of the 30th of the same month, SOPHIA EBY, only son and daughter of br Cornelius and sister Eby. These two infants were laid in one coffin, and at once redeemed from all the ills that flesh is heir to. Funeral services by brethren H. Neff, J. Barkey and the writer. Text Acts 17: 30, 31. C. BRUMBAUGH.

Departed this life at his residence in Milford, Kosciusko county, Ind., on the 7th of October 1862, br JACOB RARICK, aged 27 years, 4 months and 10 days. The deceased left a widow and 3 children to mourn their loss. His remains were moved the next day 17 miles from the place of his residence for interment, where the occasion was improved by brethren H. Neff J. Knisely and the writer. Funeral text Job 14: 14, 15. C. BRUMBAUGH.

Beaverdam, Kosciusko county, Ind.

Dear brethren, I here send you the obituary of a beloved old sister who was a mother in Is-

rael indeed and in truth, who departed this life September 18, 1865. SARAH MOYER, a lonely widow for fifteen years, aged 82 years, 4 months and 28 days, leaving several children and grand-children and great grand-children to mourn their loss. Funeral services by the writer and Samuel Eiler from Rev. 13: 14.

DAVID BECHTELHIMER.

Dearest mother thou hast left us,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal.

'Tis but a few short days ago
That her presence with us here
Was loved by all her friends below,
But now her memory is only near.

Let us all prepare to meet her
Where separation is unknown,
And join in full chorus with her,
And sing the heavenly song.

Fell asleep in Christ October 13, 1862, in Lostreck church, Juniata county, Pa. br BENJAMIN G FRETZ, aged 48 years and 2 days, after the illness of 2 weeks and one day of Typhoid fever. Funeral service by br'n George Myers and William R Kaufman from Deut. 27: 14, 15. He leaves a sorrowful widow with 13 children, of whom 9 are living to mourn their loss. The wife of the deceased brother was the daughter of br John Christopher and sister Barbara Clark. The hymn selected by the br on page 61:

'Dear friends, farewell, I go to dwell &c.'

GABRIEL C. FRETZ.

Died in Four Mile church, Preble county, O. September 26, 1862, old sister MAGDALENE RINEHART, aged 68 years, 3 months and 4 days. She leaves her side companion, and 6 children, and 41 grand-children, and 6 great grand-children to mourn their loss. She truly was a mother in Israel. Funeral services by br Daniel Brower and the writer from Heb. 9: 27.

Also in the same church district, in Franklin county, Ind., October 22, 1862, br JOHN MOSS, aged 76 years, 5 months and 14 days. He was much respected by all that knew him. Funeral services by Jacob Rife and Alfred Moore from Isaiah 38: 1.

JACOB RIFE.

Died October 18, 1862, of sore throat, in the Upper Cumberland congregation, EMMA CATHARINE HIGHLAND, aged 2 years, 6 months and 27 days. Funeral service attended by br Daniel Hollinger. Text Mark 10: 15. Rejoicing it is, the mother took the admonition and was received into the kingdom of God this day. The father is somewhere in the army.

DANIEL HOLLINGER.

Died of Typhoid fever, in Huntingdon county, Ind. July 28, 1862, JOHN MYERS, son of Martin Myers of Wayne county, Ind., aged 29 years and 7 months. The deceased was a consistent member of the church for some years. Funeral text Heb. 13: 14.

Also in the same county, brother HENRY MILLER, aged 62 years, and 6 months—we cannot tell the exact time of his death, as he died from home in the woods some time in October.

Also in the same neighborhood of Erysipelas BARBARA SMITH, wife of Harman Smith, aged 54 years, 8 months and 25 days. The funeral of the two latter on the same day from Eccl. 6: 12.

IRA CALVERT.

Died October 21, 1862, MARY GERTRUDE TUNING, daughter of br Samuel and Bosoltha Tuning, aged 3 years, 3 months and 27 days. Funeral preached by W. B. of Va. and S. A. F. Rowlesburg, Preston county, Va.

Died of Diphtheria, near New Paris, Elkhart county, Ind., October 28, 1862, MARY JANE ARNOLD, only daughter of Levi and Susanna Arnold, and grand-daughter of Elder Henry Neff, aged 3 years, 6 months and 15 days. Funeral discourse by Elder Jacob Berkey and F. P. Lochr and others from Psalm 8th chapter and other scriptures.

JOHN ARNOLD.

Died in Milford church, Somerset county, Pa. May 5, 1862, JOHN FIKE, son of br Daniel Fike, aged 1 year, 6 months and 28 days.

Died in the same place July 7, 1862, JOSEPH LICHTY, son of brother Joseph C. and sister Anna Lichty, aged 7 years, 3 months and 28 days. Funeral services for the two above by br Michael Kimmel and the writer.

Died in the same church October 28, 1862, CAROLINA HAUGER, daughter of br Simon S. and sister Elizabeth Hauger, aged 4 years and 12 days. Funeral services by br. Michael Kimmel.

MARTIN MEYER.

Died in Lebanon county, Pa. September 27, 1862, at the house of her son Samuel Kurtz, sister ELIZABETH KURTZ, widow of Samuel Kurtz who died 34 years ago. Her maiden name was Gibbel. Aged 55 years. She leaves two sons. Funeral services by the brethren from Phil. 1: 23.

Died in Lebanon county, Pa. near Royer's Meetinghouse, Oct. 17, 1862, br. SAMUEL ROYER, in the 82d year of his age. Funeral services by brethren Benjamin Klein and Christian Bomberger from 2 Pet. 1: 19. The above named Samuel Royer was a brother of my mother, and of a family of 9 children he was the last to die. They have gone whence no traveler returns to reap what they have sown.

Died in same county, November 1, at the house of her son-in-law William H. Stogver, sister BARBARA BOLLINGER, widow of Elder Daniel Bollinger, deceased some 7 years ago, aged 77 year and 7 months. She was a daughter of Dr. Daniel Fahnestock, and was for the last six years of her life quite helpless in consequence of a fall, and suffered much with great patience. Funeral text 2 Cor. 5: 1.

JOHN ZUG.

Died near South English, Iowa. September 17, 1862, MARY VIRGINIA CATHARINE, youngest daughter of br William H. and sister Eliza BLACK, aged 5 years, 9 months and 3 days. Funeral occasion was improved by the brethren from John 14: 1.

Also at the same place October 14, 1862, REBECCA FRANCES, daughter of the above parents, aged 10 year, 5 months and 9 days. Funeral discourse by the brethren from John 11: 28 latter clause.

DAVID BROWER.

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Of the

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For the year 1863, Vol XIII.

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n laboring to accomplish this object, we shall try and labor in the spirit of Christ, and spare no pains to make our work edifying to the brotherhood and useful to the world.

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